

A PARAPHRASE
AND
ANNOTATIONS
UPON ALL THE BOOKS OF
THE NEW TESTAMENT,

BRIEFLY EXPLAINING
ALL THE DIFFICULT PLACES THEREOF.

BY H. HAMMOND, D. D.

Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη· ἐν ἀνθρώποις εὐδοκία.

Luke ii. 14.

Χριστὸς γεννᾶται, δοξάσατε,
Χριστὸς ἐπὶ γῆς, ὑψώθητε,
Χριστὸς ἀπ' οὐρανοῦ, ἀπαντήσατε,
Ἄσατε τῷ Κυρίῳ πᾶσα ἡ γῆ.

Greg. Nazianz.

A NEW EDITION IN FOUR VOLUMES.

VOL. III.

OXFORD:
AT THE UNIVERSITY PRESS.

MDCCCXLV.

531
Hammond
v. 3

ANDOVER - HARVARD
THEOLOGICAL LIBRARY
CAMBRIDGE, MASS.

Ha 57-02224

ANNOTATIONS.

THE NEW *TESTAMENT

OF OUR LORD AND SAVIOUR JESUS CHRIST.

THE title of this whole book, ἡ Καινὴ Διαθήκη, *the New Testament* or *Covenant*, which is prefixed in some copies, (in others with this addition, *of our Lord and Saviour Jesus Christ*, in others with some variation of the form, τῆς Καινῆς Διαθήκης ἅπαντα, *All the books of the New Covenant*,) by whomsoever it was affixed to these books or writings following, doth refer to the consent of the catholic church of God, and that tradition which giveth testimony to these books, as those, and those only, which complete and make up the new canon; and the word ἅπαντα signifies, as in the titles of other authors, ἅπαντα τὰ διδόμενα, *all the books or writings* that have been written, and by God's providence derived to the church, so as by it to be received *in canonem*, i. e. into the number of those writings which are unquestionably acknowledged to be the writings of the apostles and disciples of Christ; all others, as apocryphal, (of dubious and uncertain authority,) being excluded out of this catalogue. Now for the word Διαθήκη here, how it is to be rendered, and what is the peculiar notion of it, is a matter of some difficulty. Two things especially it signifies in this book, a *Covenant*, and a *Will* or *Testament*; a *Covenant*, Matt. xxvi. 28, Mark xiv. 24, Luke xxii. 20, as may appear by the adjunct *καινὴ*, *New*, which notes the opposition of this to the *Old*, and so that this is, what the *Old* was, i. e. not a *Testament*, but a *Pact* or *Covenant*; not a *Testament*, (to which death is supposed necessary, Heb. ix. 16, but could there have no proper place,) but a stipulation betwixt God and his people the Jews, promising mercies, and requiring duties of them. And so the Hebrew בְּרִית, which is rendered by Διαθήκη, signifies a *Covenant*, but never a *Testament*. So again 2 Cor. iii. 6, *καινὴ διαθήκη* is opposed to *παλαιά*, ver. 14, which *old* was written in *tables of stone*, ver. 3, and so appears to be the law given to the Jews, and that was clearly a *covenant*, not a *will* or *testament*. So again Jer. xxxi. 31, (from whence

* Or Covenant.

24-5-1
of Widener

the writers of the Gospels, and St. Paul, seem to have derived the word,) there is mention of a *new covenant*, *καινή διαθήκη*: that must be a *new covenant*, because it is opposed to a *former*, ver. 32, which *former*, being that of God the Father with the Jews, is a *covenant* still, and not a *testament*, for the reason forementioned, and so is there described to be a kind of marriage-covenant, as between an husband and spouse, not a *testament* between a testator and executor. And the truth is clear that baptism and the Lord's supper being the sacraments of this *καινή διαθήκη*, this *new covenant*, as circumcision was of the *παλαιά*, the *old* or *former*, these are federal rites or ceremonies, stipulations and promises, which again refer to a covenant, and not to a will or testament. So Gal. iv. 24, *δύο διαθήκαι*, I conceive, are *two covenants*, (though the relation which the apostle's discourse there hath to the *κληρονομία*, *inheritance*, vv. 7 and 30, may seem to look toward a *testament*), for the main drift of that place is to represent to us the law and the gospel, the law as a codex of servile tasks, the gospel of gracious promises, the latter outdating the former, but yet *ἀντιστοιχος*, and answerable to it: and consequently the law being a covenant, not a testament, such also must be the notion of the gospel in that place; and the very inheritance itself being part of the promise made to Abraham, is agreeable enough to the word under the notion of a covenant, and not of a testament, part of the evangelical covenant being God's promise in Christ to receive us by adoption as sons, and (*if sons, then heirs*) to bestow the inheritance upon us. One place indeed there is in these books, where *διαθήκη* infallibly signifies a *will* or *testament*, Heb. ix. 16, 17, as appears by the *death of the testator*, mentioned ver. 16. But of those two verses it is observable that the notion of *testament* is there taken in by way of accommodation, as a second sense of the word, superadded to the former of a *covenant*, in which it is used, vv. 15, 18, 20, it being said of Christ, ver. 15, that he is the *Μεσίτης*, *Mediator* or *Sponsor* of this *καινή διαθήκη*, *new covenant*, not *testament*, that of mediator being far from this of a testator. And besides that *καινή διαθήκη*, the *new*, there, is opposite to the *πρώτη*, *first*, in the end of the verse, and so must be in the notion of a *covenant* still, because the *πρώτη*, *first*, was only a covenant, and not a testament, the author of it there being clearly God the Father, in whom death, the ratification of testaments, could have no place. This again further appears by what is said of it vv. 18 and 19. For there the *διαθήκη*, which was said to be *consecrated with blood*, was the *tables of the law*, the *commandments*, ver. 19, and will fitly be rendered there *covenant*, not *testament*, ver. 20: it being the constant custom and practice of the eastern nations to use blood in the striking of any pact or covenant, but not in making every will or testament; and to that the express testimony of Exod. xxiv. 6, which is there cited, doth belong, the *sprinkling of blood* being the ceremony following Moses's rehearsing the commandments to the people, Exod. xx, xxi, xxii, and xxiii, as the sanction of a covenant. So that although it be evident that *διαθήκη*, vv. 16, 17, does signify *testament*, yet it is as clear that, as in all the other forementioned texts, so also in the verses antecedent and consequent to these, it signifies *covenant* also, and even in these not *testament*, exclusively to *covenant*, but *covenant* and *testament* superadded to it; *covenant* in the other verses, and then, by extending the use of

the word to its full latitude, *covenant* and *testimony* both. Upon this consideration, and in reverence to the usage of the Latin and Western churches, who generally have used *testamentum* in this place, (though some have used *instrumentum* to contain both, and others *fœdus, covenant*, only,) and that by retaining the word *testament*, I may be sure also to retain that comfortable intimation, viz. that in the gospel unspeakable gifts are given or delegated to us antecedently to all conditions required of us, (such are Christ's giving himself for us, calling us, and giving us sufficient grace to come unto him.) Upon these grounds, I say, it is not amiss to take in both the words in the rendering of this title, that of *covenant*, as being most agreeable to the use of the words in the sacred dialect, and most agreeable to the nature of the gospel, which is, (as all covenants made with inferiors are laws,) νόμος Χριστοῦ, *the law of Christ, νόμος πίστεως, the law of faith*, a new law, requiring a condition of faith and obedience in us, without which the gospel is not *the savour of life*, a gospel of mercy to any; and withal that of *testament* also, wherein the Christian's inheritance is sealed to him as to a son and heir of God's, and wherein the death of Christ, as of a *testator*. (Heb. ix. 16, 17,) is set down at large by way of story, and as it is applicable to our benefit.

THE GOSPEL ACCORDING TO ST. MATTHEW.

The Gospel] What the word Εὐαγγέλιον in Greek (which we render *Gospel*) signifies among authors, is ordinarily known, viz. from εὖ and ἀγγέλλω, *good news* or *good tidings*. Thus the angel speaks of the birth of Christ, in relation to all that should follow after it, Luke ii. 10, Εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, *I bring you good tidings of great joy*, i. e. very joyful good tidings. Only in this sacred use of it there seems to be a metonymy, or figure very ordinary, whereby the word that signifies *good news* is set to denote the history of that good news, the birth and life and resurrection of Christ, which, all put together, is that joyful *good news* or tidings. As for our English word *gospel*, which the Saxon read *gōþpel*, that is compounded of *God* and *spel*; the word *gōþ* among the Saxons signifying *good* as well as *God*, and no difference being discernible in the writing of those two words among them, unless that when it is taken for *God* it hath an *e* after it. So in the treatise *De Veteri Testamento*, *gōþe* ὃν eall *gōþ*, ὃ ælc *gōþ* cimb of ƿim, *God is all good, and all good cometh of him*; according to the notion of most nations, the heathens calling God *optimus, the best*, and Christ, according to the Jewish notion, telling the young man that there was *none good save God only*. As for the other part of it, *spel*, it seems to signify *word* among the Saxons, as when *biƿpæl*, Deut. xxviii. 37, and psalm lxxix. 14, signifies a *byword* or *proverb*, or, as it is still used in the north, *byspell*. So in the treatise *De Vet. Test.* among Solomon's writings, an ὃν parabole ƿ ƿ biƿpæl boc, *one is proverbs*, i. e. *byspell book*; and again, ƿreboƿer biƿpæl, *byspell of*

wisdom. Some remains of the use of this word are still among us, as when a *charm*, *carmen*, *ἔπος*, indifferently a *verse* or a *word*, one or more lines of scripture or otherwise, either spoken or written, and hung about one's neck, on design to drive away a disease, (according to the superstitious belief and practice of our ancestors,) is still among us called a *spell*, from the ancient use of it, as in the poet,

Sunt verba et voces, quibus hunc lenire dolorem

Possis—

words signify charms. And so this word *ζοῖη*, or by euphony, *Gospel*, in Wicliff's translation, and ever since, notes these *good tidings* delivered, as first by an angel, and after by the apostles by word of mouth, so here in writing by way of history also; and in brief signifies that blessed story of the birth, life, actions, precepts and promises, death and resurrection of Christ, which of all other stories in the world we Christians ought to look on with most joy as an *εὐαγγέλιον*, or *good word*, i. e. a *gospel*.

According to Matthew] Κατὰ Ματθαῖον is no more than this: That story of Christ, which Matthew, one of Christ's disciples and apostles, (who had associated himself to Christ, as a disciple of his, ever since he began to reveal himself, or to preach,) compiled and set down. This he is said to have written eight years after the resurrection of Christ, and that in the Hebrew tongue. Τὸ κατὰ Ματθαῖον ἄγιον Εὐαγγέλιον πρὸς τοὺς ἐξ Ἰουδαίων ἐξεδόθη ὑπ' αὐτοῦ ἐν Ἱερουσαλὴμ διὰ γραμμάτων Ἑβραϊκῶν διὰ τοῦτο γὰρ, ὅτε Ἑβραίοις γράφων, οὐδὲν πλέον ἐζήτησε δεῖξαι ἢ ὅτι ἀπὸ Ἀβραὰμ καὶ Δαυὶδ ἦν ὁ Χριστός· ἐξεδόθη δὲ μετὰ χρόνους ὀκτὼ τῆς τοῦ Χριστοῦ ἀναλήψεως, saith an ancient MS.: "The holy Gospel according to Matthew was set down by him for those of the Jews at Jerusalem in Hebrew; and therefore, as writing to the Hebrews, he proceeds no further in the genealogy of Christ than that he was from Abraham and David: now this was set out by him eight years after the assumption of Christ." So another ancient MS., Ἐξεδόθη εἰς Ἱερουσαλὴμ φωνῇ Ἑβραϊδὶ, "It was set out at, or delivered and sent to Jerusalem in the Hebrew language." And though that which we now have be only in Greek, yet being translated into that language either by himself or some apostolical person, (that it might be of further use than only to those of Jerusalem, the Jews, for whom it was first designed,) and, as such, universally without all contradiction or question received into the canon of the New Testament by the whole primitive church, it is with the same reverence to be received by us as if it had been first written in Greek, or as if we had the Hebrew still remaining to us.

Having said this of the first, it will not be amiss in this place, by the way, briefly to consider who were the authors of all the four Gospels, and what is generally observable of each of their writings. For the first, it much tends to the advancing the authority of these books to consider, that two of them, the first and the last, were compiled by two disciples and apostles of Christ, who were perpetually present with him, and saw and heard all the particular words and actions which they relate, viz. Matthew and John. And for the other two, Mark and Luke, though they were not such disciples and apostles immediately retaining to Christ, and continually attending on him, yet they were familiar and constant attendants, the former of Peter, one of these

apostles also, (who wrote his *κατὰ χρόνους ἑ*, saith that ancient MS., "ten years after the ascension of Christ,") the latter of Paul, who being called by Christ miraculously from heaven, was at that time by Christ put into a course of coming to an exact knowledge of the truth of this whole matter, (as appears by the story of the Acts,) and long after, when he was at Rome, say the ancients, Luke being by him instructed, wrote this Gospel, which therefore, saith the MS., Ἰταλικοῦ χαρακτήρος ὑπάρχει, "hath the Italic character," or manner of writing discernible in it. To this may be added what the ecclesiastic historians say of Mark, that Peter did deliver, and, as it were, dictate this Gospel to him, Ἰστέον ὅτι τὸ κατὰ Μάρκον Εὐαγγέλιον ὑπηγορεύθη ἐν Ῥώμῃ ὑπὸ Πέτρου, saith an ancient MS., "It is to be observed, that the Gospel according to Mark was dictated by Peter at Rome," according to those verses anciently written on his Gospel,

Πέτρου μνηθεὶς τοῖς ἀπορρήτου λόγοις
τὴν τοῦ Θεοῦ κένωσιν εἰς βροτῶν φύσιν,
Ἐν ᾗ τὸ διπλοῦν ὦν θεάνθρωπος φύσει,
ταύτην καθέξης συντίθῃσι πανσόφως
Ὁ δευτερεύων Μάρκος ἐν Θεογράφοις.

"Mark being instructed by St. Peter's preaching in the doctrine of the exinanition, or descent of Christ to our human nature, wherein he was twofold, God-man by nature, set this down accordingly, and now hath the second place in the writings of holy scripture," i. e. of the New Testament. And of this there be some characters discernible in the writing itself; as that setting down the story of Peter's denying of Christ with the same enumeration of circumstances, and aggravations of the fault, that Matthew doth; when he comes to mention his repentance, and tears consequent to it, he doth it (as became the true penitent) more coldly than Matthew had done, only *ἐκλαυε, he wept*, whereas Matthew hath *ἐκλαυσε πικρῶς, he wept bitterly*. And for Luke, his profession is, that he had made *diligent inquiry*, chap. i. 3, and received his advertisements not only from St. Paul, but also from those who were both *eyewitnesses* of what he writes, and *ὑπηρέται, officers*, instruments employed by Christ in the particulars of the story, and therefore is as creditable a witness as their authority, from whom he had his instructions, can render him.

That which is generally observable of these four writings is this, that the three first of them write the whole story from the birth of Christ till after his resurrection, but two of them more largely, Matthew and Luke, the third (Mark) more succinctly, setting down the series of the actions rather than the sermons and passages delivered by him. And again, though none of them agree throughout in observing the order and succession of the actions by them related, (see note [a] on Mark v,) yet two of them do agree in it one with the other much more constantly than the third with either of them, viz. Matthew, an apostle and eyewitness, and Mark, from Peter, who was such also; but the third, Luke, which wrote his story out of collections which he had from others, and compiled it himself, hath not so exactly observed the order wherein the things were done, but only set down the things themselves; and when, beside that of the order, he hath sometimes varied from the others in some words or circumstances, (as, when others say it was a *maid* that spake to Peter, and occasioned his second

denying of Christ, Matt. xxvi. 71, Mark xiv. 69, he reads *ἄρετος*, in the masculine, Luke xxii. 57, and some other the like,) these are generally so inconsiderable, and of so no-importance to the main matters of faith, the doctrines of the gospel, that they are rather arguments to demonstrate that these writings were not contrived by any compact or agreement of one with the other, but each of them apart, without consulting or knowing what the other had done; which is a circumstance that was necessary to make their testimonies several, and so to give them the greater authority from the number of them. As for the fourth, John, his writing seems to have been designed to these two ends: first, to demonstrate and declare the divinity of Christ, (*διηγείται τὴν ἐπὶ τοῦ Πατρὸς ἡγεμονικὴν καὶ ἑνδοξὴν Χριστοῦ γενεάν*, saith an ancient MS. copy, "he describes the first and glorious age or generation of Christ with the Father,") as the other three had set down his humanity, and cleared the matter of his conception and birth of the Virgin: and, secondly, to add out of his own knowledge some remarkable things (especially those which most tended to the former design) which had been omitted by the other three; to which purpose he saw it necessary to set down the story of Christ's passion and resurrection as the rest had done, that so he might affix those other circumstances which he designed to add unto them. This is all that I think necessary to premise in this place of this matter.

ANNOTATIONS.

ST. MATTHEW.

CHAP. I.

1. [a] **T**HE word *γένεσις* doth not here signify peculiarly or precisely *the birth of Christ*, for that is expressed by another word, differing somewhat from this, ver. 18, ἡ *γέννησις*, from *γεννάω*, to beget (so used ver. 2, and so on, in every verse after) : whereas *γένεσις* is from *γενέσθαι*, which signifies, in a wider sense, not only *to be born*, but also *to be done*, or *come to pass*. It is here answerable to the Hebrew *תולדה*, which though it come from *ילד*, signifying *to beget*, (and so often signifies that peculiarly,) yet the verb signifying also any *inanimate production*, any *event*, that time *brings forth*, (as Prov. xxvii. 1.) *Thou knowest not what a day ילד will bring forth*; and Eccl. iv. 14, *and even in his kingdom רש נולד he is made*, or *becometh poor*, (not as we render it, *he that is born in his kingdom*; and Job xi. 12, *and man יולד shall become a wild ass's colt*,) proportionably the noun *תולדה* signifies *event*, *accident*, any thing that is *done*, or *come to pass*; and so likewise any such *event*, or *passage set down*, or *related*, the *history*, or *relation of it*. So Gen. ii. 4, These are the *תולדות*, the things that came to *pass*, the *story*, *relation of the heavens and the earth*, &c.; i. e. not only the creation of them, but other passages following it. So Gen. v. 1, The book of the *תולדות*, βίβλος *γενέσεως*, the *book of the story of Adam*, his creation, and following life : as here, βίβλος *γενέσεως*, of the birth and life of the second Adam. So Gen. xxxvii. 2, These are the *תולדות*, the *story of Jacob*, where it is clear, that his own birth or the procreation of his children is not the peculiar matter in hand at that time, that being past, ch. xxxv, and Esau's genealogy set after it, ch. xxxvi.; but, ver. 1, his dwelling in Canaan, vv. 2, 3, his love to Joseph, and the passages consequent to that. And accordingly Aben Ezra there observes, that the word noteth any *event*,

any thing that befell Jacob, and so saith that excellent P. Fagius: *Non statuit hic texere genealogiam stirpis Jacob, sed potius miserabiles casus, et eventa, quæ ipsi acciderunt*; "He meant not to set down Jacob's genealogy, but the sad events that befell him." So Numb. iii. 1, These are the תולדות, *the story of the passages of Aaron and Moses*, &c. and so here not only of the birth of Christ, (for that is but a very small part of this book,) nor yet only the genealogy of Christ; for though that here follow immediately, yet makes it not up any considerable part of this whole book, but the book of the story of the birth, life, death, and resurrection of Christ, of all the events that belong to that matter recorded by that evangelist, as *πράξεις ἀποστόλων* is all that befell the apostles after.

1. [b] The reason of the special mention of David and Abraham here, without any between, is the special promises which had been made to those two; to the one, of continuing the kingdom to his posterity; to the other, of a numerous seed.

5. [c] That Rachab was the wife of Salmon, and mother of Booz, is not set down in the Old Testament, nor mentioned in the genealogy in St. Luke, but recited by this evangelist either out of the Cabala or tradition, or else from some other written authors of sufficient credit among the Jews; as the names of Jannes and Jambres, 2 Tim. iii. 8, appear to have been, and some others which shall be noted in their place.

12. [d] Of Jechoniah it is pronounced, *Write this man childless*, Jer. xxii. 30; which seems to infer that Salathiel was not his son, but his heir only. And thus hath the learned Grotius set it, Luke iii. 23, that Josias begat Jechoniah, i. e. Jehoiakim; Jehoiakim another Jechonias, that died childless; Zedekias (his uncle) succeeding him; and Assir succeeding Zedekias; and then Salathiel, the son of Neri, was Assir's heir, and so is here said to be begotten by Jechoniah. For that of leaving one heir or successor is a kind of civil begetting, and which the Hebrew ילד will bear, as God is said to have begotten sons whom he hath only adopted. And therefore when, Jer. xxii. 28, there is mention of Jechoniah's *seed cast into a land*, &c. i. e. carried captive with him; and 1 Chron. iii. 17, when in his genealogy we read, *The sons of Jechoniah, Assir, and Salathiel his son*, this may be the meaning of it, that these were his heirs or successors; although others interpret it otherwise, either that his children should be cut off, or, at least, that none of his seed should sit upon the throne of David, which is there rendered as the reason of Jeremiah's speech, *For no man of his seed shall prosper*, ver. 30.

13. [e] In a very ancient Hebrew copy of this Gospel, this verse is somewhat varied, thus; *And Eliakim begat Abner, and Abner begat Azor*, &c.: by which interposition of Abner the fourteen generations are completed, in which otherwise there will seem to be defect, Salathiel probably being the first of this third fourteen, and not Jechoniah, (as Solomon was the first of the second, and not David,) from whom to Christ there will then be but thirteen, if Abner be not thus added to supply. Another way there is of making up the fourteens by putting in Jachim, ver. 11, (as Rob. Steph. finds and sets down in his Var. Lect.) *Ἰωσίας ἐγέννησε τὸν Ἰακείμ, Ἰακείμ δὲ ἐγέννησε τὸν Ἰεχωνίαν*, *Josias begat Jachim, and Jachim begat Jechoniah*; and to this the genealogy agrees, 1 Chron. iii. 15; and if this be taken, then Jechoniah must be

first of the last fourteen : so that ἀπὸ τῆς, ver. 17, shall signify, *from the beginning of*, or from the ἐπὶ τῆς, ver. 11, *from that time, about, or before the transportation*. Of these and other the like questions both in the genealogy here and in St. Luke, and especially for the according and reconciling them with one another, I shall purposely abstain to speak more largely, both because, although they have great difficulties in them, yet the profit consequent to the resolving of them is not proportionably great, and especially because this is a subject wherein very many learned men have already taken very excellent pains, (to whom I refer the reader,) especially the most excellent Hugo Grotius, in his Annotations on the Gospels.

18. [f] What is meant here by the συνελθεῖν, or *coming together* of Joseph and Mary, may be best determined by consideration of several passages of the context, all which seem to fix it on his actual marrying of her, which is called συνδυασμός, *conjunction of two together*; and ἀνδρὸς καὶ γυναικὸς συνάφεια, *the joining of man and woman*; and συγκλήρωσις τοῦ βίου παντὸς, *a joining of all that belongs to them, their whole estate, &c.* and not relate to the *conjunction of bed*, as the sound of the word might import. For, first, it seems to be that which was next in order of time to betrothing, (μνηστευθείσης, πρὶν ἢ συνελθεῖν, *having been betrothed, before they came together*;) this of her being with child, falling out in that space, which was betwixt the betrothing and συνελθεῖν. Now, after betrothing, marriage was the next; and therefore betrothing is called by Isidore *primæ nuptiæ*, “the first marriage;” and by St. Basil, ἀρχαὶ τοῦ γάμου, “the beginnings of marriage,” being, (according to the definition of μνηστεία,) μνήμη καὶ ἐπαγγελία τῶν μελλόντων γάμων, “a wooing, and promise of the future marriage,” (in the notion of μνήμη from μνάομαι, *ambio, procor*, “to woo,”) and that marriage was to intervene before the use of the bed was imaginable. And betwixt betrothing and marriage there was wont to be a set space, Deut. xx. 7, in which that which is here related might well fall out, her being, or appearing to be with child. Secondly, that which is meant by παραλαβεῖν Μαρίαν τὴν γυναῖκά σου, *taking to thee Mary to wife*, ver. 20, seems to be the importance of συνελθεῖν: for thus the story lies: she is with child between the betrothing and the συνελθεῖν, thereupon he is afraid, παραλαβεῖν, *to take her to him*, till the angel appears, and dispels that fear. Now παραλαβεῖν, *to take to him*, especially as it is here παραλαβεῖν γυναῖκα αὐτοῦ, *to take her to him to wife*, vv. 20. and 24, signifies *to marry*, and is relative to δίδόναι, *to give*, which belongs to the father of the spouse, Tobit vii. 11. 13, (after the example of God in paradise, Gen. ii. 22,) because he delivers her into the bridegroom’s hand, who was therefore called *petitor*, (*despondet puellam qui petit, spondet petitoris pater*, saith Donatus in Andr. Terent.) the *suitor*, and so λαβὼν τὸ γέρας, “he that takes her,” in Strabo, is used for the husband, and so *to take a wife* signifies, Deut. xx. 7, and simply *to take*, Tobit vii. 12, *Take her, and lead her away to her father*; this, upon the angel’s warning, he presently doth, being only betrothed before, and though he be called ἀνὴρ, *her husband*, ver. 19, yet that implies no more than betrothing a wife, Deut. xx. 7, and so it is here used immediately after mention of the betrothing, ver. 18. One other possible notion there is of the συνελθεῖν, his *taking her into family with him*; so in the Gospel for the Sunday after

Christmas it is rendered, *before they came to dwell together*. This is *κομίζεσθαι εἰς τὴν οἰκίαν*, among the Greeks, “to bring home the bride,” which being joined so closely with marriage, (Tob. vii. 12,) *ducere uxorem* (which denotes that) doth among the Latins signify *marriage* also. As for that of the bed, not so much as a thought of that is meddled with, yea or no, till the order of things requires it, i. e. till after the marriage completed, and then under the phrase, so usual in scripture, of *knowing*, it is denied, ver. 25, *He knew her not*, &c.

19. [g] The word *δικαίος*, answerable to the Hebrew צדיק, signifies ordinarily works of *mercy*, *charity*; of which, when Maimonides sets down seven sorts or degrees, the seventh is distinctly צדקה, *righteousness*: so Deut. xxiv. 13, צדקה, both according to the context, and the Septuagint's rendering is *ἐλεημοσύνη*, *mercy*. So when the ^a rabbins say there are two thrones, one of *judgment*, לִי, the other of *mercy*, לְצַדִּיק, the latter is so styled by the author to the Hebrews, ch. iv. 16, *the throne of mercy*; so psalm cxii. 9, *He hath given to the poor, and his righteousness*, &c. that is, his *bounty to the poor*, precedent. So Prov. xi. 18, where *he that soweth righteousness* appears to signify the *merciful*, who soweth, i. e. scattereth, ver. 24, and disperseth abroad his alms, and, as the sower, receives this back again with the greatest usury, τῇ ὄψει σκορπίζει, τῇ δὲ ἀληθείᾳ συνάγει, saith St. Chrysostom, “he seems to scatter, but really he gathers together,” ὥσπερ ὁ σπείρων τῇ γῇ δανείζει, “as the sower lends his seed to the earth upon interest,” and accordingly there it follows, *to him shall be a sure reward*. So Isaiah lviii. 7, 8, and Matt. vi. 1, where we now read *ἐλεημοσύνην*, it is apparent, (by the Vulgar reading *justitiam*,) that *δικαιοσύνην* was an ancient reading, and that for *alms* in that place. Thus even in heathen authors. As when Jarchas, the Indian and chief of the Brahmins, in ^b Philostratus, doth scoff at Apollonius Tyanæus and the Grecians, that they apply the word *δικαιοσύνη*, *righteousness*, to any who do not wrong others, when, saith he, among the chief offices of *righteousness*, and importances of that word, *χρηστότης* and *ἀγαθότης*, *goodness* and *bounty*, are to be reckoned, and *φιανθρωπία*, *humanity*. Proportionably to these acceptations of the word, the *righteousness of Joseph* here shall signify, not *legal justice*, but peculiarly *goodness* and *clemency*, of which this was an eminent expression in *Joseph* which here follows.

19. [h] The Greek *παρδειγματίζειν* signifies literally, *to defame or disgrace*, *to publicate or shew openly*, as an *example* or *spectacle*, and by consequence (in Polybius and other good authors) to inflict the punishment of death on any, because those that are so punished do, as Christ saith, John xii. 32, (though accommodating it to a diviner sense,) *draw all men unto them*, i. e. attract the eyes of all spectators to behold them, by which phrase he there notes that he was to *die a condemned person*, according to that of Isaiah liii. 8, (see note [h] Acts viii.); according to this double notion of the word we find the process, Deut. xxii, against a damsel taken to wife, and suspected by him to be deflowered before his coming in to her. For in this case he is first said *to give occasions of speech against her*, and *to bring an evil name upon her*, i. e. to accuse and publicate her, to make a public business of it,

^a Akiba, c. 4.

^b De Vit. Apoll. l. 3. c. 7.

and that before *the elders of the city in the gate*, i. e. the judges, ver. 15, saying plainly, ver. 14, *I found her not a maid*; and if this prove true, she is then to be stoned, ver. 21. Both these together make up the full importance of *παρδειγματίζειν* here; and so here it must belong to the capital punishment of such a one who being taken to wife appears to be no virgin before the husband's accompanying with her; which sure was Joseph's opinion of Mary at this time, till the angel had told him otherwise, ver. 20.

19. [i] *ἀπολύσαι*, to put away, here must be taken not as an act of divorce, but so as without taking notice of the betrothing, which being ordinarily performed at home, might be kept from public knowledge; and so her being with child needed not bring the punishment of one found by the husband to be no maid (Deut. xxii. 21.) upon her, but only that which belonged to the unmarried.

22. [k] It must be here noted once for all, that the particle *ἵνα*, *that*, doth frequently denote the *consequent*, or *event* only, and not the *end*. This is a difference of some weight, and very often worthy and necessary to be observed. For example, Rom. v. 20, *The law came in between*, (i. e. between Adam and Christ,) *ἵνα πλεονάσῃ τὸ παράπτωμα*, *that sin might increase*, not that that was the end for which the law was designed to be given, but because this was the consequent or event of giving the law, that men's offences, being now committed against a promulgate law, received aggravation thereby. To the same sense is *εἰς τὸ εἶναι* to be taken in many places, as Rom. i. 20, *the invisible power and Godhead is discerned*, *εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους*, not *that they may be*, as if that were the designed end, but so *that they are* (by way of effect or consequent) become *without excuse*. And so here in this place, if it denoted the end, then the sense of it would be, that all these actions of God, and dispositions of infinite mercy in the birth of Christ, &c. were all designed by God to this end, that what was by one of his prophets foretold might be fulfilled; whereas, indeed, the great end designed by God in these actions was the benefit and salvation of mankind; and so this is the principal effect wrought by it. But because by the way a prophecy was fulfilled, which being delivered upon another occasion, had yet covertly foretold this glorious work of mercy, therefore it is also consequent to this (though not the aim and design, unless very remote and secondary) that this prophecy was fulfilled; and this is all that is meant by the phrase, *Now all this was done, that it might be fulfilled which was spoken* &c. i. e. By the doing of all this (not yet to recite those grand signs and many gracious effects of it, after to be declared) it fell out, that an ancient prophecy was eminently fulfilled; and this indeed in a high improved sense, over and above that other vulgar sense, which belonged to those words, when they were delivered to Ahaz by God, and wherein they had then been performed to him, (viz. as a sign, that within the space of time, wherein a *virgin* might marry and *conceive* and *bring forth*, and the child come to the age of distinguishing *good* and *evil*, Isaiah vii. 14—16, that is, within very few years, Rezin and Pekah, his two great enemies, should be brought low.) This observation of the importance of *ἵνα* will often be made use of in the ensuing paraphrase, without further troubling the reader with the account of the reason of it, having here once done it. This the gram-

marians have expressed by *ἰνα αἰτιατικόν*, and *ἐξαιτιατικόν*, *that*, *causal*, and *that*, *consequential*, the latter many times best rendered by *so that*, though here the precedent words permit it not: (see note [d] ch. iv. 14.)

23. [l] These words in Isaiah had there a literal sense, (whether really to be then performed, or only in vision, it is not certain,) which is thus to be interpreted; that the child given for a sign to Ahaz was to have this name imposed upon him, *Emmanuel*, which signifies, *God with us*; not that that child, then born in Isaiah's time, should be God, but (as Gen. xxii. 14, the place where God provided the ram instead of Isaac, is called *Jehovah-jireh*, *God will see*, or *provide*, which concludes not that the place was God, or that the place should see, but only that that was to be a memorative of God's seeing and providing, so here) that the imposition of this name upon the child should signify (as a sign given Ahaz to that purpose) that God would afford him his peculiar presence and assistance against his enemies. And so all is plain in the place of Isaiah: (as for the accommodation of it to this of the birth of Christ, see note [k].) Only it must be added, that if *καλέσουσι* be the right reading of the place, then there is a scheme of the sacred dialect discernible in it, whereby *they shall call* is but a phrase for *he shall be called*; as, *Thou fool, this night shall they require thy soul*, i. e. *thy soul shall be required*; and as of making friends of mammon, it is added, *that when ye fail, they may receive you*, i. e. *that you may be received into everlasting habitations*. And accordingly, ver. 21, for *καλέσεις*, *thou shalt call*, spoken to Joseph, some copies have *καλέσουσι*, *they shall call*, i. e. *he shall be called*; but the ancient copy which Beza sent to the university of Cambridge reads *καλέσεις*, *thou shalt call*, in both places: and so in Isaiah, from whence this place is taken, it is certainly *thou shalt call*: whereupon, though our Bibles read, *a virgin shall conceive, and shall call*, yet in the margin it was thought necessary to set it, *Thou, O virgin, shalt call*. And so in the Epistle appointed by the church for the Annunciation of Mary, it is rendered, *And thou, his mother, shalt call*; and in the Gospel for the Sunday after Christmas, the 25th ver. of this chapter, which stands ambiguously in the Greek, is there determined to the mother, *till she had brought forth her first begotten son, and called his name Jesus*.

CHAP. II.

1. [a] *wise men*] The Greek *μάγοι* signifies not only those which in our ordinary dialect we call *magicians*, i. e. *sorcerers*, but also *φιλόσοφοι*, *θεολόγοι*, in Hesychius, generally learned men, students and professors of liberal sciences, especially of astronomy, without any ill character upon them. These were then famous among the ^a Persians, and were both their kings and their priests, and so among other nations also, but especially the eastern, and were at that time honoured and known for the study of good learning; and so the *ἀπὸ ἀνατολῶν*, *of, or from the east*, is perhaps to be joined with *μάγοι*, *the wise or learned men of or from the east*, (as of *ἀπὸ Θεσσαλονίκης Ἰουδαίῳ*, *the Jews of or from Thessalonica*, Acts xvii. 13,) not to the word *came*, as if they came from the east of Jerusalem thither. These are by an ancient commentator on

* *Μάγοι παρὰ Πέρσας οἱ φιλόσοφοι καὶ φιλόθεοι, ὡς ἦρχε Ζωροάστρης. Phavorin.*

Plato mentioned under the name of ^b *Chaldeans*, those so much famed for skill in astronomy. Now the time of their coming to Bethlehem, when it was, is not distinctly known, but may be concluded not to be the twelfth day from his birth, not only by the distance of Bethlehem from their homes, but especially by one circumstance which is recorded. It is here said, that immediately after these wise men's departure, the angel appeared to Joseph, ver. 13, and dispatched them into Egypt, which could not be before the time of Mary's purification, for then, saith St. Luke, they went up to Jerusalem, Luke ii. 22, which cannot be supposed to be after their going into Egypt, nor betwixt the departure of the magi and their going thither, for that had been to throw themselves into Herod's hands at Jerusalem, which they were commanded to avoid, by going into Egypt. From Jerusalem, it seems, they returned to Bethlehem, and there dwelt in an hired house, till after the coming and departing of the magi; and therefore the tradition which makes the Epiphany the twelfth day from the day of the Nativity, may mean it of that time twelvemonth, (according to which it is, that upon exact inquiring the time of the star's appearing, Herod, ver. 16, appoints the killing of all children from two years old and under, which probably he would not have done if they had told him that the star appeared but few days since.) Or else, secondly, the word *ἐπιφάνεια*, signifying *appearance*, may denote the time of the first appearing of the star to them in their countries, ver. 2, differing from that other appearance, ver. 9, and that might well come to be exactly known by the church, from the intelligence that was given by the magi, ver. 7, and that might be the very twelfth day after Christ's nativity. But then, thirdly, the Greek *ἐπιφάνεια* is the word to signify *Christ's appearance* in the world, the *nativity*, which is among the ancients commonly so styled, *ἐπιφάνια*, and *θεοφάνια*, the *appearing* simply, or the *appearing of God*; and the feast of the Nativity being celebrated twelve days, of which the first and the last, according to the custom of the Jews in their feasts, were high or chief days of solemnity, each of these might fitly be called *ἐπιφάνια*, *epiphany*, in that sense, and not only referring to the star, though not excluding but containing it also, as a special circumstance belonging to the nativity.

2. [b] *King of the Jews*] Whether the angel of God had appeared to those magi, and told them that such a person was born, who *was* or *should be King of the Jews*, (and that in an extraordinary manner, the Messiah whom that nation did according to prophecies fully expect about this time.) is utterly uncertain, being neither here nor any where else distinctly affirmed; yet some way of revelation may probably be conjectured or supposed, by their calling him *the King of the Jews*, which they could not read in the star, unless either the prophecy of Balaam, or some other of Daniel, &c. had directed them thus to apprehend, or unless the angel had appeared to them, as he did to the shepherds, Luke ii. 11, saying, *There is born to you this day a Saviour, which is the anointed Lord*, (i. e. Prince, or, King here,) *in the city of David*, i. e. (in another phrase, the same with this here,) *the King of the Jews*, with an emphasis on *the*, *THE expected King*, or, *Messias*.

^b See note [c].

These magi then having some way apprehended and believed thus much already, that this so honourable person, *the desire of all nations*, the expectation of the very Gentiles, was born, came to Jerusalem, and inquired for him, Ποῦ ἐστι; *Where is this King, which is born?*

2. [c] *his star*] *His star* signifies an extraordinary star appearing in the heaven, observed by those magi in the field to differ from the ordinary stars of heaven, and some way interpreted to them to be the index or finger to point out this miraculous birth, the δαδούχος to light him into the world. Concerning this it is observable which we find in Chalcidius, in his comment upon Plato's *Timæus*, who, relating some portentous significancies of stars, adds, *Est quoque alia venerabilior et sanctorum historia, quæ perhibet ortu stellæ cujusdam insolitæ non morbos, moresque prænunciat, sed descensum Dei venerabilis, ad humanæ servationis rerumque mortalium gratiam, quam a Chaldæis observatam fuisse testantur, qui Deum nuper natum muneribus venerati sunt*; "There is also a more venerable and sacred history" (the Gospel, no doubt) "which mentions the rising of one extraordinary star, by which was foretold, not the diseases and" (tempers, or) "manners of men, but the descent of a venerable God," (or, of a God who is to be revered,) "in favour to the preservation of men," (or, salvation, as it seems he collected out of the word σωτήρ, in St. Luke ii. 11,) "and the benefit of mortals here below, which star they testify" (the Gospel again) "to have been observed by the Chaldeans," (the magi, ver. 1,) "who came to this God, which was newly born, and worshipped and presented him."

2. [d] *in the east*] These observers, learned in astronomy, and curious in their daily beholding the rising and setting of the stars, saw at this time a star rise, which they never had seen before, and were amazed at it, as at a new prodigious sight, which did certainly presage something of great consideration. This rising of the star may possibly be signified by ἀνατολή here, and ἐν ἀνατολῇ be rendered, not *in the east*, either here or ver. 9, but *at the rising of it*, or *when it arose*; and that it should be so rendered may be guessed by the *ortu stellæ*, &c. in Chalcidius, out of the *sanctorum historia*, i. e. out of this Gospel; and it is observable to this purpose, that among the Greek astronomers *the rising of stars* is called ἀνατολή and ἐπιτολή, (as ἀνατολή ἡλίου, *the rising of the sun*, Apoc. vii. 2,) and *the setting of them*, δύσις; but *the east* is commonly expressed in the plural number, ἀνατολαί, as it is here distinctly, ver. 1; and *the west*, δυσμαί; and so they are used, Matt. viii. 11, they shall come ἀπ' ἀνατολῶν καὶ δυσμῶν; and so Luke xiii. 29, and Matt. xxiv. 27. All this put together would make that of ἐν τῇ ἀνατολῇ, *at the rising of the star*, both here and ver. 9, a probable rendering; but because ἀνατολή in the singular doth once signify *the east*, Rev. xxi. 13, and because the 9th verse seems to set down the several places of the star's appearance, now just vertical to the house where Christ was, as before, ἐν τῇ ἀνατολῇ, which seems to denote the place where they first saw it, and whence they came, ver. 1; it may therefore be rendered *in the east* in both places.

6. [e] *in the land*] The word γῆ is the nominative case, and here

c Perhaps, *mortuesque*.

d Perhaps, *deaths*.

signifies that portion (i. e. a part of it) which belonged to the regal tribe, (as ch. iv. 15. γῆ Ζαβουλὼν καὶ γῆ Νεφθαλείμ, is *the portion of Zabulon and Nephthalim*;) and though it were a town or city, yet it is capable enough of that appellation, as the city of the Sodomites, and of those of Gomorrha, is called by the same word, γῆ Σοδόμων, &c. ch. x. 15, and is vulgarly rendered *the land*, clearly *the city of Sodom*.

6. [f] *not the least*] Some doubt hath been of the agreement of this phrase, οὐδαμῶς ἐλαχίστη εἶ, *thou art by no means the least*, with the Hebrew, Micah v. 2. צעיר להיות, which the Septuagint render ὀλιγοστος εἶ, and the Vulgar, *parvulus es*, “thou art little.” But M. Edward Pocock, a great master of the Oriental languages, hath evidenced out of many learned grammarians, that this word צעיר, *little*, signifies also the quite contrary, and is used for *primaria, judex, princeps, magistratus*, all great ones. So Jer. xlviii. 4, Rabbi Tanchum renders צעיריה, *his princes and governors*; and so the Chaldee paraphrast there, סלשניחון, *his sultans, or rulers*. So Ebn Jannahum, a learned grammarian, affirms of צעיר, that it is one of the words that signify contraries, and cites Zech. xiii. 7, where דוצערים, saith he, signifies *nobles and princes*. And so the author of the Hebrew-Arabic Glossary sets סולטאן, *sultan, ruler, or prince*, for one of the significations of צער; and so in that place of Zechariah, the Septuagint render it ποιμένας, *pastors*; and the Syriac, עללים, *superiors*; and the Arabic, *pastors, or rulers*. Many words of that sort, which have such contrary significations, Mr. P. hath collected to confirm this interpretation.

6. [g] *princes*] Instead of the Hebrew word in Micah v. 2, rendered *the thousands*, the evangelist hath here set ἡγεμόνες, *rulers*. The meaning of it will not be discerned but by remembering a custom of the Jews, among whom the people was distributed by chiliads or thousands, so many in a town or city, not that that number was so to continue, and not to exceed, but (as we see in our hundreds or wapentakes, which, as by the original of the view of frank-pledge appears, was first an hundred families precisely, but since hath much varied) only in relation to the first distribution. Hence it is, that such a division, or town, or city is in the Old Testament phrase called a chiliad or thousand, as in Micah it is, and Judges vi. 15, where the ordinary translation reads, *My family is poor in Manasseh*; but the Hebrew rendered in the margin is, *My thousand is the meanest* &c. Of every such division there was some lord, or chief, under whom the whole multitude were, as under a patriarch, or head of a family; and such was Gedeon, Judg. vi. 15, when he saith, *My thousand*; and as it is ordinary for a king of any nation in authors to signify, not only the person of the king, but the whole people under him also; so here the ἡγεμόνες, *rulers*, in the evangelist, are the very same with the *thousands* in the prophet, and each of them signify the towns or cities of Judah, such as Bethlehem was, which is here spoken of as the place where the Messiah was to be born, according to that in Micah aforesaid. Unto which also agrees that known oracle, that *ex Judæa profecti rerum potirentur*, “rulers should come out of Judæa;” which is mentioned both by Tacitus and Suetonius, (and by them falsely applied to Vespasian,) and also by Cicero in lib. 2. De Divinat., by Virgil in Eclog. 4, by Suidas in Ἀγούστος. Where as the *rerum potiri* is the direct rendering of the Hebrew שָׁשׁ in Micah, and ποιμαίνειν here, (in

the sense wherein not only Homer calls Agamemnon ποιμένα λαοῦ, and Xenophon also defines παραλήσια ἔργα ἐστὶ νομῆς ἀγαθοῦ, καὶ βασιλείας ἀγαθοῦ, "the two offices of a pastor and a king are near, and answerable one to another;" but wherein Ezekiel also describes the regal power by that of shepherds, ch. xxxiv. 23, xxxvii. 24,) so the *ex Judea profecti* is the very literal rendering of the ἐκ σοῦ ἐξελεύσεται here.

7. [*h*] *enquired of them diligently*] Ἀκριβολογούμεναι is to *inquire diligently*, ἀκριβῶς ἐξετάζειν, ver. 8; but ἀκριβῶς, with an accusative of the thing, as ἀκριβῶ τέχνην, or ἀκριβῶ χρόνον, here signifies, to *learn exactly by inquiry*; ἀκριβῶς ἐπίσταμαι, to *know exactly*, saith Phavorinus; and ἀκριβεία, ἡ ἀκριβὴς κατὰληψις, *the accurate knowledge of any thing*, saith Hesychius.

11. [*i*] *gold, &c.*] Among the gifts that Abraham gave to the sons of Chetura, there were (say the traditions of the Jews) *gold, frankincense, and myrrh*, which he had received from the kings of Sodom and Gomorrah, as Epiphanius cites it out of them in the Exposition of the Catholic Faith, and therefore, saith he, their posterity in Magodia, a region of Arabia, presented the same gifts to Christ at his nativity.

18. [*k*] *Rachel weeping*] That which is here cited out of Jer. xxxi. 15, was there a prophetic and figurative speech spoken of the captivity of Babylon, and the slaughter at Jerusalem, (a city of the tribe of Benjamin, the son of Rachel,) long after Rachel's death, who therefore did not really weep, but is set to express a lamentable slaughter; and so also it hath here a second completion in this killing of the infants in Bethlehem; the people of the Jews being by an ordinary synecdoche capable of the title of Benjamin, because in the breach of the kingdom the two tribes of Judah and Benjamin make up that people, and therefore Rachel, Benjamin's mother, is also here figuratively brought in, lamenting this slaughter as of her children, and that the more properly, because she was buried in Bethlehem, Gen. xxxv. 19.

23. [*l*] *a Nazarene*] That he should be called a Nazarene, as that signifies an *inhabitant* of (or *one that sprang from*) the city Nazareth, is nowhere found to be affirmed in the prophets of the Old Testament. That which is here observable is, 1. That there is an Hebraism ordinarily to be discerned in the word κληθήσεται, *he shall be called*. The Hebrew word דבר signifies promiscuously, *a word*, and *a thing*, and is rendered ῥῆμα or λόγος, *word*, when it denotes *a matter*, or *thing*. So Exod. viii. 12, על דבר, ἐπὶ λόγῳ βασιλεύων, *about the word*, i. e. *the business of the frogs*. So 1 Kings xiv. 19, the rest of the acts of Jeroboam are in the Hebrew ויתר דברי, περισσὸν ῥῆμα, and ver. 29, λοιπὰ λόγων, *the rest of the words*. So Tobit i. 1, βιβλος λόγων, *the book of the words*, i. e. *a commentary or story of the actions*. And so 1 Kings xi. 41. So Luke ii. 15, ῥῆμα τοῦτο γεγὼνός, *this word*, i. e. *thing, which is done*. So Acts viii. 21, Mark i. 45, Luke i. 37. By the same analogy and proportion the two words, καλεῖσθαι and εἶναι, *to be called*, and *to be*, are all one, (as names and persons, Acts i. 15. and Luke vi. 22, Rev. iii. 4. and xi. 13.) So Isaiah lvi. 7. and Mark xi. 17. *My house shall be called*, i. e. *shall be to all people an house of prayer*, i. e. *there shall be a court or atrium in it for the Gentiles, as well as for the Jews*; and so St. Luke reads it, οἶκος εὐχῆς ἐστὶ, *it is an house of prayer*. So Isaiah ix. 6, *his name shall be called Wonderful*, i. e. *he shall be a wonderful person*; so Luke i. 32, *he shall be called*, i. e. *he shall be the Son of the Highest*; and ver.

36, καλουμένη στείρα, *she that is called, i. e. that is barren*; and Apoc. xix. 13, *his name is called, i. e. he is the Word of God*; and Matt. v. 19, *he shall be called, i. e. he shall really be the least, &c.* So Gen. xxi. 12, *In Isaac shall thy seed be called, i. e. the seed to which the blessing belongs shall be from Isaac.* And accordingly here, *he shall be called*, is no more than *he shall be*. Secondly, it must be observed, that the evangelist accommodates unto this matter (of his dwelling in Nazareth) a title by the prophet oft applied to the Messiah, that of נצר, *surculus, a branch*; and so (by that Hebraism) the meaning of these words, κληθήσεται Ναζωραῖος, *he shall be called a Nazarene*, will be no more than this, *He shall be that Netser* in the prophets paraphrased in the Targum by משיח, *Messiah*, but by the Greek rendered ἄνθος, *a flower*, Isa. xi. 1, perhaps by a mistake of נצר for γν, *flos*, leaving out the ρ; or else in a wider acception of ἄνθος, for any *branch, or plant*. From whence, no question, it is that Phavorinus, speaking of this word Ναζωραῖος, besides the ordinary acceptions of it, adds, ἡ κατὰ τινας ἄνθος, “Some use the word for a flower,” referring to the Greek rendering of נצר in Isaiah, but applying it to Ναζωραῖος in the evangelist, which no doubt signifies that learned grammarian’s opinion, that נצר and Ναζωραῖος are all one. But beside this acception of the word for a *branch or plant*, it may also be observed that the radix נצר, signifying *servavit*, and God being called by a name coming from that radix, Job vii. 20, Prov. xxiv. 12, it may also possibly intimate the title of *Saviour*, which is so often given him in the prophets, and which is the importance of נוצר, and the Arabic *nazir, a defender, or protector*, according to which it is clear that Isa. lx, where the Hebrew reads נצר, *a branch*, and the Targum, נצבא, *a plant*, the Greek reads φυλάσσω, *keeper*, taking it for נצר without points. But the former notation of the word, as it refers to the branch of the root of Jesse, is that which is to be preferred in this place, and the meaning of the ἵνα πληρωθῇ, that by his dwelling in Nazareth he came to be styled הנצרי, or *Nazarene*, i. e. that true branch, of which the prophets, Isaiah xi. 1, Jer. xxxiii. 5. and xxxiii. 14, Zech. vi. 12. and iii. 8, Isaiah iv. 2, had so often spoken. This I conceive to be the truest notion of the word Ναζωραῖος, both because the Jews call Christ הנצרי, with נ from the Hebrew נצר with צ, and because this only can be said to have been foretold διὰ τῶν προφητῶν, *by the prophets*. Others, indeed, think it not improbable that it should refer to the word נזר, with ז, which signifies *separavit*. For thus also the Greek ζ in Ναζωραῖος and Ναζαρηὶς (which are indifferently used in the Gospels) would bear; and to this purpose it is observed, that when Gen. xlix. 26, and Deut. xxxiii. 16, Joseph is called נזיר אחיו, one *separated from his brethren*, the Latin reads, *Nazoræus fratrum suorum*; and it may be considered to this purpose, how fitly Joseph was a type of Christ, as he is represented to us in this chapter. As Joseph was by his brethren sold into Egypt, so is Christ, by the persecution of Herod, driven thither: as Joseph was *separated from his brethren*, and cast out from among them, so was Christ, for fear of Archelaus, separated from his own tribe of Judah, and constrained to dwell in Nazareth of Galilee, whose name may denote that flight or separation; and lastly, as נזיר, in Zech. vii. 3, is used for an *afflicted, humbled person*, one *separate* from the comforts of life, his daily bread, so is this applicable to Christ’s being brought up in Nazareth, a

vile place, (*Can any good thing come out of Nazareth?*) and so a special part of Christ's humiliation to live there. This other account of the word I cannot further commend to the reader; yet thought it not amiss to mention it as it is. The former of *the branch* is most commodious and satisfactory; all the difficulty is, how this dwelling in Nazareth should be said to be designed to the fulfilling of that prophecy, which refers not at all to his dwelling there. In answer to which, it is first to be remembered, (what was said on note [k] ch. i,) that the word *ἴνα*, *that*, is here *ἐκβατικόν*, not *αἰτιολογικόν*, and notes no more than this, that by this passage of story, those passages of the prophets received a completion; and secondly, that prophecies are sometimes said to be completed or fulfilled, when strictly and properly (or in the primitive sense of the words of the prophet) they are not fulfilled, but only in a large acception of them, so as by way of accommodation they may be applicable to what is come to pass, or that the thing done may reflect or refer to such words in the prophets, or bring them to the minds of men. Thus doth the author to the Hebrews, from the interpretation of *Salem*, of which Melchisedec (the type of Christ) was king, conclude Christ to be *the Prince of peace*, Isaiah ix. And then why may not the evangelist here, from his dwelling in Nazareth, (and so being capable of the title, הנצרי,) conclude as properly, that the appellation נציר, that Isaiah foretold of him, did now appear to belong to him, though not in that sense in which it was first affirmed of him, yet by way of accommodation? which it will do more discernibly, if it be considered, that as *Cinnereth* in Joshua, (retained by the Jerusalem Targum, Num. xxxiv. 15,) was after changed into *Gennesareth*, *the valley of branches*, (and therefore Christ's abode and conversation was so much about that lake, by which he shewed himself to be truly that branch so oft prophesied of,) so in all probability, that city in the tribe of Nephthali, which is called *En Hazor*, Joshua xix. 37, was after contracted and lightly changed into *Nazor* and *Nazareth*, to signify the city of the branch, or where the Messiah, *the branch*, should be brought up, and accordingly this becomes Christ's vulgar title, Ναζωπαῖος, Matt. xxvi. 71, Mark x. 47, Luke xviii. 37. xxiv. 19, John xviii. 5. 7, and xix. 19, and seven times in the Acts, and Ναζαρηὶός (in the same notion) sometimes, Mark i. 24, xiv. 67, xvi. 6, and Luke iv. 34.

CHAP. III.

1. [*a*] *the Baptist*] That we may understand the meaning of the title *Baptist*, we must first know what was meant by the washings among the Jews. Their frequent every-day washings I now speak not of, but refer them to their proper place, Mark vii. 3. Those which we now speak of were those of the whole body; of which sort were first the washings of the priests, when they went into the temple to minister or officiate, for that they never did after the building of the temple, but they first washed their whole body. At the going into the tabernacle, washing the hands and feet was sufficient, Exodus xxx. 20, but not so after the building of the temple: see Cod. Joma, cap. 3. They bring the priest to the "house of washing," לבית הטבילה, "which was without the temple over the water gate." There (as it follows, §. 3.) "the priest washes;" and though he be under no legal uncleanness, yet he never enters, but he

washes first, and (§. 4.) he puts off his clothes and goes down and washes. The washing of his hands and feet, which was oft repeated, (ten times in a day, §. 3.) was done in the temple, over the house of Happarvah, as it is there called; but this first washing of the whole body was constantly used before the entrance into the temple, (four times more in the temple on the day of expiation,) for it was not lawful to come in thither without washing first, an imitation of which are the washings and lustrations among the Gentiles. A second sort was the washing of the proselytes, who were to be received into the church or temple of the Jews, and so to be washed at their entrance, as the priests at their going into the temple. Those proselytes I mean, which being not born of Jewish but heathen parents, became proselytes of justice, i. e. received the Jewish religion, and submitted to their whole law, were circumcised &c. These men were admitted by the Jews, not only by circumcision and (while the temple stood) by sacrifice, but also with this ceremony or solemnity of washing, i. e. ablution of the whole body, done solemnly in a river, or other such great place or receptacle of waters; so saith the Talmud of Jethro, Moses' father-in-law, בְּהַגְיִיר, במילה ובטבילה במים, "He was made a proselyte by circumcision and immersion in water," Tr. Repudii. And the manner of this immersion is said to be, that they should "sit in water up to the neck, and in the while learn some of the precepts of the law, both hard and easy." This ceremony of their initiation was never upon any occasion reiterated, say the Jewish writers, (see note on John xiii. 6,) and belonged not only to those which being of years came over from heathenism to the Jews' religion, but also to their children-infants, if their parents, and the *consensus* under which they were, did in behalf of their children desire it, and on condition that the children, when they came to age, should not renounce the Jews' religion: nay, the native Jews themselves were thus baptized, so saith the Talmud, Tr. Repud. אלא לא באו לברית אלא בשלשה דברים במילה ובטבילה ובהרציות הקרבן אף הגרים כיוצא בהם, "The Israelites do not enter into covenant but by these three things, circumcision and baptism and peace-offering, and the proselytes likewise." Now these that were thus initiated did put off all their former relations, not only their former worships and manners, but their relations of kindred, &c., and came forth, as if they had been new born, of a new mother, as the Talmud oft expresses it. So that he which was kin to him before, shall from thenceforth cease to be so, i. e. to be so accounted by him. To which, I suppose, our Saviour refers, when he speaks of *leaving father, and mother, and wife, and children, &c.*, Mark x. 29, Luke xviii. 29, and when he talks of *being born again of water, &c.* To this, no question, belongs that of Tacitus Hist. lib. 5, speaking of those that went over to the Jews' religion, *nec quicquam prius imbuuntur, quam contemnere deos, exuere patriam, parentes, liberos, fratres vilia habere*, "they are taught by their first admission to despise," i. e. "to forsake their fathers and mothers, children and brethren," &c. And the Jews have a saying, that he that hath married a wife too near of kin to him, if he turn proselyte to the Jews, and receive their baptism, he is no longer near of kin to the woman, and so may now lawfully live with her. Of this custom of baptizing proselytes among the Jews we have a clear testimony in Arrian, the Stoic philosopher, in his Epictetus, l. 2. c. 9, where the

proselyte Jew is by him styled βαπτίζμενος, *dipped*, or *baptized*; and he that is not really converted to their religion, but only λόγῳ, *in word*, or outward profession and show, is by him called παραβαπτιστής, a *counterfeit baptized person*. Having said thus much of the custom among the Jews, it is now most easy to apply it to the practice of John, and after of Christ, who certainly took this ceremony from them. Hence was John's baptism, as theirs, in a river, in Jordan, Mark i. 5; in a confluence of much waters, as in Ænon, John iii. 23, *because*, as it is added, *there was much water there*; and therefore as the Jews writing in Greek call those lakes wherein they wash themselves κολυμβήθρας, so in the Christian church the βαπτιστήριον, or vessel which contained the baptismal water, is oft called κολυμβήθρα, a *swimming or diving place*, with some reference also to that ἐπὶ τῇ προβατικῇ, John v. 2, where the cures were wrought on them that went down into it. The other parts of the parallel will easily apply themselves; all that is proper to this place is only this, that John preaching repentance to the Jews in the desert, received all that came unto him as new proselytes forsaking their old relations, i. e. their sins; and in token of their resolved change put them into the water, dipped them all over, and so took them out again; and upon the sincerity of their change promised them remission of their sins, and told them of the Messiah, which was suddenly to appear among them, and warned them to believe on him.

2. [b] *Repent ye*] This μετάνοια is not only *sorrow for sin*, or wishing it undone, but a *change of mind*; μετέθεσις τοῦ νοῦ, *conversion*, Mal. iv. 6, and *reformation*; μετάνοια ἀπὸ πονηρῶν ἔργων, Heb. vi. 1; *repentance not only for*, but *from dead or sinful works*. Both very necessary.

2. [c] *kingdom of heaven*] The phrase βασιλεία τῶν οὐρανῶν, or τοῦ Θεοῦ, the *kingdom of heaven*, and *of God*, signifies in the New Testament the *kingdom of the Messias*, or that state or condition which is a most lively image of that which we believe to be in heaven, and therefore called by that name. For as God's regal power exercised in heaven consists in assisting, defending, and rewarding all his faithful subjects, and in warning, punishing, and destroying his obdurate enemies, so this kingdom of the Messias is an exact image or resemblance of it; and being, as it is elsewhere affirmed, not of this world, a secular kingdom, but consisting especially in subduing the world to his dominion, that is done, first, by the descent of the Spirit, and preaching the gospel; by his word powerfully working in some, and bringing them unto the faith; and then by his iron rod executing vengeance on others, viz. the contumacious and obdurate, (to this purpose that parable delivered by Christ, Luke xix. 12, on occasion of *their thinking that the kingdom of God should presently appear*, ver. 11, is very considerable: see the place,) and particularly those of the nation of the Jews after the crucifixion of Christ. And accordingly this *kingdom of God* will generally signify these two together, not only the first alone, but in conjunction with it that other more tragical part of it also. That it is used so here may be discerned, first, by that which is said in Malachi, by way of prophecy, of John's preaching, ch. iv. 5, that he should come *before the great and terrible day of the Lord*, (see note [a] ch. xvii,) i. e. before the fatal destruction of this people; and also in Isaiah, that when he *cried in the wilderness* this was part of his crying, *Prepare ye the way*

of the Lord: noting him an *anteambulo*, or *forerunner* of Christ's coming, (which what it signifies will be explained, note [b] Matt. xxiv.) And again, *Every valley shall be exalted, and every hill brought low*; which although it were literally spoken by the prophet of the reducing the people from captivity to their own country, (expressing it by the former deliverance and passage out of Egypt through uneven craggy ways in the desert, which yet by God's conduct were made passable to them, and they brought at last to a Canaan,) and mystically of the removing all obstacles in our way to felicity and bliss, yet may further be applied to this of the Roman armies coming against Jerusalem, and perhaps be explained by that passage in Josephus de Bell. Jud. l. 6. c. 12, that "the high and low places were made plain for the coming of the Roman army and engines against Jerusalem;" in like manner, as when ^a Strabo saith of the Romans, ἵστρωσαν δὲ καὶ τὰς κατὰ τὴν χώραν ὁδοὺς, προσθέτες ἐκκοπὰς τε λόφων, καὶ ἐγχώσεις κοιλάδων, "they plained the ways through the region, cutting down the hills, and filling up the hollow places." And so the verses of Sibylla Erythræa, (set down by ^b St. Augustin and ^c Prosper,) beginning with *judicii signum*, "the sign of judgment;" and *e calo rex adveniet*, "the coming of the king from heaven," and that in *caruem*, "into the flesh;" *præsens ut judicet orbem*, "that being present he may judge the world," there follows—

*Dejiciet colles, valles extollet ab imo,
Non erit in rebus hominum sublime vel altum,
Jam æquantur campis montes—*

"He shall cast down the hills, and advance the valleys; There shall be among men nothing lofty or high; The mountains are now levelled to *campagnia*."

And then soon follows—

—*Tellus confracta peribit,*

"the destruction of the earth or land," i. e. (in the sacred dialect) of Judæa.

Secondly, by that which follows here, ver. 10, as the explication of this text of the Baptist's, *And now also the ax is laid to the root of the tree: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire*; and again, ver. 7, by the ὁ γῆ μέλλουσα, *the wrath ready to come upon them*, which is proportionable or parallel to the approaching kingdom of heaven, as the exhortation, ver. 8, of *bringing forth meet fruits of repentance*, is to *μετανοεῖν*, *repent*; and so directly in that prophecy of Malachi's, concerning the coming and preaching of John Baptist, Mal. iv. 5, 6, the sum of his preaching is expressed by the effect of it, *He shall turn the heart of the fathers to (or, with) the children, and the heart of the children to (or, with) their fathers*, i. e. shall convert all sorts of Jews, young and old, fathers and children, preach conversion and repentance to them, *lest I, (i. e. God,) come and smite the earth (or, land) with a curse*; where, as God's coming is interpreted by his *smiting Judæa*, (curses and inflictions on that land,) so is this denunciation of those judgments part of that Baptist's sermon, and the repentance or conversion by him preached, the only means to avert

^a Geog. l. 5. p. 162.

^b De Civit. Dei, l. 8. c. 33.

^c De Prædict. par. 2. c. 1.

them. And so likewise in Isaiah xl, the *revealing the glory of the Lord*, &c. ver. 5, may be, 1. the preaching of the gospel, and then the visible-ness of God's judgments on all the Jews in Judæa; and the sixth, seventh and eighth verses very fitly refer to the sudden destruction of that people, as *the withering of grass*, or *fading of flowers* upon God's blowing upon them, whereby his displeasure is expressed. To which yet his preservation of the remnant, (as here, his *gathering the wheat into his garner*, ver. 12,) his protecting of the few believers, (so that *not an hair of their heads shall fall*, Luke xxi. 18,) is immediately annexed, vv. 9, 10, 11. And accordingly *the kingdom of God* here is not so to be restrained to the punitive part, but that it also contain under it that other piece of regality, which consists in protecting of subjects, and rewarding them which do well also, which should be most visible at the time of his punishments on the obstinate, his *burning the chaff with unquenchable fire*. To this purpose the words of St. Luke, ch. xxi. 18, 31, are most remarkable, where, setting down distinctly the signs and forerunners of the destruction of the temple and that people, and among those prognostics the great persecutions which the disciples should find from the Jews, he bids them then *cheerfully look up*, ver. 28, for their ἀπολύτρωσις, *redemption*, deliverance from these hazards and pressures, *draweth near*; and, with a short parable interposed to express it, he adds, ver. 31, *Know that the kingdom of God is at hand*; this kingdom surely here, which now approached, but should then be more near, wherein the judgment of God should be most visible in judging betwixt the wheat and the straw, burning up the refuse, destroying the impenitent unbelieving Jews, but protecting and setting safe on the shore all the disciples and believers, and that by the very destruction of these their brethren, who were their chiefest persecutors, ver. 16. This sense will be the more unquestioned if it be observed, that when Christ himself begins to preach, he used these same words, ch. iv. 17; by which it is clear, that Christ's preaching the gospel was not the only thing meant by this kingdom, (as it is generally supposed,) because that was then actually present, when Christ saith only ἤγγικε, *it is nigh approaching*. And if it be said, that ἤγγικε in the preter tense, expressed by the Latin *appropinquavit*, may signify that *it hath been near*, but now is *present*: then, first, I answer, that that grammatical nicety will not be applicable to many other places of scripture where that tense is used. 2. That even the full grammatical importance of it will be made up by rendering it, *it hath for some time been approaching*, that people's sins long calling for it. 3. Luke xxi. 31, (which was long after this, and withal a prediction of a time then future,) it is then but ἐγγύς ἐστί, *the kingdom of God is nigh*. And as by Christ, so when the apostles are sent out by him the same style is still prescribed them, Matt. x. 7, *As you go, preach, saying, The kingdom of heaven is at hand*. And as it is to this same sense affirmed by Christ, that he came to *send a sword ἐπὶ τὴν γῆν*, i. e. a slaughter on the land of Judæa, Matt. x. 34; so when this commission of the apostles is set down by St. Luke, ch. x. 11, to those that *receive them not*, they are appointed to use a direful ceremony, *shaking off the dust from their feet against them*, and telling them the importance of it, that *the kingdom of God is nigh upon them*, ἐφ' ὑμᾶς, ver. 11; and upon the back of that, ver. 12, *Verily I say unto you, It shall be*

more tolerable for Sodom in that day, (i. e. not in the day of judgment to come, for that belongs to each particular person, not whole cities together, but) in *that day* of the kingdom of God, than for that refractory city. God's dealing with Sodom in the day of their destruction with *fire and brimstone* shall be acknowledged to have been more supportable than his dealing with such contumacious impenitent cities of Judæa. So Matt. xvi. 28, *the Son of man coming in his kingdom* belongs not to the transfiguration, as it is by many mistaken, but to a coming in the *glory of his Father to reward and punish*, ver. 27, (and is called *the kingdom of God coming with power*, Mark ix. 1;) and that belongs clearly to the scope of the place, viz. to arm his followers, that they should not be terrified with the malice of the Jews, ver. 25, or tempted to deny Christ, Luke ix. 29. So Luke xix. 11, when it is said, *they thought the kingdom of God should presently appear*, Christ's parable concluding with *the bringing forth, and slaying the enemies before him*, applies it directly to this purpose, ver. 27, and so what he adds, ver. 43, at his entrance into Jerusalem. So Luke xvii. 20, when he answers, that *the kingdom of God comes not with observation*, i. e. in a pompous, remarkable manner, so as kings are wont to come with their court and train attending, which all men come out to look after, and cry, *Lo here*, i. e. *It is come*, &c. it is clear by the consequents that it belongs to this matter, 1. the preaching of the gospel among them, then already begun, ver. 21, and then *the destroying of unbelievers*, vv. 22. 24, &c. The way by which this phrase comes thus to signify is this: because there be several offices of a king, the exercise of the power of the sword, as well as of making laws, of punishing and rewarding, as well as of reigning, he is *ἐκδικος εἰς ὀργήν*, Rom. xiii. 4, *an avenger to inflict punishment*, and so he is expressed at his *ἐκδίκησις*, Luke xviii. 7, speaking of this matter. In this respect it is, that the governors of the Jews were called *judges*; inflicting of punishments or judgments, (which is one part,) giving denomination to the whole regal office; and so Luke x, these three phrases, *the kingdom of God*, ver. 11, and *that day*, i. e. the time of his exercising that *regal power*, ver. 12, (or, as St. Mark reads it, *ἡμέρα κρίσεως*, Mark vi. 11, *the day of executing judgment*;) and in the same matter, *κρίσις*, ver. 14, *judgment* simply, are all phrases of the same significance to note the destruction here threatened, with which there was also mercy mingled, and preservation to some: see Luke xvii. 34, and xxi. 28. The same thing is expressed by other phrases, *the coming of Christ—the end—the end of all things—the conclusion of this age*, &c., which in their due places shall be observed.

4. [*d*] of *camel's hair*] This garment, ἀπὸ τριχῶν καμήλου, of *camel's hair*, used by John the Baptist, seems to be no more than a garment of haircloth, made of hair rude and raw, not of hair softened and dressed, or spun into a thread. The difference betwixt these two is the same that betwixt flax rude or unprepared, and the same dressed or spun, one having much more of coarseness and asperity than the other; or between that which we now call haircloth, which is made of rude undressed hair, and camlet or grogram, that is made of it when it is softened and spun and prepared. That the former is that which is here mentioned may appear, 1. by the design of it, used by John, as here set down by the evangelist, to signify the austerity of his habit, as well as that which follows is of his diet; (and so interpreted by all the an-

cients;) which it would not be had it been thus dressed and softened. 2dly. It is to be considered, that as he was *Elias*, *that was foretold* should *come*, so his habit, and his diet, and the wilderness, (as well as the matter of his prophecy, *fire from heaven*, judgments on the impenitent,) were to represent Elias. Now of Elias we read his habit thus described, 2 Kings i. 8, *He is an hairy man, and girt with a girdle of leather about his loins*; where the hair, being joined with the leathern girdle or zone, may most probably be interpreted (both of them) to the same matter of his habit, or manner of attire. inquired of ver. 7, (and so it will be a complete description of that, this haircloth and leathern zone being all the clothes that he had visible about him, as it was of the Baptist here,) and not of the form, or manner, or constitution of his body, that he was like Esau, a man with much hair growing upon him, for that alone would have been but a very imperfect description of him, nothing else of his body being mentioned; and on the other side, only *a leathern girdle about his loins*, which as it cannot be applied to the form or fashion of his body, but must necessarily denote his attire, so it would be a very imperfect description of that, if nothing else of that kind were joined with it. 3dly. This was the mourning habit, sackcloth and haircloth (if among them they differed at all) differing but little, both of them garments of the greatest coarseness and austerity. And then as in the Christian church, from the Jewish, he that excommunicated or pronounced sentence of anathema against any, is said to *mourn* or *bewail* him, 2 Cor. xii. 21; so the prophets that came to foretell judgments upon a nation did put on such mourning habits to denote the sad errands they came about. That was Elias's errand then, and John Baptist's now, of the *axe laid to the root of the tree*, &c., and thus the two witnesses in the Revelation, ch. xi, (that are described like Elias, ver. 5, *the fire cometh out of their mouth, and devoureth their enemies*, relating to his calling for *fire from heaven*; and again, ver. 6, *they have power to shut heaven that it shall not rain*, as Elias had,) are said to *prophecy clothed in sackcloth*, ver. 3; which sackcloth, Rev. vi. 12, hath the epithet of *τρίχως*, *hairy*, bestowed upon it, expressing the materials of it to be of hair, which they used for their mourning habit. To this clearly refers that of the false prophets, that they *wore rough garments to deceive*, Zech. xiii. 14; the rough garments, the token of the prophet, as the deceiving is all one with the false. As for their conceit who think John's garment here to have been a skin of a camel with the hair on, such as the sheepskins and goatskins, Heb. xi, it is sufficiently confuted by the evangelist, who makes the clothing and the girdle of different matters, using different forms of speech to express them by, which there is no reason to think would have been done if they had been both of the same.

4. [e] *wild honey*] The *μέλι ἄγριον*, or *field honey*, is a kind of temporary diet, (as water out of the spring,) such as was to be found in woods, running out of trees where bees were: so 1 Sam. xiv. 25. there is *δρυμὸς μελισσῶνος κατὰ πρόσωπον τοῦ ἀγροῦ*, where our English, out of the Hebrew, reads, *they came to a wood, and there was honey upon the ground*; and ver. 26, *εἰσῆλθεν ὁ λαὸς εἰς τὸν μελισσῶνα, καὶ, ἰδοὺ, διεπορεύετο μέλι*, *when they came into the wood, behold the honey dropped*; and ver. 27, *Jonathan dipped his rod, εἰς τὸ κηρίον τοῦ μέλιτος, in a comb of honey*. In which place, that which is *δρυμὸς μελισσῶνος*, *a wood of honey*,

in the Greek, is by an hypallage *mel sylvestre*, "wood honey," the very thing that is here μέλι ἀγρίων, *field honey*, or *wood honey*, (*agri* and *sylvæ* being oft promiscuously used for any places (remoter from towns) open and unenclosed, though they be not woodlands. So in Virgil, *sylvis egressus*, Æn. 1, and *sylvestrem musam*, Eclog. 1, in relation to the mountains or downs where they fed their flocks,) which sense of the μέλι ἀγρίων makes it also not improbable that ἀκρίδες, which here are joined with it, as the Baptist's only food, may signify, ἀκρόδρυα, or ἀκρέμονες, i. e. πάντες οἱ τῶν δένδρων καρποὶ, or καρποὶ δενδρικοὶ, *all fruits of trees* in Phavorinus, i. e. fruits of the wilder trees, or indeed herbs or leaves. To which purpose I shall refer the reader to Steph. Forner. rer. quolid. l. 6. c. 27. Thus doth Isidore Pelusiote interpret it with great earnestness against the other rendering of it, Αἱ ἀκρίδες οὐ ζῳά εἰσι, ὥς τινες φῶντο ἀμαθῶς, μὴ γένοιτο, ἀλλ' ἀκρέμονες βοτανῶν καὶ φυτῶν, Ep. 5; "the word," which we render *locusts*, "signifies not living creatures, as some have ignorantly conceived, no, by no means, but the tops of herbs and plants." And to this purpose is it, that Burchardus, (p. 330,) in his Description of the Holy Land, saith, that he hath found in the monasteries of Palestine, near Jordan, a food which the monks there use, of a sort of herbs called *locustæ*, the same, say they, which the Baptist fed on. Though the truth is, Origen, Clemens, Ambrose, and Hilary interpret ἀκρίδες, *locusts*, as a sort of *grasshoppers*; and it appears by Leviticus, ch. xi. 22, that they were used for food, being reckoned among the clean creatures, and by Pliny, Nat. Hist. l. 11, and Athenæus, l. 4, that the Ethiopians and some others fed on grasshoppers, but those salted and dried, saith Pliny, which cannot well be supposed of the Baptist here, whilst he continued in the wilderness. It is more probable, that as the *Sarmani*, or Σαρμανῖοι in Clem. Alex. Strom. l. 1, or *Germanæ* in Strabo, called ἰλόβιοι, (*those that lived in the woods*, (not as it is falsely read, ἀλλόβιοι,) and neither inhabited cities nor had houses,) ἀκρόδρυα σιτοῦνται, καὶ ὕδωρ ταῖς χερσὶν πίνουνσι, "eat herbs, and drink water in their hands," so the Baptist here abstained from wine, fed on this *victus parabilis*, "food that wanted no dressing," (ὥσπερ οἱ νῦν, Εγκρατῆται, saith he, "as the Encratites" of "this time,") which Strabo, out of Megasthenis Indica, expressed by ἰλόβιοι ζῶντες ἐν ταῖς ὕλαις ἀπὸ φύλλων καὶ καρπῶν ἀγρίων, "they that lived in woods upon leaves and wild fruits."

9. [*f*] *think*] The phrase μὴ δόξητε λέγειν is no more than μὴ λέγητε, *say not*; or, as St. Luke reads, ch. iii. 8, μὴ ἀρξήτε λέγειν, *begin not to say*, for so δοκεῖ and *videtur* is oft an expletive. So 1 Cor. x. 12, ὁ δοκῶν ἐστάναι, *he that truly stands*, (not only *seems* or *thinks* himself to *stand*,) for none else are capable of falling. So 1 Cor. xi. 16, *If any man δοκεῖ φιλόνηκος εἶναι* (not *seem* to be, but *really*) *be contentious*; and ch. xii. 22, where δοκοῦντα μέλη ἀσθενέστερα ὑπάρχειν, *the members which seem to be more weak*, are all one with ὑπάρχοντα, *those that are the weaker*. So Heb. iv. 1, *Let us fear, μὴ δοκῇ τις ὑστερηκέναι*, *lest any man* (not *seemingly*, but *really*) *come short*. So Luke viii. 18, the ὁ δοκεῖ ἔχειν, *that which he seems to have*, being compared with Matt. xiii. 12, καὶ ὃ ἔχει, *even what he hath*, and Matt. xxv. 29. and Mark iv. 25, appears to signify, *that which really he hath*, (though he make not the right use of it,) otherwise it could not be *taken from him*. So Mark x. 42, οἱ δοκοῦντες ἄρχειν, *they that think or seem to rule*, is rendered by St. Matthew, ch. xx. 25, οἱ ἄρχοντες, *the rulers*. So in the story of Susanna, ver. 5, οἱ

ἰδοῦν κυβερνᾶν, not they which seemed, but that really did govern. So in Procopius on 1 Kings, οἱ δόξαντες εὐσεβεῖν, is applied to the pious kings, Asa, Jehoshaphat, &c. So in Optatus, speaking of the flesh of Christ, *quæ nullum videbatur admisisse peccatum*, "which seemed to have committed no sin," his meaning must sure be, that really he had not sinned. Thus in human authors δοκεῖ is the form of affirming any thing. If there be any further force in this word than only as an expletive, then (according to another notion of δοκεῖ) it will best be rendered do not please, or satisfy yourselves in saying, as δοκοῦντα is explained by ἀπέσκοντα, Phavor. See note [a] Mark ii. and note [a] Acts xvi.

11. [g] baptize you with water] John's baptism by water previous and preparatory to Christ's baptism by the Holy Ghost and fire, seems to be imitated by the devil and his worshippers, the Indians in a Philostratus, who had, saith he, "a well, whose water they esteemed sacred, and endued with secret virtue," ὅρκιον δὲ νομίζουτο τῇ περὶ Ἰνδικῇ πάσῃ, "which was counted sacramental to all the Indians," nigh unto which, saith he, there was a vessel of fire, in which the Indians were purged from their involuntary sins, whereupon their wise men call the well, the well of conviction, or reproof; and the fire, the fire of pardon, or expiation. And so the Brachmans, before they sacrificed^b, used to anoint themselves, ἡλεκτρῶδει φαρμάκῃ, "which so heated their bodies," that they sent out fume and sweat "in great abundance^c, as if they had," saith he, "d been washed with fire."

11. [h] to bear] That which is here βαστάσαι, is not, as in other places, βαστάζειν βάρος, the bearing of a burden, or weight, (the labourer's or porter's office,) but as a ministerial office, either, 1. to remove things that are not of present use out of the way, (the same that in other places is expressed by αἶρειν, as αἶρειν κράββατον, to take away, or put aside the bed, as being no longer useful,) and by this means it will here be all one with λύσαι τὸν ἱμάντα τοῦ ὑποδήματος, to loose the latchet of the shoe, Mark i. 7, and John i. 27, that loosing being in order to taking it off; or else, 2dly, as Luke x. 4, βαστάζειν ὑποδήματα, to carry shoes was ordinary in journeys, so might it fitly be the disciple's office to do so; and so either way the meaning of the Baptist's speech is, that he was unworthy to be Christ's disciple, for the disciples of any prophet among the Jews were to serve him as his ministers, to perform to him his ordinary, necessary services; so Joshua was unto Moses, Exod. xxiv. 13, and in Josephus, l. 1. So Elisha ministered unto Elias, 2 Kings iii. 11, and poured water on Elias's hands, (this being set down as the disciple's office among their constitutions;) and so when Christ saith he was among them as he that ministers, Luke xxii. 27, that of ministering refers to the office of a disciple. And so when they are called the sons of the prophets, it is in the Hebrew notion, wherein παῖδες and ὑπηρέται, sons and servants, or ministers, are all one.

12. [i] fan] Πρόον signifies a winnowing instrument, ἔνλον ἐν ᾧ διαχωρίζουσι τὸν σῖτον ἀπὸ τοῦ ἀχύρου, a piece of "wood, by which they separate the wheat from the chaff," saith Hesychius. The Hebrew reads מוֹרֵר, ventilabrum, from וָרָר, dispersit, ventilavit, referring in general to winnowing or holding up to the wind, but not peculiarly to the manner of doing it.

^a De Vit. Apollon. l. 3. c. 3. ^b P. 118. d. ^c C. 5. p. 123. ^d Πυρὶ λουόμενα.

The Syriac hath ܐܦܫܐ, *raphsho*, and so the Arabic also. In which languages the word is said to have two significations; 1. to note a *shovel*, or such like instrument, *with a broad head*, as a *paddle*, &c. wherewith the surface of the earth is plained or pared. So it is in the Arabic proverb, *Men al rapsh el al arsh*, "from the shovel to the throne," from the meanest profession to the greatest dignity; 2. (as 'Jesu Bar Ali defines it,) *an instrument with a broad head*, wherewith corn is moved, or winnowed, or stirred up to cleanse it. Accordingly the Greek πύον Hesychius expresses first by θρίναξ, and then θρίναξ, saith he, is ὄργανον ὀδοντικόν, *an instrument with teeth*; and again he explains it by τρίαυα; and τρίαυα he defines to be δόρυ τρεῖς ἔχον ἀκμᾶς, *a spear, or pike, having three teeth, or sharps, a three-toothed pitchfork*, used to stir or throw up corn, when they make up their floors; and in another place he makes it all one with τριβόλος; which being by the grammarians said to be τριβέλης, i. e. τρία ἔχων βέλη, that which *hath three darts, quod tres cuspides habet*, it appears to be directly all one with τρίαυα. The result of all this grammatical discourse is this, that the word πύον here is set to denote that γεωργικόν ὄργανον ὀδοντικόν, *that instrument with teeth*, somewhat like our pitchfork, with which they managed the business of winnowing their corn, stirring it up, that the chaff, when the corn is out of it, having no weight in it, may be driven away with the wind, if there be any; and if there be none, they had an instrument, as we have now sails, to make a wind, and then that blows away the chaff without any other helps than of stirring it up, that the wind may have force on it. Thus, Isaiah xxx. 24, the corn is said to be winnowed, בָּרוּחַ, (which, saith Kimchi, signifies *pala, qua grana, per spatium longiusculum in ventum illata, a ventilatore purgantur*, (as Mr. Fuller renders him,) and accordingly we render it *a shovel*), וּבִמְרוֹרָה, and (*with the fan*, we read, i. e.) with that instrument here spoken of, that stirs up the corn for the wind, that that may drive all the dust and chaff away: the word that the Hebrew here useth. This is distinctly and properly the manner of the διακαθαρίζειν τὸν ἄλωνα, *the thoroughly cleansing of the threshing-floor*, which here follows. For so at this day, in those parts under the Turk's dominion, (and also in Spain, where, by the inhabiting of the Moors, who are bastard Jews, many Jewish customs are retained,) the threshing-floor is in an eminent place in the open field, large enough to be compared with that of Araunah, 2 Sam. xxiv. where David built an altar. Thither, after gathering their corn, they bring it; then have they a pair of wheels of iron, joined with an axletree, and dented or toothed like a saw, and sometimes an heavy board or plank, about the bigness of an ordinary door, driven on the lower side, full of sharp stones or pieces of flints, (the מִרְיָן and מְרוֹרָה, Isaiah xli. 15, which the Greek renders τρόχους ἀμάξης ἀλοῶντας, and Isaiah xxviii. 27, מְרוֹרָה, and מִרְיָן, *the threshing instrument, and the cart wheel*,) and one of these the oxen draw over it, so at once with their feet treading out the corn, and with these breaking the straw into small parts, which is the ordinary food for their cattle all the year. This they take away and put up in bags. As for the chaff, the wind drives that away; as it is psalm i. 4, and Job xxi. 18, and Isaiah xli. 16, *λυμήσεις, καὶ ἄνεμος λήψεται αὐτοὺς, thou shalt winnow them, and the wind shall take them*. Only in case of the wind's

* Syra Arab. Lex.

† Or, perhaps, *thresh them*: see note [g] ch. xxi.

turning, when they fear that it will bring all the chaff back again upon the floor, they put fire to it at the wind side, and that creeps on, and never gives over till it hath consumed all the chaff, and so is a kind of *ἄσβεστος ὕψ* here, a *fire never quenchable*, till it have done its work. To this description of their practice many places in the Old Testament agree. The *threshing the mountains*, Isaiah xli. 15, refers to the custom of threshingfloors in such eminent places, and so setting the hills as chaff, *winnowing* or *dispersing* them as *chaff* upon a *hill*, and *the wind carrying them away*, ver. 16. So Jer. iv. 11, *A dry wind of the high places in the wilderness, not to winnow, nor to cleanse, even a full wind* from those places, &c., a *full wind*, instead of winnowing or cleansing the wheat from the chaff, carrying all away. So Prov. xx. 21, it is said of the wise king, that he *scattereth the wicked, and bringeth the wheel over them; scatters* them as he that winnows; and that he may do so, brings first upon them the wheel or threshing instrument; the same *רוץ*, *wheel*, that we had even now in Isaiah xxviii. 27. joined with the *threshing instrument*. And psalm lxxxiii. 13, *O my God, make them like a wheel, and as the stubble before the wind*; both parts refer to this custom also; make them as a threshing wheel is wont to make the corn, driving one part from another, and then the wind comes, and drives away the stubble and chaff; and then follows, *as the flames consume the mountains*, (that is, set the chaff on the mountains on fire, and burn it, lick it quite up,) *persecute them so with thy tempest*, &c.; so Isaiah v. 44, *as the fire consumeth the stubble, and the flame devoureth the chaff*. According to this notion of winnowing, and burning the chaff, this verse accords with the general matter of John Baptist's preaching, viz. Christ's rich promises of all merciful reception and preservation to those that shall repent and receive the gospel; and threatening of all judgments upon the impenitent Jews, formerly expressed by *the kingdom of God approaching*; and again, by *the axe laid to the root of the tree, ready to hew it down*, and that attended with *casting into the fire*, as here the *chaff* is with *burning with fire unquenchable*. And so it was fulfilled on the Jews even in this life, (as it was oft foretold,) the godly true penitents that received Christ, through these tribulations, were preserved, when the rest that could not bear or hold out the trial, all that the wind of temptation, false doctrine, &c. carried away, were generally destroyed, the *corn* laid up in a *garner*, and the *chaff* devoured with the *fire*.

16. [*k*] *like a dove*] That the Spirit came upon Christ in the body or shape of a dove, cannot, I think, be concluded from this place, nor from the parallel, Mark i. 10, but only that the *Spirit descended*, and *came*, or *lighted* on him, as a *dove* uses to do on any thing, first *hovering*, and *overshadowing* it. And whereas it is added by St. Luke, *σωματικῶς εἶδεν*, that will be best rendered *in*, or, *with a bodily appearance*, and joined with *καταβῆναι*, i. e. the *Spirit descended* so, as might be (and was really) seen, (*εἶδε* in Matthew, and Mark, *he saw him descend*), *ὥσει περιστέραν*, as it were a *dove*, i. e. as a dove visibly descends, and lights on any thing, or in a manner somewhat resembling a *dove*, (so *ὥσει* signifies, as Acts ii. 3, the *divided tongues*, *ὥσει πυρὸς*, as it were of *fire*,) doth not denote them to be of fire, at least to have the effects of fire, burning, &c., but either in the colour or form like that of fire,) not defining any shape wherein the Holy Ghost appeared. That the Holy Ghost

both here and in other places did visibly appear, there is no doubt ; that he did in the case of Mary, at the time of her conception of Christ, *ἐπέρχουσα*, *come upon her*, and *ἐνσκιάζειν*, *overshadow her*, is affirmed Luke i. 35, and that is perfectly agreeable here to this of *descending*, *ὥς ἐπεστρεπὺν*, *as a dove uses to do*, when it comes down and visibly lights on any thing. Nay, other glorious appearances of God are expressed in other places in the same manner, as when the *bright cloud* (i. e. an appearance of shining light, as broad as a cloud,) *ἐνσκίασεν αὐτοὺς*, Matt. xvii. 5, thus *hovered over* or *overshadowed* them. So again Mark ix. 7, Luke ix. 34; and accordingly in the tabernacle were the cherubims of glory, those officers or ministers of this appearance of God, *overshadowing* or *hovering* over the *propitiatory*, or covering of the ark, Heb. ix. 5 : and so 2 Peter i. 17. this voice at this time delivered, *This is my beloved Son*, &c. is said to have come from the *magnificent glory*, (*gloria majesticæ præsentia*, “the glory of the majestic presence,” so frequent in the Targum,) i. e. from this cloud where the angels were, and wherein Elias and Moses appeared; and so in the third verse of that chapter, *δόξα*, *glory*, seems to denote the appearing of the *Holy Ghost*, as *ἀρετή*, *virtue*, or *power*, Christ’s after-miracles ; in the like manner as we find *πνεῦμα*, *spirit*, and *δύναμις*, *power*, in other places ; and as learned men, in rendering the Jewish writers, interpret שכ״נ, *God’s inhabiting* or appearing among us, (ordinarily rendered *glory*,) by *Spiritus Sanctus*, “the Holy Ghost.” But by all this there is no more expressed but only the manner of this appearance, or how he visibly was seen, or appeared to descend ; but for the shape wherein the Holy Ghost appeared here is yet nothing expressed. That which seemeth most probable is this : That the Holy Ghost took not on him here any bodily shape, but yet appeared to be present, (as God is said to be present in any place in the Old Testament, i. e.) by the appearance of angels, which being the courtiers of heaven, where they appear, there God is said peculiarly to be present. Hence it is, that the well Lahairoi, where the angel appeared to Hagar, Gen. xvi. 7. 14, is by the Jerusalem Targum, Gen. xxiv. 62, styled *Beer*, (the well,) *ubi manifestata illi fuit præsentia Domini majesticæ*, “where the majestic presence of the Lord,” or “the presence of God in majesty, was manifested to her.” And so the sanctuary, where, by the cherubims, God exhibited himself, is called by the same phrase, *gloria majesticæ præsentia Domini*, “the glory of the majestic presence of the Lord,” Gen. xl. 34. So in the delivering of the law, which the author to the Hebrews, ch. ii. 2, saith, was *spoken by angels*, God saith, Exod. xix. 11, *The Lord will come down in the sight of all the people*, and *I have talked with you*, ch. xx. 22. Now how those angels, the good angels, the courtiers of God, appeared, may be collected in general from their title, *ἄγγελοι φωτός*, *angels of light*, in reference to a lucid, shining, flaming appearance, (as the philosopher saith, that if God would take upon him a body it would certainly be light,) but more distinctly from the story of it, Matt. xxviii. 3, *His appearance was as lightning*, and *his garment white as snow*, (as Luke ix. 29. it is said of Christ on mount Tabor, *his clothing was*, λευκὸς ἑξασπάπτων, *white and flashing as lightning doth*,) i. e. *a bright shining cloud*, (such as in Exodus is called *a cloud by day*, but *fire by night*, *a pillar of cloud*, Deut. xxxi. 15,) or fiery appearance in the midst of a white cloud, as of *a garment*, i. e. clothed or encompassed with it, which is

directly *νεφέλη φωτεινή*, the *lightsome cloud*, even now mentioned; and so generally the Schechinah, by which the Hebrews use to express *God's presence* on earth, is rendered *δόξα*, *glory*, from Exod. xxiv. 16, *the glory of the Lord abode*, &c. (see note [f] Rom. i, and note [c] ch. ix, and note [c] John i,) and that *glory* generally expressed by painters by the rays or beams of the sun, or light, because that is the liveliest resemblance of it; as it is set down Luke ii. 9, *δόξα περιέλαμψεν*, *the glory of the Lord shone about them*, which is added to the mention of the angels' coming to them. And so God's promise of *coming to the people on Sinai the third day*, ch. xix. 11, is thus performed, ver. 16, *there were thunders and lightnings and a thick cloud upon the mount*. And agreeable to this it is, that in that other visible descent of the Holy Ghost upon the apostles, Acts ii. 3, *ᾠφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρὸς, ἐκάθισεν ἐφ' ἑνα "κάστρον αὐτῶν, there were seen by them tongues parted, or divided, as of fire, and it, i. e. the fire (or that so like fire) sat, or rested on every of them*. That which appeared was *cloven, or divided tongues as of fire*, several flashes or beams as of fire, in the shape of tongues divided, as it is easy to conceive by a flame cleft asunder in many places, according to the natural motion of flames, of which every part, as it extends itself in longitude, grows more pyramidal, and so divides from the part next to it, and one of these divisions did, as it were, *lambere*, "lick," and so rest upon the head of every of the apostles, according to the Hebrews' phrase or idiom, who, for *flame of fire*, use *אשׁ וְלשׁוֹן*, the *tongue of fire*, Isaiah v. 24, because a flame is of that form, say they. Somewhat like this hath the appearing of angels generally been in the scripture: see Exod. xix. 18, where God descends on the mount in fire, *gloria præsentiæ divinæ in flamma ignis*, saith the Jerusalem Targum, "the glory of the divine presence in a flame of fire," which is but the explication, and rendered as the reason of what was said before, ver. 16, of the *lightning and thick cloud, or thick cloud, or darkness, where God was*, Gen. xx. 21, and therefore, psalm civ. 4, *his ministers* (i. e. angels ministering to him) are said to be *a flaming fire*. Thus in the first mention of it, Gen. iii. 24, the Jerusalem Targum reads, *gloriam divinæ præsentiæ supra duos cherubinos collocavit*, "he placed the glory of the divine presence upon two cherubims," where, in the Hebrew, we find the *two cherubims*, and *להט חורב*, (a *flaming sword* we read it, but it may perhaps be better rendered) *a flame of sword*, i. e. of separation, division, *φλόξ διαμερισμοῦ*, for so the Hebrew *חורב*, which is rendered *sword*, signifies *division*, as is exemplified by Matt. x. 34, compared with Luke xii. 51, where, instead of *μάχαιρα*, *sword*, in one, is *διαμερισμός*, *division*, in the other; and then that *φλόξ διαμερισμοῦ*, *flame of division*, or partition there, (signifying that appearance to be a bright shining as of fire, and that parted one from another in many places, *to turn every way*, saith the text,) will be somewhat answerable to the word *διαμεριζόμεναι*, *divided*, in the Acts, in respect of the division of the fire (that appeared) in several branches, but certainly in respect of the fire. By all that hath been said, the meaning of the words in this place may be conceived to be this, *The heavens were opened to Christ, and the Spirit of God* (himself invisible, and taking no bodily form or shape upon him) was by John *seen to descend upon him as a dove descendeth* and lighteth on any thing, or *as it were a dove*, that which appeared some way resembling a dove, with the wings spread abroad and hovering over one; viz. *angels*, the token of

God's or the Holy Ghost's presence, appeared in a bright shining cloud, or a flash of lightning in a cloud, and this stooped down upon him, and with that lightning thunder, and with that thunder a voice, ver. 17 : (see note [b] Acts xix.) And this as the solemnity of his consecration, imposition of hands, as it were, from heaven, by which he received his commission to his prophetic office, which he after communicated to his apostles in a manner somewhat like, Acts ii. 2.

17. [I] *beloved Son*] Those words of the Father from heaven, both here and at the transfiguration, ch. xvii, *Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα*, *This is my beloved Son, in whom I am well pleased*, were by him delivered with an intention, that they should be understood to relate to that prediction before delivered concerning the Messiah, Isaiah xlii. 1. This will not so easily and so clearly appear by comparing these words with that prophecy, either in the Hebrew or the Greek, (because for *beloved* here and ch. xvii, it is *chosen* there; for ἐν ᾧ εὐδόκησα, *in whom I am well pleased*, here and ch. xvii, the Septuagint there have προσεδέξατο αὐτὸν ἡ ψυχὴ μου, *my soul hath accepted him*; for ὁ υἱός μου, *my son*, here and ch. xvii, it is there in the Hebrew עבדִי, *my servant*; and in the Septuagint, ὁ παῖς μου, agreeable to that, though capable of being rendered *my son* also,) as by comparing that of Isaiah with Matt. xii. 18, for in that place of Matthew, where those words of that prophet are purposely recited, we find all these words, 'Ιδοὺ ὁ παῖς μου ὁ ἀγαπητός—εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου, *Behold my son, or servant, beloved—in whom my soul* (i. e.) *is well pleased*, which differ very little from those voices from heaven in this and that other place, save that the 'Ιδοὺ, *behold*, of emphatical promise in the prophet, is here changed into οὗτός ἐστι, *this is*, as fitter to point him out now present; and παῖς, an equivocal word for a *son* or *servant*, is changed into υἱός, which is a *son* only. To this may be added that one part of these words in Isaiah, δέδωκα πνεῦμα ἐπ' αὐτόν, *I have given my Spirit upon him*, was here really supplied at this time, the Holy Ghost coming visibly upon him; and in like manner, κρίσω ἀπαγγελεῖ, *he shall declare judgment*, in the close of that verse, Isa. xlii. 1, is equivalently supplied Matt. xvii. 5. in αὐτόν ἀκούετε, *Hear him*, he having then begun that office of declaring or preaching, which consequently was then to be heard by them.

CHAP. IV.

1. [a] *the devil*] The Hebrew יָצָן, *an adversary*, may be taken either in the general, or else as it contains under it two specific notions; one, of an *adversary in foro*, an *accuser*, and especially a *false accuser*; the other, of a *treacherous person*, that consults and studies to mischief others. In the general it is often met with, and applied to the devil, our enemy, indefinitely. In reference to the specific notions, it is accordingly rendered by the Septuagint, sometimes διάβολος, *accuser*, sometimes ἐπίβουλος, *betrayor*, and in 1 Mac. i. 36, the word διάβολος, *accuser*, is used, where the sense, and the mention of the *sore snare*, ver. 35, enforceth and requireth ἐπίβουλος, *treacherous person*, and yet our English renders it in the general, (according to the more comprehensive nature of the Hebrew, to which it is answerable,) *an adversary*. Thus in the New Testament doth the word διάβολος prevail, and is commonly used to signify not in the special, either a *calumniator*, or *insidiator*, (though it some-

times signifies one of them, perhaps the latter, John vi. 70, *One of you, διάβολός ἐστι, means to betray me*; and the former, Eph. iv. 27, *Let not the sun go down upon your wrath, neither give place, τῷ διαβόλῳ, to the calumniator*, who is then wont to interpose, and widen the breach; and so certainly, 1 Tim. iii. 11, *μὴ διαβόλους, not calumniators*; and 2 Tim. iii. 3, and Titus ii. 3,) nor yet the *devil*, under that one peculiar notion, as a liar or calumniator, but so as the Greek be of the same latitude with the general comprehensive Hebrew word יָצַו, and as it is all one with ἐχθρός, *enemy*, and ἀντιδικός, *adversary*, or *plaintiff*, and ἀντικείμενος, *opposer*, in other places, and so it may best be rendered *Satan*, (retaining the Hebrew in the translation, as the Septuagint oft do,) i. e. *that evil spirit*, which sets himself as an adversary against all good men, and endeavours to do all mischief that he can.

5. [δ] *a pinnacle*] Πτερυγίον, signifying literally, *a little wing*, doth here note the *exterior circuit* of the *top* of the house, which compasseth it in, (and is thence called στεφάνη, Deut. xxii. 8,) to keep men from danger of falling from the roof, and is therefore in the law prescribed in their buildings, *that thou bring not blood upon thy house*. It is by the grammarians explained by ἀκρωτήριον, and that defined to be τὸ ἐπάνω τῶν ναῶν ἀνατιθέμενον ζώδιον, “a kind of girdle on the top of the temple to encompass it,” which is clearly the *battlement*, not the *pinnacle*: see note [i] ch. x.

7. [c] *tempt the Lord*] That the phrase of *tempting God* signifies not too much, but too little confidence, a diffidence and incredulity, may appear by the several places wherein the phrase is used. Thus the *Israelites tempting of God* in Exodus and Deuteronomy, is generally doubting of God's care and providence and power and wisdom, of which they had had so many arguments and assurances and promises from him. And so Num. xiv, the *tempting God ten times*, ver. 12, is all one with *not believing him in all his signs, which he did in the midst of them*, ver. 11; and what that unbelief was, appears by their words, ver. 2, *Would we had died in Egypt!* and, *Wherefore hath God brought us into this land?* thinking (it seems) that God would not go along with them, but permit them to be devoured by the people of the land, (see ver. 9.) So psalm lxxviii, their *provoking and tempting of God*, vv. 18, 19, is first their doubting whether God could and would *prepare them a table*, ver. 20, *give them bread, provide them flesh in the wilderness*, ver. 21, when by their own confession he had evidenced his power and will sufficiently in giving them *streams of water out of the rock*; and ver. 42, they *tempted God*, &c.; which is explained, ver. 43, *by they thought not of his hand, and of the day when he delivered them—how he had wrought his miracles in Egypt*, v. 44, i. e. by their forgetting, or not considering the arguments they had had for the believing and depending on him: and so again, after he had *cast out the nations*, &c. done all for them imaginable, yet, ver. 57, *they tempted the most high God*, &c.; so Isa. vii, when Ahaz saith, he will not *tempt the Lord*, the words signify, that he needed no further arguments to ascertain him of the truth of what there was promised. Where yet Ahaz seems to have spoken ironically, he will ask no more signs, believing the thing impossible, and therefore is reprehended by the prophet for incredulity and wearying of God, and making it necessary for him to give *a sign*, vv. 13, 14. And thus clearly the phrase is used in this place, where the devil, persuading

Christ, by casting himself down from the battlement, to make trial, whether God would deal with him as a son, i. e. preserve him, or no, Christ, that needed no such evidences of his being *the Son of God*, Matt. iii. 17, replies, that this is that *tempting God* which is forbidden in Deuteronomy. So Matt. xvi. 1, and Luke xi. 16, the Pharisees *asking a sign from heaven*, to demonstrate that he was the Messiah, are said *πειράζειν, to tempt Christ*, a note of their infidelity, and so censured by Christ—an *evil and adulterous generation seeketh after a sign*, Matt. xvi. 4; and beyond the miracles which he had already done among them, he will now shew those Pharisees no more, but only that great convincing one of his resurrection from the dead, ver. 5. Sometimes this phrase is used in a notion a little different from this, not in relation to any promises of God, but of any other part of his will revealed, and notes any act of infidelity, any contrariety to the revealed will of God, whether in point of doctrine or practice. Of doctrine, so Acts xv. 10, when Peter had given them convincing evidences and arguments (from the example of God toward Cornelius) that God required not the Christian Gentiles to be circumcised, he adds, *Now therefore why do you tempt God, to lay a yoke, &c.* i. e. your continuing to desire to lay that yoke on the Gentile Christians, after such evidences of God's will to the contrary, is an act of infidelity, and a kind of tempting of God. So also of practice, 1 Cor. x. 9, *Neither let us tempt Christ*, i. e. let us not by our provoking sins dare God, try his patience, whether he will make good upon us his threats against sin; so Mal. iii. 15, *they that tempt God* are all one with the *proud sinners*, contumacious offenders, which are also said to *weary him*, ch. ii. 17; Acts v. 9, *Why have ye agreed to tempt the Spirit of the Lord?* i. e. to commit a sin, which is in effect a trying or experimenting whether the apostles, Peter, &c. had the spirit of discerning their fraud or no, and consequently of punishing.

15. [d] *by the way*] That which is here ὁδὸν θαλάσσης, is in the Greek, Isaiah ix. 1, (whence this verse is cited,) οἱ λοιποὶ οἱ τὴν παραλίαν, *the rest that dwell by the sea side*. Now for this whole place that is here cited out of the prophet, and said to be fulfilled by that which here happened, it must first be remembered, what hath been said, note [k] ch. i, that prophecies, besides the literal sense of them, have sometimes another affixed to them, to which, when they are accommodated, they are said, πληροῦσθαι, to be *fulfilled*, i. e. to have a more eminent accomplishment. And so here. For these words had in Isaiah, ch. ix. 1, a clear literal sense, belonging to that time, viz. that God having threatened by his prophet a sore calamity to Judah and Jerusalem from Sennacherib, king of Assyria, begins in these words a little to soften it, thus: *Nevertheless the dimness (or mist, or twilight) shall not be to her, to whom the vexation shall be, (i. e. to Jerusalem, which shall be thus afflicted,) according to the first time, wherein he lightly afflicted the land of Zebulon, and the land of Naphtali, and the latter time, wherein he more grievously afflicted the way of the sea beyond Jordan, Galilee of the nations;* i. e. this that shall befall upon Judah, though sharp, shall not be comparable to either of those two other; the first, the more tolerable of the two, when Zebulon and Naphtali, &c. were carried into captivity by Tiglath-Phalassar, king of Assyria, 2 Kings xv. 29; the second, not then come, which should be much more heavy, when the rest of the tribes should be carried away by Salmanassar into Assyria, 2 Kings xvii: *The*

people that walk in darkness, i. e. Judah and Jerusalem, wasted and besieged by Sennacherib, *have seen*, i. e. should see a great light, i. e. have an illustrious remarkable deliverance, the siege being raised by an angel, and Sennacherib's army destroyed, and to them that were in the shadow of death, i. e. expected verily to be destroyed, *hath the light appeared*, i. e. this deliverance is befallen. This whole passage belonging to that matter is here by the evangelist applied to Christ's preaching in the borders of Zabulon and Nephthalim, only by way of accommodation. This preaching of his being the great light, and the state of ignorance that before they were in the shadow of death and the darkness. All the difficulty is, to give any account how this should here be applied to Zabulon, &c., when in Isaiah they were not to have this deliverance, but only Judah, and they were only mentioned to comfort Judah, that they were and should be more terribly afflicted than Judah, and had none of the light or comfort. But the account must be, that such prophecies as these, thus accommodated to Christ, are accomplished in an higher sense than that wherein they were literally spoken; and here this light, i. e. the preaching of Christ, came and shone on these, as well as on Jerusalem, nay, in the first place, before he went thither, and consequently in the application here, the great light is applied to them, (though in the letter of the prophecy it belonged not to them.) Which being perfectly true, is all that is said by the evangelist, only the words of the prophet, not in the literal, but an higher sense, applied to them, by way of accommodation, which differs from the citation of a testimony. To which this may also be further added, that now that land of Zabulon and Nephthalim was not inhabited by Israel, for they were carried captive, never to return again, 2 Kings xvii. 20. 23, and none left but the tribe of Judah only, ver. 18; and so that prophecy that spake of the light shining to Judah, did here literally belong to them, i. e. to those of Judah, which after their return from Babylon inhabited these parts, which before belonged to Israel.

15. [e] *Galilee of the Gentiles*] That which is here Γαλιλαία τῶν ἔθνων, is in Isaiah ix. 1, גִּלְיָל הַגּוֹיִם, the circumference of the nations, or that part of Palestine which is furthest from Jerusalem, and hath the nations round about it, from גָּלַל, *volvit, circumduxit*, and so by the Targum it is rendered תְּחוּמֵי, *confinium, the confines of the Gentiles*, because round about that part of Palestine, the Egyptians, Arabians, Phenicians inhabited near the sea side, in respect of traffic. Thus we find, Gen. xiv. 1, βασιλεὺς ἔθνων, the king of the nations, which will be confessed to belong to the nations adjoining to that region, if you compare it with Josh. xii. 23, where, though our English, out of some Hebrew copies, reads the king of the nations of Gilgal, yet the Septuagint reading βασιλεία γαί Γαλιλαίας, shew that they read גִּלְיָל גּוֹיִם, the king of the nations of the confines, such were the Tyrians, Sidonians, and other Gentiles; and accordingly we read that king Solomon gave twenty cities in that part to Hiram, the king of the Tyrians, בְּאֶרֶץ הַגִּלְיָל, in the land of the confines, 1 Kings ix. 11. Thus Josh. xiii. 2, we read גִּלְיָלֹת, of the Philistines, where the Targum reads תְּחוּמֵי, the confines again, the Septuagint ὅρια, borders; and Joel iii. 4, Tyre and Sidon, and all the גִּלְיָלֹת, circumambient regions of the Gentiles, where, though the Greek reads as here, Γαλιλαία ἀλλοφύλων, Galilee of the Gentiles, yet the Targum more exactly תְּחוּמֵי, the confines, or that part of Palestine which

bordereth on the nations. And so when the evangelist St. Luke had said, that Jesus returned into Galilee, ch. iv. 14, he adds, And the *fame went out*, καθ' ὅλης τῆς περιχώρου, *through all the ambient region*; so again ver. 37, *there went a noise of him*, εἰς πάντα τόπον τῆς περιχώρου, i. e. *into all that circumambience* of the Gentiles. And so saith ^a Josephus of the Galileans, τοσούτοις ἔθνεσιν ἀλλοφύλοις κεκυκλωμένοι, "they are encompassed with so many other strange (or, heathen) nations." These ambient nations are meant by ὁδὸν ἔθνων, *the way of the nations*, ch. x. 5, i. e. those ambient nations next to Galilee, Tyre, &c. in opposition to Judæa, there expressed by *the house of Israel*.

CHAP. V.

1. [a] *disciples*] The word μαθητῆς signifies a *scholar*, or *learner*, that hath entered into any school of knowledge, the relative to a master or teacher; and though the twelve, which were afterwards apostles, be ordinarily known by this title of οἱ μαθηταί, *the disciples*, by way of excellence, yet doth it not from thence follow, that those twelve were the only auditors of this sermon, (or if they had been, that the doctrine here preached belongs only to apostles, and their successors in the church, because those very twelve were as yet but μαθηταί, *learners*, not apostles, till they were sent out to preach, Matt. x. 1, and after to govern and rule the church in Christ's stead,) but rather the contrary, ch. vii. 28, where, at the conclusion of this sermon, it is said, ἐξέπλησσαντο οἱ ὄχλοι, *the multitudes* (of his disciples or learners, those that now heard and received his doctrine, though, perhaps, not absolutely the ὄχλοι, ch. v. 1, the *promiscuous multitude*, the ὄχλοι πολλοί, ch. iv. 25, the *many troops* that followed him, but, I say, the *multitudes* of disciples that believed on him) *were astonished at his doctrine*, ἦν γὰρ διδάσκων αὐτοὺς, *for he taught them*: thus Luke vi. 17, it is set down distinctly, ὄχλος μαθητῶν, *a multitude of disciples*, (out of which, it is said, he chose twelve, ver. 13, signifying that there were more disciples than those twelve,) in opposition to the πλῆθος τοῦ λαοῦ, &c. *the great multitude of people from all Judæa*, &c. *that came to hear, and to be healed of him*; so oft in other places the word μαθητῆς, *disciple*, is applied to all that entered into his school, as well as to the twelve. So ch. viii. 21, it was a disciple which said, *Lord, suffer me first to bury my father*, but sure none of the twelve; and so in many other places. From all which it is clear to whom the doctrine and precepts of this sermon belongs, as also who are the ὑμεῖς, *ye*, who are said to be *the salt of the earth*, &c. ver. 13, not the apostles peculiarly, (for as yet there were none such,) but all Christians, which were then in the world, and so in like manner all that should succeed them in that title, all that enter Christ's school, that profess his doctrine, and so follow him as obedient disciples.

5. [b] *the earth*] Ἡ γῆ very often hath a peculiar critical signification in the Gospels, and refers to the land of Judæa; and here, by being promised to the meek and obedient, looks distinctly on the fifth commandment, and in it on *the land which the Lord thy God giveth thee*, i. e. a fruitful prosperous being here on earth: which is here said to belong by promise of God peculiarly to the meek; and though sometimes it proves not so, when in time of civil dissensions the supreme governors are resisted, and perhaps overcome, (for then the meek or obedient con-

^a Ἀλῶσ. l. 5. c. 4.

scientious subjects are commonly involved in the worst (because in the prince's) condition, are deprived of their part in this promise, turned out of their *κληρονομία*, *inheritance*, or *portion*,) yet because this is an irregular and extraordinary case, (in respect of which this general rule is capable of exception,) and because this is a particular trial, fit to befall a righteous man, to see whether his estate will tempt him out of his duty, and because the godly man's *ταῦτα πάντα*, temporal felicity, that is promised to him, is always with this reservation, unless it be fitter for his turn that God make some experiments by afflicting of him, (which if he be found faithful in such trials will increase his glory, and abundantly recompense the loss of this earth here, by the land of the living hereafter,) and because the hundredfold promised in this life, i. e. the most fruitful Canaan harvest, the *κληρονομία τῆς γῆς*, the *inheriting of this plentiful land*, is dispensed *μετὰ διωγμῶν*, with an alloy or mixture of *persecutions*, therefore, I say, the truth of this promise still remains good, that the *meek shall possess the earth*, that obedience to superiors hath generally (though with the exceptions premised) the promise of this life; and on the other side, the *κραυγῇ*, or *cry*, which, saith Procopius on Isaiah, ch. v. 7, is the direct contrary to this, *mur-muring, disobedience, sedition*, &c., is there, saith he, the peculiar cause of desolation, even of temporal infelicities.

8. [c] *see God*] The *seeing God* here may perhaps not look so far off as the beatifical vision in another world, but be first fulfilled in the work of grace, in *opening our eyes to behold the wonderful things of God's law*, for this belongs peculiarly to the purity of heart, as that excludes both hypocrisy and uncleanness, *filthiness of the flesh and spirit*. Thus, saith Origen, did God exhibit himself to be seen of Abraham, Isaac, and Jacob, not to the eyes of their bodies, ἀλλὰ καθαρὰ καρδίᾳ, to the *pure heart*, contra Cels. l. 6. p. 285. Many excellent discourses toward this purpose we have from the light of nature among the Pythagorean philosophers, Porphyry, Jamblichus, Plotinus, Marinus, when they speak of their *καθαρτική*, particularly in Hierocles' Preface on the Golden Verses.

9. [d] *the peacemakers*] The word *ποιεῖν*, to *do*, or *work*, in sacred dialect, doth oft signify the habit or bent of the mind, with the consequent actions; so *ἁμαρτίαν ποιεῖν*, to *commit*, or live *indulgently in sin*, and *ποιεῖν δικαιοσύνην*, to have a sincere *inclination or resolution of mind* (which is never *sine effectu*, utterly "uneffectual") toward *righteousness*, as that signifies the practice of Christian virtues. Thus *εἰρήνην ποιοῦντες*, James iii. 18, *they that work peace, are peaceable-minded men*, and so proportionably the compound *εἰρηνοποιοὶ*, *peace-makers*, is used in this place in the same signification. As for the *κληθήσονται υἱοὶ*, (which follows,) *they shall be called sons*, that must be rendered according to the importance of the word *καλεῖσθαι*, to *be called*, i. e. to *be*, mentioned note [k] Matt. ii. (And so it is used 1 John iii. 1.) and *υἱοὶ Θεοῦ*, *sons of God*, both here and ver. 45, are they which partake of (and resemble him in) some special divine excellencies, (as *sons of God* are *imitators* of him, Eph. v. 1,) such as *peaceable-mindedness* here; just as *υἱοὶ Ἀρεως*, *sons of Mars*, are good soldiers, and *sons of Neptune*, men of a savage and tyrannous disposition. And so it is observable that, John viii. 39, the *ποιεῖν ἔργα*, to *do the works*, and *θελειν ποιεῖν*, being *willing*, or *delighting to do them*, ver. 44, are evidences of sons.

11. [e] *shall revile you*] As καλέσουσιν ὄνομα, *they shall call his name*, ch. i. 23, signifies, *his name shall be called*, (and so in other places there noted,) so here, ὅταν ὀνειδίσωσιν, *when they shall persecute and revile you*, signifies, *when ye shall be persecuted*, &c. ; and ver. 12, οὕτω γὰρ ἐδίωξαν τοὺς προφῆτας, *for so they persecuted the prophets*, (without any intimation who the persecutors were,) is, *so were the prophets before you persecuted*. See note on Luke xvi. 9.

13. [f] *have lost his savour*] The Hebrew word לֶחֶם signifies two things; first, ἀναλον, *insipidum, unsavoury*, and then, by a metaphor, μωρὸν, *foolish*; and here one of those is taken for the other, and so μωραίνεσθαι used for being *salitless, insipid, unsavoury*; ἀναλον γίνεσθαι, having lost all its saltiness, all of that quality that belongs to that creature.

17. [g] *law*] The use of the word νόμος, *law*, in the New Testament is very observable, and the several notions of it may perhaps be reducible to two heads; for, first, it signifies in one general notion the whole way of economy among the Jews under the Old Testament, (taken precisely by itself, without opposition to the reformation wrought after by Christ,) that way that men were then put into in order to their eternal weal. Thus in this chap. ver. 17, *I came not to dissolve the law*, &c., but πληρῶσαι, *to perfect it*; i. e. not to destroy or pull asunder that former fabric under the Old Testament, but to reform and improve it in some things wherein it may be better; and so ver. 18, when he saith, *One iota or tittle shall not pass from the law, till all be done*, i. e. till the end of the world; (and again ver. 19, when of him that looseth any of the least of these commandments, he saith, that he shall be the least in the kingdom of heaven;) it is clear that the *law* there signifies the Old Testament course; the religion of the former age, which indeed Christ came to review and reform, to bring substance instead of shadows, to make clearer revelations, clearer or higher promises and precepts, (which he calls πληρῶσαι, *to fill up*,) but not λύσαι, *to pull asunder*, or *dissolve* it; this Justin Martyr excellently sets down in his discourse with Tryphon the Jew. Some things there were, saith he, (not only permitted, as that of divorce, &c. but) διαταχθέντα, *ordained and appointed* you, διὰ τὸ σκληροκάρδιον τοῦ λαοῦ, “because of the hardheartedness of that people,” as circumcision, and other such outward observances, to interpose some checks, or stops in their course of carnality and impiety, that they were so bent to that they would not mind the τὰς αἰωνίους καὶ φύσει δικαιοπραγίας καὶ εὐσεβείας, “those eternal and natural rules of justice and piety.” Now these things being thus required of them by the law of Moses, they again abused contrary to God’s design, placed all piety in those external performances, and neglected the natural justice and piety signified, and meant by God to be secured, and not betrayed by them. This, therefore, Christ comes to reform, to require the substantial duties instead of the shadows that darkly signified them; and all the changes wrought by Christ were of this nature, reformations; and so, we know, pulling out weak or broken timber in a building, and putting in better and stronger, is not pulling down of a house, but only repairing it; so far was Christ’s design from destroying of it. And it is observable, that in that place of ver. 17, the prophets are added to the law; and so both in that, and many other places, the law and the prophets together signify the religion of the former age, simply taken as that differs from

Christianity, which was the altering some things in it to the better, re-forming and mending of it. So Matt. vii. 12, *This is the law and the prophets*, i. e. this is a prime part of the Jewish religion or doctrine; and ch. xi. 13, *the prophets and the law prophesied till John*, i. e. the Jewish religion continued in every part till John the Baptist; and Luke xvi. 16, the same is again repeated; and Matt. xxii. 40, *all the law and the prophets*, i. e. the whole doctrine of that religion. Thus Matt. xii. 5, and xxii. 36. and xxiii. 23, Luke ii. 22. 23. 24. 39, Luke x. 26. and xvi. 17. and xxiv. 44, and so generally throughout all the Gospels and most places in the Acts it signifies, viz. the religion of the Jews, only with this difference, that sometimes the context pointeth to one part of it, sometimes to another; but to any of these parts still, as they are in conjunction with the other parts, and so with the whole body of their religion. In the Epistles (and perhaps in some of the places of the Acts, as when there is mention of *ζηλωται τοῦ νόμου*, *zealots of the law*, and the like) some variation may be observed, and that will give us the second notion of the word, as it is set opposite to the gospel. For though Christ had told them, and that most truly, that he *came not to destroy the law*, but only to reform and perfect it in all respects, yet such was the blindness and obstinacy of the Jews, and their zeal for every ceremony in the law, and their pride in discriminating themselves from all other men, by that privilege of having and observing the law just as it was given to Moses, (i. e. the Jewish religion in every tittle,) that when Christ would make reformatations, telling them the true significations of their types, and giving them substance for shadows, they looked upon Christ, and his disciples after him, as enemies of the religion of the Jews, and set up their more imperfect legal observances (which were only burdens to exercise and employ them in time of their minority, and had nothing of real good in them, and might well be left off, especially when God in Christ declared his will that they should, and gave excellent moral substantial precepts instead of them) against all Christ's scheme or form of reformation. Which dealing of theirs was the same in effect as if that God, that first designed the frame of the temple, should after appoint some little things to be altered in it, (very much to the better, from that which was less to that which were more useful and agreeable,) and to that end, to pull out some little pins, to take down some partitions, and the like, to take off wood, and put gold instead of it; and the people that first received that temple from God, (and observed and valued it only for his sake,) should now oppose the so useful alterations and reformatations, as destructive to this temple of God's erecting, and be zealous for the punctual retaining of that old form against God himself in this new designation. This was the practice of the Jews generally in Christ's time, nay, even of a great number of those that had received and believed on Christ; for though they rejected not what he taught, but followed him, became his disciples, took him for (and clave to him as) the Messias, yet many of them, (especially those that had any thing of the Pharisee in them before their conversion,) would have all the Mosaical rites observed by all Christians, Acts xv. 2. Which was in effect as if they should accept of a reformation, and embrace all the new things which Christ brought in, but withal require to keep all the old ones too, those which he took out, to put those in in the stead; or, as if he that had his burden made

easier by God, should call for his harder, heavier burden again, and oppose God and all his faithful servants, nay, persecute them, (as the zealous Judaizing Christians and Gnostics after did,) because they would not agree with them to impose these heavier tasks on all men. How unreasonable this was is easily discerned; but, however, by this means it came to pass, that a great contention did in the infancy of the church arise betwixt the Judaizing zealots and the orthodox meek disciples of Christ. The former were for the observation and continuance of every ceremony of the Judaical law, obliging all the very Gentiles, as many as accepted of the faith of Christ, to undertake the observance of it, to be circumcised, &c.; the latter asserted the liberty of the Gentiles, who were never under that Jewish yoke, and for the Jewish converts insisted on Christ's reformation, and consequently the abolition and non-obligation of those shadows, which he had changed for that which was so much more excellent, Rom. vii. 4. The Judaizers yet further pressed the great prerogative that the Jews had beyond all others in having that law of Moses, meaning by it that exact form, as it was given by him, and as that was opposed to Christ's reformation, or the same now reviewed and reformed by Christ. Nay, because the promises made to Abraham were by them supposed to belong to all the Jews, which stuck close to that old Mosaical form, and to none else, and to help them to justification, to the favour of God and pardon of sins, Matt. iii. 8, 9, (though they lived in many sins unreformed, and those such as were of far greater moment, Matt. xxiii. 23, than the omitting the ceremonies of the law could ever be deemed, which they so vehemently stood for,) therefore they more and more enhanced and pressed the necessity of retaining every pin in the temple, every ceremony of the Mosaical law, as it was before Christ's reformation; and with them the Gnostics soon complied, and generally inflamed the unbelieving Jews against all the orthodox Christians that did not; and against these heretics, and those boasters of this law, as a prerogative beyond all others, (these assertors of Moses' old form, against Christ's review and reformation,) the apostles wrote the greatest part of most of their epistles. And so in them, though the word be very oft used in the former notion for the Jewish religion, not as it is opposed to, but as it is perfected by the gospel, (and that so often, that it were tedious to name them, yet doth the word νόμος, *the law*, and ἔργα νόμου, *the works of the law*, many times signify (that which I now set down for the second notion of the word) this old form of the Jewish religion, (as it was before it was reformed by Christ in those particulars forementioned,) and that in opposition to the new form, as it now stands reformed and heightened, altered and improved by Christ. Thus Rom. ii. 17, ἀναπαύη τῷ νόμῳ, (speaking to and of the growing sect of the Gnostics or Judaizers,) *he rests in*, depends on, and boasts of *the law*, discriminates himself from all others, not only Gentiles, but Christians which Judaize not; and though he commit gross sins against the very law, vv. 21, 22, yet he thinks to be justified by being a punctual assessor of the external observances of the law, against all things else, even against God's own reformations. So Rom. iii. 20, *By the works of the law no flesh shall be justified before him*, i. e. by observation of the form prescribed by Moses, as it differs from Christ's reformation, or by bare observing the outward ceremonial without the inward substan-

tial part of it, the *circumcision* without the *purity*, Rom. ii. 28, 29. For, as it follows, by that is *ἐπιγνώσις*, the *discerning* or *acknowledging* of sin; the law of circumcision shews a man his obligation to inward purity, and his being circumcised is an accusation of him for every impurity he commits, far from justifying him in the commission of it. So again, ver. 21, *χωρὶς νόμου*, (as ver. 28, *χωρὶς ἔργων νόμου*,) *without the law*, or *without the works of the law*, i. e. without that punctual observation of the Mosaical form, the *righteousness of God* (or, God's way of justifying men) *is manifested*. Where it is observable, that this way of justifying *χωρὶς νόμου*, *without the law*, taken in this second sense, is said to be testified by the *νόμος καὶ προφῆται*, *the law and the prophets*, in the first sense; it being often intimated by them, that not the outward ceremony, but inward purity was that which is acceptable to God. So again, ver. 27, *νόμος ἔργων*, *the law of works*, opposed to *νόμος πίστεως*, *the law of faith*, the outward to the inward law; where yet, ver. 31, having opposed them in that second notion, he makes them friends again in the first notion of the law; in which, saith he, Christ did not abolish, but only perfect, and so establish the law, heighten the former duties, and require more elevated performance of them than was before believed to be under precept; and for the ceremonial, change them from the external to the internal performance of them; and so likewise for the judicial, requiring the equity of them, i. e. that which among us is proportionable to that which appeared to be God's will among them, as far as the variation of circumstances makes prudent or reasonable for us. So again, Rom. iv. 13, *οὐ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ*, *the promise to Abraham was not by the law*. The law there signifies the command of *circumcision*, Gen. xvii. 10, which being after the giving the promises to him, Gen. xii. 2. 7, and xiii. 14, and xv. 1. 4. 6, and xvii. 2, it could not be said, that that was the foundation of the promises made to Abraham; so Gal. iii. 17, 18. 21, and so Rom. iv. 14—16. So again, Rom. vi. 14, 15, where *ὑπὸ νόμον*, *under the law*, under the Mosaical yoke of legal performances, such as Christ reformed and altered, is opposed to *ὑπὸ χάριν*, *under grace*, that state under Christ's reformation. So Rom. vii. 4, *you are dead to the law*, or, the law to you, you are no more bound to it; and ver. 6, *we are freed from the law*, i. e. from those parts of it wherein Christ's reformation hath made a change. So Rom. viii. 3, *τὸ ἀδύνατον τοῦ νόμου*, *the inability and weakness of the law*, points to that second notion of the law, before it was perfected by Christ. So Gal. ii. 16, three times, *ἔργα νόμου*, *the works of the law*, in the same sense, as was explained Rom. iii. 20. So again, ch. iii. 2. 5. 10—12, and in many more places in that chapter, (only with this light change, the law without the mercy, or pardon of sin brought in by the gospel; the law taken alone, as exclusive of the other, for by that, *cursed is every one that continues not in all*, &c. And in this sense is ver. 13, *the curse of the law*, that punishment that the law brings on every sinner, and none but the gospel frees us from.) So ch. iv. 21, and ch. v. 4. 18. So *νόμος τῶν ἐντολῶν*, *the law of commandments*, Ephes. ii. 15, (though *νόμος ἐντολῆς σαρκικῆς*, *the law of a fleshly commandment*, Heb. vii. 16, belong to another matter, speaking of Melchisedec, and Christ typified by him, and denotes a law making provision for the mortality of priests, appointing them in succession,) that codex or body of commandments under Moses, before Christ's reformation. So

Phil. iii. 6. 9, Heb. vii. 19. And because this law of Moses was written and set down in the scripture of the Old Testament, and so opposed in that respect to the law of nature in the hearts of the Gentiles, and all men, (called ἀγραφος νόμος, *the unwritten law*,) therefore as the word νόμος, or *law* is used, so in the same notions the word γράμμα, *writing*, is used also; sometimes in the first notion of νόμος, for the law or religion of the Jews. So Rom. ii. 27, σὲ τὸν διὰ γράμματος καὶ περιτομῆς, *thee that hast literally observed the law of Moses, and art circumcised*; and ver. 29, (with a little change,) ἐν πνεύματι, οὐ γράμματι, *the circumcision in the spirit, not in the letter, or writing*, i. e. the spiritual circumcision, purity of the heart, and not that outward commanded by Moses' law. So Rom. vii. 6, we serve in the *newness of the spirit*, i. e. according to this new reformed law, which looks most to inward purity, and not ἐν παλαιότητι γράμματος, *in the oldness of the letter or writing*, which required external circumcision, &c. So 2 Cor. iii. 6, *God hath fitted and prepared us to be ministers of the new testament*, οὐ γράμματος, ἀλλὰ πνεύματος, *not of the writing, but of the spirit*, i. e. not of the law, as it signifies the external body of the Mosaical constitutions unreformed, but of the spiritual or evangelical law, the law of faith, or, the law as Christ hath reformed it, or the covenant of mercy and pardon of sin under the gospel. For, as it follows, γράμμα ἀποκτείνει, *that law, as it is in Moses, unreformed by Christ, brings death*, but no life; condemnation, but no justification or pardon unto the world; but *the spirit*, i. e. this new reformed law, ζωοποιεῖ, *gives life*, enables to gain life, to come to justification or salvation. And so again, ver. 7, διακονία θανάτου ἐν γράμμασιν, *the ministration of death in the writing*, i. e. in the Mosaical or written law, as it stands there unreformed by Christ, and opposite to the διακονία πνεύματος, ver. 8, *the administration of the Spirit*, i. e. this new reformed evangelical law; which, either first, because it comes nearer to the soul, and requires purity there, whereas the Mosaical law deals most in external purifications; or, 2dly, because the Holy Ghost came down first on Christ, then on the disciples, to confirm this new evangelical course under Christ, in opposition to the former under Moses; or 3dly, because in this evangelical administration there is grace given to enable us to perform what is now required (and that grace is a gift of God's Spirit); for one or all these reasons, I say, it is called πνεῦμα, *the spirit*. Thus much in this place of the word νόμος, *law*, and (by occasion of that) of γράμμα and πνεῦμα, *letter* and *spirit*, which may help to the understanding of many places, and will not need to be repeated again when we come to them.

17. [h] *to fulfil*] The Greek word πληρῶσαι is answerable to the Hebrew כָּלֵה, which signifies not only τελῶ, *to perform*, but τελείω, *to perfect, to fill up*, as well as *to fulfil*; and so is rendered sometimes by one, sometimes by the other. And the Greek itself is so used in like manner: when it refers to a word or a prophecy, then it is *to perform, to fulfil*, 2 Chron. xxxvi. 22, 1 Mac. ii. 55: in other cases it is *to fill up, to complete, to perfect*, Eccles. xxxiii. 16, and xxxix. 12, 2 Chron. xxiv. 10, and Matt. xxiii. 32. This the ancient Greek fathers express by the similitude of a vessel that had some water in it before but now is filled up to the brim; and again of a picture, that is first drawn rudely, the limbs only and lineaments, with a coal or pen, but when the painter comes to draw it to the life, to add the ζωγράφησις to the

σκιαγραφία, then it is said to be filled up. This may further appear by what Christ here adds, *Except your righteousness*, i. e. Christian actions and performances, *exceed the righteousness of the scribes and Pharisees*, i. e. go higher than that strictest sect of the Jews, and the doctors among them thought themselves obliged to, or taught others that they were obliged, they shall not *enter into the kingdom of God*, pass for Christians here, or prove saints hereafter. This same truth is at large exemplified in the remainder of this chapter, by induction of several particulars of the law, first barely set down by Christ, and then with Christ's improvement added to them, in this form of speech. *But I say unto you*. Thus when, Rom. viii. 3, it is said, that *God condemned sin in the flesh*, i. e. shewed a great example of his wrath against sin, by what Christ suffered on the cross for our sins, the reason of God's doing so is rendered, ver. 4, that the *δικαίωμα τοῦ νόμου, ordinance of the law, circumcision*, &c. *πληρωθῇ ἐν ἡμῖν, might be perfectly performed in us*, i. e. in a higher degree than by the Jews it was thought to oblige; and that it is the general interpretation of the ancient church writers, (especially the Greeks,) down to St. Augustin, may appear by these few of a multitude of testimonies: Irenæus, l. 4. c. 27, *Dominus naturalia legis non dissolvit, sed extendit, sed et implevit*; again, *sed plenitudinem et extensionem*; again, *superextendi decreta, et augeri subjectionem*; and again, speaking of Christ, *adimplentis, extendentis, dilatantis*, which are all the sense of *πληρῶσαι* here. So St. Basil on psalm xv. calls Christ *τελειότερα νομοθετῶν*. See the author of the Constitutions, l. 6. c. 23. So in Chrysostom, tom. 3. p. 93, 'Εν καινῇ νόμοι μυρίοι καὶ περὶ πολλῶν μεζόνων. And that Christ's giving of laws was *πλήρωσις καὶ ἐπίτασις*, and that Christ did not here recite all the commandments of the Decalogue, because he meant not *πάντας αὐξῆσαι*, so that it was then *μεζόνων ἐντολῶν καιρὸς*, and οὐ τὰ αὐτὰ κείται παλαιοῖς καὶ ἡμῖν σκάμματα. So Theophylact, that Christ came not *καταλύειν σκιαγραφίαν ἀλλὰ μᾶλλον ἀναπληροῦν*: and ἐλθόντος τοῦ Χριστοῦ παλαιάσματα εὐκολώτερα γέγονε, διὸ καὶ μείζων ἀγωνίσματα, ὡς μείζονος βοηθείας δεδομένης ἡμῖν: "When Christ was come, our contentions became easier, wherefore we had also greater tasks, as having greater assistance afforded us:" and, *παλαιότερου νόμου ὑψηλότερον νόμον ἔχων τὸν τοῦ Χριστοῦ*, 'having a law more sublime than the old law,' viz. the law of Christ: and, *Οὐχ ἵνα παραβαίνωμεν τὰ τοῦ νόμου, διὰ τοῦτο ἐλευθεριάζομεν, ἀλλ' ἵνα ὑπερβαίνωμεν καὶ τὸν νόμον*, "We are not therefore free, that we may transgress the law, but that we may transcend or exceed the law;" where, instead of Christ's *πληρῶσαι, to fill up*, he sets *ὑπερβαίνειν, to exceed and go beyond*; and, *Νόμον ἐκβάλλει ὡς ἐλάττωνα τῆς παρὰ τοῦ πνεύματος διδομένης φιλοσοφίας*, "He casts out the law as inferior and less than the philosophy," or rule of living, "given by the Spirit."

So Eucumenius, *Οὐ τὰ αὐτὰ ἐν νέᾳ ἐπιταττόμεθα, ἀπερ οἱ πάλαι ἐν νόμῳ*. So Tertullian, *Christi legem supplementa necessaria esse disciplinæ servatoris*, l. 3. cont. Marc. cap. xvi.; and, *Ampliandæ, adimplendæque legi adjutricem Christus præfecit patientiam*, l. de Pat.; and, *Christus Dei creatoris præcepta supplendo et conservavit et auxit*, l. 4. cont. Marc.; and *Legem sistimus, scilicet in iis quæ et nunc Novo Testamento introducta, etiam cumulatione præcepto prohibentur, pro non machaberis, qui viderit*, &c. So St. August. serm. in mont. l. 1, *Christus implevit*

a In Rom. vi. 14. b Ibid. in 1 Cor. ix. 21. c Ibid. in Gal. v. 13. d In Gal. v. 23.

addendo quod minus habet, et sic perficiendo confirmavit, et dum fiunt quæ adduntur, multo magis fiunt, quæ permissa sunt ad inchoationem; and, Quæ a me adduntur, qui non veni solvere sed adimplere; and, Non secundum illa minima, sed secundum ea quæ dicturus sum. Quæ sunt autem ista? ut abundet justitia, &c.

18. [i] *jot*] *Κεφαία* is thought by some to refer to the Hebrew *chirec*, by others to some *corners* of the *Hebrew letters*, from whence their critics were wont to deduce great mysteries. But the word must be resolved to be of a Greek origination, and there it signifieth ἀρχὴν γράμματος, (for so, sure, we must read in Hesychius, not κερέα, ἀρχὴ γράμματα, but κεφαία, ἀρχὴ γράμματος,) *the beginning of a letter*, which is less than the least letter, *iota*, which went before. Thus (saith Plutarch, l. 2. *adversus Col.*) did Epicurus contend with Democrates, περὶ συλλαβῶν καὶ κεφαίων, *about syllables and these*, where most probably they signify *pieces of letters*, as syllables are pieces of words. Thus is the word used in Hesychius for any the least *part* of any thing; thus he renders κάρφος (mentioned here, ch. vii. 3.) κεφαία ξύλου λεπτή, *a thin minute piece of wood*, of some, but very little length. The Hebrew reads עֵנָף, which the rabbins frequently use for the *little stalk* or *tail* of any *fruit*. The Syriac hath *serto*, which Ferrarius interprets *minima linea*; and so the Arabic, *chatta linea*, or *lineola*, the least *stroke* or part of a *letter*. And accordingly it is here set to denote any the smallest inconsiderable parts, any *minutiæ* in the law. The word is here joined with ἰῶρα, the name of a Greek letter, which cannot be translated into English any otherwise than that it is a Greek ι, and therefore I have retained it, as *alpha* and *omega*, two Greek letters, are retained in the rendering of the Apocalypse.

21. [k] *heard*] There were three ways among the Hebrews of interpreting scriptures: first, שמעתי, *hearing*, ἀκρόασις, when any fact is recited, or historical sense explicated, which to have heard is sufficient without any more; 2dly, אגיד, *mystical exposition*; 3dly, מרחל, *paraboli cal exposition*. The first of these belongs to those passages of scripture which were plain matters of fact, as here plain commands of the Decalogue, without any other expositions on them than the bare reciting them out of the book. And to shew that this, and that of *adultery*, ver. 22, and that of *perjury*, ver. 33, were commands of the Decalogue, and that that of the *lex talionis*, “law of retaliation,” ver. 38, and *loving friends*, and *hating enemies*, ver. 43, (which two, though they agree with the rest in the ἡκούσατε, *ye have heard*, yet differ in the τοῖς ἀρχαίοις, *to them of old*,) were doctrines of Moses’ law, though not of the Decalogue, (as that of *divorce*, having neither the ἡκούσατε, *ye have heard*, nor the τοῖς ἀρχαίοις, *to them of old time*, is neither;) to shew this, I say, it is that Christ’s form here still begins with ἡκούσατε, *ye have heard*, in reference to the שמעתי, *hearing*, forementioned, which belonged to such; or in reference to *Hear, O Israel*, the form, with which the law began, in Moses’ reciting it, Deut. v. 1; and so, in like manner, his form of addition, Ἐγὼ δὲ λέγω ὑμῖν, *But I say to you*, is an intimation of the rabbins’ form, when having set down another’s doctrine, they make observation upon it, ואני אומר, *And, or, But I say*.

22. [l] *Raca*] The word ῥακά is an Hebrew word, and signifies *vain*, or *empty*; and being applied to any man is a word of contumely,

calling him *empty, despicable, witless* fellow; this is here forbidden by Christ, and (as an unsupportable wound to another's reputation, which is generally prized next to life, often preferred before it,) is by him thought fit to be superadded to the old command of not killing. And that this is an elevation of Christ's doctrine above the heathen theology, may appear by a known passage in Homer, *Iliad a*, where Minerva forbids Achilles striking Agamemnon,

'Αλλ' ἄγε, λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρὶ,

"Leave off contending, and draw not thy sword," yet gives leave to reproach him, and counsels to contumelious words,

'Αλλ' ἤτοι ἔπουν μὲν ὀνειδισον, &c.

which is here most strictly prohibited by Christ.

24. [*m*] *reconciled*] The words *καταλλάττεσθαι* and *διαλλάττεσθαι*, in the passive voice, have a peculiar sense in the New Testament; in ordinary Greek authors they signify *to be pacified, reconciled*; but contrariwise in these (according to the notation of the reciprocal conjugation, *hiithpahel*, among the Hebrews) *to reconcile himself* to another, i. e. *to appease, get the favour* of that other. So 1 Cor. vii. 11, *ἀνδρὶ καταλλάγῃτω, let her appease, reconcile herself to her husband*. So Rom. v. 10, *If we being enemies, καταλλάγημεν τῷ Θεῷ, were reconciled to God*, i. e. restored to his favour, (God pacified toward us.) So 2 Cor. v. 20, *καταλλάγητε τῷ Θεῷ, take care that God be reconciled unto you*; and so here *διαλλάγηθι τῷ ἀδελφῷ, take care that he be reconciled to thee, pacify him, reconcile thyself to him*; for that which goes before is not that he hath done thee injury, but thou him, *when thy brother hath somewhat against thee*. In which sense also that other phrase, ver. 25, *ἵσθι εὐνοῶν*, literally, *be well minded*, is to be taken, not that thou *think well* of thy *injured brother*, (for that is not the business of that place,) but that thou seek his favour and forgiveness, his accord and agreement with thee, that he may think well of thee, and be reconciled to thee: see note [*f*] Mark xiv. 54. So in like manner the active *καταλλάττειν* is not, as in other authors it signifies, *to appease*, but *to restore any man to another's favour*, 2 Cor. v. 19. All this is to be made up by observing the importance of the Hebrew *נָחַם* in the several conjugations.

25. [*n*] *officer*] The word *ὑπηρέτης*, *officer*, or *sergeant*, which is here used, and so in like manner John xviii. 3, is also used Luke iv. 20, in another sense, by which, compared together, it appears that the same men, which in the consistory or court of judgment among the Jews were apparitors or sergeants, were also in the synagogues employed (as deacons) to minister, to bring and take away the book, &c. So the very word *διάκονος*, that we ordinarily render *deacon*, doth, Matt. xxii. 13, signify the *officers* that take and carry men to prison, and (as it was the lictor's office) *bind men hand and foot*, &c. Instead of *ὑπηρέτης* here, is *πράκτωρ*, Luke xii. 58, i. e. the *sergeant* or *lictor* that executes the sentence, to which any man is adjudged by the court of justice.

28. [*o*] *looketh*] *Βλέπεω* here signifies not *to see*, but *to behold, consider, look upon with some intention, or earnestness, or voluptuous design*. Proportionably to what we find of this word, when it is applied to other matters: as Ephes. v. 15, *Βλέπετε, See*, i. e. take heed very diligently, *πὼς ἀκριβῶς, &c. that ye walk accurately*; and very frequently in that sense for *taking heed*. St. Chrysostom here reads *ὁ ἐμβλέπων, he that*

looks upon; and as Theophylact renders it by *standeth and looketh earnestly*, so he by *maketh it a business to do so, hunts after, feeds his eyes with the spectacle, nails them to handsome faces*; and again, *looks that he may desire*. An example of this there is in the two elders, Sus. v. 32, who, being denied the further enjoying of their lusts, command *to uncover her face, that they may be filled with her beauty*. And so 1 Esdr. iv. 19, *They gape, and even with open mouth fix their eyes fast on her*. And Ecclus. ix. 5. and 8, *Μὴ καταμάνθαι, Gaze not, look not on a maid*, as if thou wert a learning her, filling thy fancy with her beauty, lest thou be insnared by her complexion, colour, or beauty in her cheeks; for so I suppose the right reading (ψιμυθίους, not ἐπιτιμίοις) imports. So Ecclus. xli. 21, *κατανόησις, contemplating another man's wife*; and *περιεργία*, (not, as it is rendered, being over busy, but) a curious, earnest beholding his maid: as the word is used 1 Tim. v. 13, and Ecclus. xlii. 12, *Look not earnestly on any man for beauty*; and so the fathers generally use *περιεργία* to this matter. And so in human authors: Ἑρωτικοῖς ὀφθαλμοῖς εἶδε, καὶ τὸ κάλλος περιεργάσατο, Niceph. Basilac. διηγ. β. "Looked with amorous eyes, and earnestly beheld his beauty;" and so ἐπὶ ψυχῆς ἐθαλαμῶσαι τὸν ἔρωτα, "bedded her love in her heart," it being dangerous to let it out; the very thing called here *committing adultery in the heart*. The thing then here forbidden by Christ is the delight or pleasure of looking on carnal objects, which pious men of the Old Testament have abstained from, as Job xxxi. 1, but is now most strictly prohibited by Christ. Thus, saith ^e Athenagoras, τὸ ἡδέως ἰδεῖν, μοιχεία, "to behold with pleasure is adultery" to a Christian; *Μὴ τὰς ὥρας τῶν παρθένων περιεργάζεσθαι*, "It is not lawful to behold curiously the beauty of virgins," ^f Cat. in Job.; and so ἐμβλέπειν περιεργότερον ὅφεις δαισθηρὰς, in "Clem. Alex.; and ὁρᾶν ἀκολάστως, "the incontinence of the eye" is forbidden the Christian, saith St. Chrysostom. And even among the heathens, the answer of Pericles to Sophocles, shewing him a beautiful woman, is considerable: Τὸν σὺν σφραγίδι στρατηγὸν οὐ μόνον τὰς χεῖρας, ἀλλὰ καὶ τὴν ὄψιν ἔχειν παρ' ἑαυτῷ δεῖ, "A sober general must keep at home, or in his power, his eyes as well as hands," Stob. Sermon. 17.

31. [p] *It hath been said*] The form of the preface here, being no more than ἐρρήθη, *it hath been said*, without either the ἀκούσατε, *ye have heard*, or ἀρχαίους, *to them of old*, doth note that the matter here recited was no precept, given either by Moses in the law, or by any other after him, to that ancient people, but that it was only a permission, by allowing impunity in the עֲרֵת רְבִיר, *the case of nakedness*, or turpitude, Deut. xxiv. 1; to this the Pharisees distinctly refer, ch. xix. 7, and Mark x. 7, *Why then did Moses command, &c.*; where yet all that Moses did command is only this, that he that doth put away his wife (in the case, which for the hardness of their hearts he permits, ver. 8, but allows not, much less commands) shall do it formally and legally, *giving her a bill of divorce*, that by that means the divorced woman may marry again, and bring forth children by some other man. It is true, indeed, there were some licentious doctrines brought after into the schools by some of their doctors or latter interpreters of Moses. One sort of them, which acknowledged it to be allowed in no other case but that of na-

^e In Legat. p. 36. b.^f P. 462.^g Pædag. l. 3. c. 5.

kedness or turpitude, did yet extend the word *turpitude* to almost every matter of dislike; another sort extended the liberty or allowance (without any reflection on that of turpitude) to *משוב כל דבר*, *κατὰ πᾶσαν αἰτίαν*, Matt. xix. 3, *for, or, upon every cause*. But the context here seems not to refer to these doctors, but peculiarly to the permission afforded by Moses, (and the command of giving the bill of divorce,) Deut. xxiv; which indulgence or impunity is here and Matt. xix. retrenched by Christ, and strict command given, both that no cause but that of fornication shall be competent for divorce, and that no Christian society shall grant that toleration, which only *for the hardness of their hearts* was then afforded the Jews.

39. [*q*] *resist*] The word ἀντιστῆναι may here signify (in a notion wherein ἀντὶ in composition imports *vicem referre*) *repayment of injury, violence, &c.*, as in the word ἀντιπᾶσχειν, ἀναποδιδόναι, *to suffer by way of retaliation, and give by way of recompense, &c.*; and ἀντικαλεῖν, *to invite him again* who had invited thee, Luke xiv. 12. So doth Tertulian seem to render it, *Læsi vicem referre prohibentur*, Apol. c. 37, “When we are injured we are forbidden to make returns;” the same that Rom. xii. 17. is called *κακὸν ἀντὶ κακοῦ ἀποδιδόναι, to repay evil for evil*, which is there the interpretation of ἐκδικεῖν ἑαυτοὺς, ver. 19, *avenging themselves*. And it is observable that the word is applied in the Old Testament to *impleading, or prosecuting at law*; as Jer. xlix. 19, where the Hebrew reads יעירני *diem dicere, to implead*, the Greek have τίς ἀντιστήσεται μοι, *who shall resist me?* So Jer. l. 44, and so the word עמד, when it is rendered ἀντιστῆναι, *to resist*, Isa. v. 8, it signifies *impleading in judgment*; and Obad. 11, *to use violence against any*. So ענה, which signifies any kind of *return* to another in word or action, (and is ordinarily rendered ἀποκρίνομαι, or ἀναποκρίνομαι, *to answer*;) is rendered ἀντιστῆναι, *to resist*; as Deut. xix. 18, Isaiah iii. 9. and lix. 12, Jer. xiv. 7, by which (as it is here set in opposition to the *lex talionis*, “law of retaliation,” the *eye for eye*, ver. 38.) it will appear, that in cases of this nature, (a light contumely, &c.) not only private revenge is interdicted Christians, but also the exacting of legal revenge before the magistrate. But beside this ἀντιστῆναι signifies ordinarily *violent and armed resistance*, Rom. xiii. 2; and so in Hesychius, ἀνθιστάμενον and ἀντιστρατεύμενον, *resisting and waging war*, are all one; and ἀντιστάτης, is ἀνθεστὴς ἐν τῇ μάχῃ, in the old Glossary, ἀνθισταμαι, *obsto, obsisto, resisto*; and so in Homer—

Ἄλλ’ ἔτ’ ἄρ’ ἀνθίσταντο—Iliad. π. 305.

and it is not certain that it signifies any otherwise here: and then the matter of precept will be, that in injuries (of this nature again) we may not, for the securing ourselves from more, fly to any violent resistance: patience at the present, and depending on God’s providence for the future, doth much better become a Christian. And the philosopher hath stated it excellently, ἡ τὸ δὲ οἷσθαι εὐκαταφρόνητους τοῖς ἄλλοις ἔσεσθαι, ἐὰν μὴ τοὺς πρώτους ἐχθροὺς παντὶ τρόπῳ βλάβωμεν, σφόδρα ἀγεννῶν καὶ ἀνοήτων ἀνθρώπων: “It is the part of degenerate and foolish men to think they shall be contemned by others if they do not by all means avenge their first enemies.” Φαμὲν γὰρ τὸν ἀκαταφρόνητον νοεῖσθαι μὲν, καὶ

^b Rufus ex Epict. Hist. amicis. ap. Stob. Serm. 20.

κατὰ τὸ δυνατόν εἶναι βλαψαι, ἀλλὰ πολὺ μᾶλλον νοεῖται κατὰ τὸ δυνατόν εἶναι ὠφελεῖν: "For as we say that a man will be deemed free from contempt by his being able to hurt, so much more will he be deemed by his being able to help." An example of this doctrine we have James v. 6, where the just man is impleaded, (even capitally,) condemned and executed, which is the highest that can befall, and yet οὐκ ἀντιτάσσεται ὑμῖν, (in a word equivalent with this notation of this,) *he makes no violent resistance*, prepares not to oppose your violence with the like; and then all bloody and violent means to avert and repay injuries (especially such slight injuries as are here mentioned) are here utterly forbidden. As for the τῷ πονηρῷ, that is plainly the Greek of πωρῷ, which, Exod. ii. 13, is rendered distinctly ἀδικοῦντι, *to the injurious*, as καταπονοῦμενος, the passive, is *he that receives injury*, Acts vii. 24: see note [t].

40. coat] Some difficulty there is what is here meant by χιτῶν, which is rendered a coat, but more properly a shirt, or sark, and ἱμάτιον, the upper garment; perhaps it may be cleared by finding the notation of the former, χιτῶν, for then the latter, ἱμάτιον, being a more general word for any kind of garment, will be here regulated by analogy with that. For the original of χιτῶν, there is little doubt but it is Hebrew, differing so little from their כְּתוֹנִית. The Hebrew word notes it to be linen, and it is the name of the priest's inner garment among them; and so χιτῶν τὸ ἐνδότερον, saith Moschopulus on Hesiod, p. 70, "it signifies the inner garment." So in Aristophanes, ἵ Σὺ μὲν τοι σπολάδα καὶ χιτῶν ἔχεις: where χιτῶν signifies, and is by the interpreter rendered, *interula*, "the inner garment." So in *Eustathius, ὑπόκειται ὁ χιτῶν, ἐπικείται δὲ τὸ φάρος, it signifies the inner garment; and giving it an etymology (somewhat remote) from χύω, he saith, it is so called, ὡς ἀμέσως αὐτίκα περικεχυμένος τῷ σώματι, "because it is immediately next the body." And a phrase in St. Jude, ver. 23, ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα, signifies it to be next unto the flesh; the same which the Latins call *camisia*, and the Greeks sometimes ὑποκάμισον; and Hesiod hath given it the epithet of *τερμύδεντα, ἥγουν ποδήρη*, i. e. a long garment, saith Moschopulus. Thus in Homer's Iliad, β' 262,

Χλαῖνάν τ' ἡδὲ χιτῶνα, τὰ τ' αἰδῶ ἀμφικαλύπτει,

"the outer and inner garment, both which cover the shame." So in Isidore Peleusiota, χιτῶν τῆς ἡδονῆς, is "the shirt which covers the nakedness;" which, saith he, was it which Joseph's mistress rent from him, and brought to her husband for an evidence of his attempting to defile her. The same Hebrew כְּתוֹנִית is, by transposition of letters, the Latin *tunica*, (by which it is often rendered,) as the writers of the origination of words have observed; and that, though it be sometimes otherwise applied, agrees in the use of it also with the Greek and Hebrew; *tunica* signifying principally the inner linen garment, next the body; as when it is proverbially said, *tunica propior est pallio*; and when it is in the poets used for a shirt or smock; as when Propertius saith of the goddesses—

—quas pastor viderat olim,
Idæis tunicam ponere verticibus.

¹ Ὀρνιθ. 934.

* In Iliad. β. Basil. edit. p. 128. l. 43.

This being the meaning of χιτών, *the inner linen garment next the body*, (*tunica, ποδήρης, ex lino*, (saith St. Hierom ad Fabiol.) *usque ad crura descendens*, "such," saith he, "as the soldiers' *camisia* close to their body, that they may run or fight, or do any service the more expeditely;" and agreeably to that, the Roman soldiers are said to be *μονοχιτώνες*, *to have no other garment on when they fought*,) there will now be little doubt, but that ἱμάτιον will signify *the upper exterior garment*, the Hebrew מעיל, or Latin *pallium*, which was the covering of the כְּתוֹנֶת, or χιτών, or *tunica*; and therefore in Plautus in Aulul., when they are a searching one for somewhat lost, it is first, *agedum, excute dum pallium*; then, when that is done, (when the upper garment is taken off, and yet the thing not found,) it follows, *ne inter tunicas habeas*, signifying *pallium* to be the *upper*, *tunica* to be the *under garment*. So Acts ix. 39, we find together χιτώνας and ἱμάτια, all that belonged to the clothing of the poor widows there, the *under* and the *upper garments*. So in the enumeration of the high priest's garments, Cod. Jom. c. 7. §. 5, there be four garments mentioned of the priest, and כְּתוֹנֶת, χιτών, is the first of them; and then, saith he, the high priest adds four more to these, "which are all upper garments," worn over the other, and מעיל is one of those, as here ἱμάτιον is added to χιτών. And in Hesiod, χλαῖνα ἤγουν χλαμύδα, saith the scholiast, τὸ ἐκτὸς καὶ παχύτερον, "the outward garment thicker and warmer than the other;" and it is to be observed, that this latter was both more useful and prizeable (*μαλακὴν*, saith the poet) than the former, being, (as Josephus saith of the high priest's pall, and so Rev. i. 13.) *a long garment down to the ground*; and as Maimonides adds, כְּרִבְרִי בְּגָדֵי הַנְּדִילִים, *as the garments of noble men*. And so Matt. xi. 8, speaking of these under the title of μαλακὰ ἱμάτια, Ἰδοὺ, saith he, οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσὶ, "the fashion was for courtiers to wear them," and so they go generally for garments of peace; and ἐν ἱματίῳ εἶναι in Plutarch, and ἐν ἱματίῳ βίος, in Theophrastus, signifies such a life. So ¹Alexander Aphrodisæus, speaking of the unfitness of using clothes to soften or effeminate the body, which should rather be designed as arms to fortify and make it courser, and so stronger, saith, that it is much fitter to use ἐνὶ χιτῶνι, *one inner garment* than *two*, (which they that took care for softness and smoothness did,) and yet better to use none at all, ἀλλ' ἱματίῳ μόνον, *but the outer garment only*; where the interpreter of Stobæus (in whom this passage is set down, p. 18.) most absurdly renders ἱμάτιον, *interula*, quite contrary to the design of the place, where it must needs signify the *outer* (which is generally the less smooth or soft) *garment*, not the *shirt* or *inner garment*, which in Homer hath that epithet, Ἰλ. β. 42, μαλακὸν δ' ἐνδύει χιτῶνα, πρὸς ἀντιδιαστολήν τοῦ φάρους, "to contradistinguish it from φάρος," saith ^mEustathius, which φάρος he ⁿelsewhere expreseth to be ἱμάτιον, and here to be *the upper garment*, ἐπὶ κεῖται τὸ φάρος. The whole matter is put out of question by the words of Plutarch in his Nuptial Precepts, speaking of the wind and the sun contending which should force the man out of his clothes, ὁ ἀνθρώπος τοῦ ἀνέμου βιαζομένου τὸ ἱμάτιον ἀφελέσθαι, μᾶλλον ἔσφιγγε, καὶ συνέχευε τὴν

¹ Quæst. l. 4. c. 22.^m Ὁδ. β. Basil. ed. p. 8. l. 36.ⁿ P. 128. l. 4.

περιβολὴν, τοῦ δὲ ἡλίου θερμοῦ γενομένου θαλπόμενος, εἶτα καυματιζόμενος, καὶ τὸν χιτῶνα τῷ ἱματίῳ ἀπεδύσατο; where ἱμάτιον being the *outer garment*, that which only the wind had force on, and that which in the sunshine was first put off, χιτῶν must needs be the *inner garment*. And then that is the gradation here, *If any man sue thee, and take away thy lower or inner garment, let him take away thy upper garment also*, rather than thou, by opposing violence, or revenging thyself on him, think to secure thyself from further, greater damage. The truth is, if Christ's discourse were of his forcible taking away the garment from thee, it would be more reasonable that the upper garment should be first named, and the inner garment after it, because that is the order of pulling off; and accordingly St. Luke setting it down with some change, and speaking of the case of forcible taking away, he inverts the order, and sets ἱμάτιον first, and then χιτῶνα, Luke vi. 29; but our Saviour here speaks of civil violence, using a suit at law, as the engine to rob thee; and then it was fittest to name that first which was least precious or considerable, and afterward that which was more valuable, that so the duty of this text might be enforced; which was, that in case of any lesser inconsiderable injury done to us, we should not meditate revenge, or fly to force, though by that pacific means we incur the danger of a far greater loss.

41. [s] *go a mile* Ἀγγαρεύειν is a Persian word (and custom) *to take up men*, as we take up post horses, *to carry our burdens from stage to stage*, (and so the word is used, ch. xxvii. 31,) which when one hath performed, another is taken up in his stead for the next post. These stages are each of them a *parasange*, called ἀνάπανται, saith ὁ Ἀγαθίας, because, when men came to the end of them, they did refresh themselves and return home. Now the μίλιον, or *mile*, which is here mentioned for the supposed stage, is but the fourth part of a parasange, (or thereabout,) the parasange being, saith he, *thirty stadia*, and the μίλιον but seven or eight, to signify (as in the former the ῥάπισμα was a light supportable injury, or rather a contumely only, and the taking away the cloak a robbery again supportable to him that hath the coat left, and perhaps a great estate also, so) here the oppression or invasion of liberty spoken of, to be but a petty damage, going but a quarter of an ordinary post, (and no burden mentioned neither;) and they that are so impatient of such tolerable injuries, as to oppose force or meditate revenge for them, (which ordinarily brings greater sufferings upon them, and so is far from gainful to them that use it,) especially to break into open violence upon such light grounds, are directly contrary to this practice of patience here commanded and prescribed to all Christians.

45. [ε] *evil* The πονηροὶ here again being answerable to *enemies*, ver. 44. (and in the notion mentioned in note on ver. 39,) are the *injurious*; as on the other side, ἀγαθοὶ, *good*, are the *friendly* or *kind*, differing from δίκαιοι, *righteous*, that follows, just as Rom. v. 7, or as צדקת and חסד, *righteous and merciful*; or as when ἀγαθός, *good*, is expressed to signify χρηστότης, *benignity*; as Matt. xx. 15, (or as when ἀγαθοεργίαι, James iii. 1, and *good works*, in our ordinary phrase, signifies

works of charity or mercy,) such an one as Hesychius explains by *χάσιος*, (a word taken into the Greek language from the Hebrew חסיד, or the Syriac חסי, only with the addition of the Greek termination;) and so in like manner the word τέλειος, *perfect*, (answerable to the Hebrew word תם, ver. 48.) signifies the same *charity or benignity of nature*, and is all one with ἐλεῖμων in the parallel place, Luke vi. 36.

47. [u] *more*] Τί περισσὸν ποιεῖτε; The phrase may seem to have respect unto the Hebrews' language, who call חסד, *mercifulness*, פלגת הטובת, *abundance of goodness*, and יתרון הטובת in Kimchi, *excellence of* (or *exceeding*) *goodness*, such as belongs to the special pious extraordinary Jews, (and Christians proportionably.) Thus in Pirche Avoth, c. 15, האומר שלי שלך ושלי שלי, "He that saith, That which is mine is thine, and that which is thine is mine" (which is the *loving of friends*, doing courtesies to them that will pay them again) "is an idiot," עם הארץ, *populus terræ*, an ordinary *vulgar person*, doth nothing περισσὸν, *extraordinarily*.

CHAP. VI.

1. [a] *Take heed*] Προσέχειν, with an accusative case, is ἐπιμελῶς τηρεῖν, *to watch, or observe carefully*, saith Phavorinus; and may possibly here be so, there being no necessity that the construction should run thus, προσέχετε μὴ ποιεῖν, *take heed that you do not*, but as probably, προσέχετε τὴν ἐλεημοσύνην, *look to your alms*, μὴ ποιεῖν, *not to do it*, or *that thou do it not*, &c. But yet because the phrases used in these books are not always to be judged by the use in other authors, and because St. Matthew useth προσέχετε in all other places, a little diversely from the rest of the writers of the New Testament, those generally joining unto it a dative case, but St. Matthew leaving it out, and understanding it, therefore it is possible it may be so here also; and so the reading will be neither προσέχετε ἐλεημοσύνην, *look to your alms*, nor προσέχετε μὴ ποιεῖν, *look that you do not*, but understanding ἐαυτοῖς, *look to yourselves, that you do not*, &c. So when St. Matthew reads προσέχετε ἀπὸ τῆς ζύμης, ch. xvi. 16, and xi. 12, *take heed of the leaven*, St. Luke reads προσέχετε ἐαυτοῖς ἀπὸ τῆς ζύμης, *take heed to yourselves of the leaven*, &c. As for the word ἐλεημοσύνη, from whence our English word *alms* is formed; that is, any act of pity or mercy, especially of liberality to them which want; for which some copies read δικαιοσύνη, *righteousness*, which, as it is all one with ἐλεημοσύνη, and in the translation of the Old Testament used promiscuously for it, (according to the notion of the Hebrew צדקה forementioned, note [g] ch. i.) so doth it signify this *charity* to be an act of duty and righteousness required of all Jews and Christians, and not to be omitted (by them which are able) without sin.

1. [b] *be seen*] The word θεαθῆναι imports such a *beholding or looking on* as is on a stage or theatre, for men that act parts, or strive for masteries, whose reward consists only in the θεαθῆναι and δοξασθῆναι, ver. 2, the *applause and praises* and *approbation* of the spectators, which appears to be the meaning of the word here, by the concurrence of all the circumstances; 1. by the μισθός, *reward*, twice used immediately, vv. 1. 3. By being thus *looked on they have their reward*, as in those *spec-*

tacula or prizes it is wont to be, where the conqueror hath no other acquisition or βραβείον but the reputation of the victory, with a crown of leaves, of no kind of value, to express and testify it. Then, 2dly, to this, I suppose, refers the mention of the σαλπίζειν, ver. 2, the *sounding of the trumpet before him*, a solemnity with which the stageplayers and gladiators were brought into the theatre, and by which the company were called together; Χρῶνται σάλπιγγι καλοῦντες τοὺς ὄχλους δι' αὐτῆς, "They use the trumpet, calling the multitudes with it," saith Phavorinus; and this use of it among the Jews, to call the people together, is oft mentioned by Moses. This might yet, 3dly, be further probable by the mention of οἱ ὑποκριταί, (the very word that signifies those *actors* or *stageplayers* primarily, and is only by a figure brought to that signification which now ordinarily belongs to the word *hypocrites* in English,) but that this word in the New Testament is in ordinary use for *hypocrites*, as we now speak, and not for *personators* or *actors*. But then, 4thly, these were wont to have their trumpet sound in the marketplace, and places of concourse, (which is the meaning of συναγωγαὶ here, not *sacred assemblies* or *synagogues*,) and ἐν ῥύμαις, *in the streets*, places where men are wont ordinarily to pass, and where to meet, (as Hesychius renders ῥύμη all one with ἀγορά,) where the sounding of the trumpet may most probably be a means of calling together all men that dwell in that place or neighbourhood.

5. [c] *standing*] The word ἐστῶτες may possibly refer to that particular posture of *standing* which was usual in prayer, as among the ancient Christians, so among the Jews before them; whence it is that עמידה, *statio*, is reckoned by them as one of the seven names of prayer. So Manahem speaks of Abraham's *standing*, i. e. (saith he,) *praying before the Lord*; and thence is the proverbial speech of Rabbi Judah in Musarim, "Without עמידה, station, the world could not subsist." And besides the posture of standing might be more convenient for their turn of being more and further seen by men. But the truth is, both the Greek ἐστῶτες and the Hebrew belong promiscuously (not to *standing* only, but) to every or any posture of the body. So Matt. xvi. 20, *some of those that stand*, (i. e. *that are*,) here, as עמד signifies *esse*, "to be," or *adesse*, "to be present;" and so John xii. 19, ὄχλος ὁ ἐστὼς, *the people that stood*, (i. e. *were present*,) (in like manner as καθίζειν, *to sit*, is used for any posture, or without relation to any, no more than simply *to abide*, as Luke xxiv. 49, καθίσατε ἐν τῇ πόλει, *tarry in the city*;) and so in this very matter, Mark xi. 25, *ὅταν στήκετε προσευχόμενοι*, *when you stand praying*, that is, *when you pray*. So in Hesychius, ἔστακε, or ἔστηκε, κείται, ἐσταμέναι, ὄσαι, *to stand*, that is, *to be placed, situate, to be, yea, and ἔστατο, ἐκάθητο, he stood*, that is, *he sat*, to take it quite off from the notation of *standing*. So saith St. Chrysostom of the sea, οὕτως ἀσφαλῶς ἔστηκεν, ὥσανεὶ δεδεμένη, *a Cat. in Job*, "it stood as firmly as if it were bound," which the learned translator renders rightly, *firmiter et in tuto situm est*, "it was placed firmly;" and so the Latin *sto*, as well as *existo*, is often used as a verb substantive only, to sustain a participle, without reference to any posture.

5. [d] *synagogues*] That the word συναγωγαὶ signifies not what we

call in English *synagogues*, (by them meaning *places set apart for divine service*,) but any place of public concourse, will be very probable in these places following, besides the two in this place, vv. 2. and 5, (where it is joined with *ῥύμαι*, *streets*, and *γωνία πλατειῶν*, *angles of the streets* :) see ch. x. 17, ch. xxiii. 6. and 34, Mark xii. 39, ch. xiii. 9, Luke viii. 41, ch. xi. 43, ch. xii. 11, ch. xx. 46, ch. xxi. 12, Acts ix. 2, ch. xxii. 19, ch. xxiv. 12, ch. xxvi. 11, James ii. 2; and therefore Munster's Hebrew of Matthew having תלביק here, is literally rendered in *frequentiis*, to note, as the Hebrew doth primarily, any place where the people are met together; for though תלביק signify some special *congregated assembly*, and be therefore the word used by the Syriac for ἐκκλησία, *the church*, ch. xvi. 18, yet תלביק signifies every kind of meeting, either civil for judicature, (Matt. x. 17, and xxiii. 34, Luke xii. 11, Acts ix. 2, James ii. 2, and in some other of those places, where this word συναγωγή is to be rendered *consistory*,) or even for ordinary affairs of trading, &c., (as συνάγεσθαι and συναθροίεσθαι are all one,) and so it is most commodious to render it in this place: see note [b] James ii.

7. [e] *vain repetitions*] The Greek βαττολογία is literally, *to do as Battus did*, which, what it is, is described by Suidas in these words: Βαττολογία ἡ πολυλογία, "*Battology is multiplying of words*," (just agreeable to this verse which sets these words as synonymous,) ἀπὸ Βάττου τινος μακροῦς καὶ πολυστίχους ὕμνους ποιήσαντος, ταυτολογίας ἔχοντος, "*The word is taken from one Battus, who made long hymns, consisting of many lines, full of tautologies*." Whence Hesychius, βατολογία, (it should be βαττολογία,) ἀργολογία, ἀκαιρολογία, *empty, idle, unseasonable discourse*. It is sure enough that Christ spake not Greek in this sermon, and so referred not to the name or style of Battus, but the evangelist, or his translator, thus rendered his Syriac expression by this proverbial Greek word. Munster's Hebrew reads it לא תרבו את דבריי *"Do not multiply words,"* viz. above that which is fit and seasonable. The peculiar notation of this phrase in this place will be best discerned by the practice of the heathens, which is here referred to, ὥσπερ οἱ ἐθνικοί, *as the heathens do*; and that practice is best represented in their tragedians, as in Aeschylus, who hath near a hundred verses at a time made of nothing but tautologies, ἰω, ἰω, and φεῦ, φεῦ, and ξ, ξ, ξ, ξ, in their crying unto their gods. So 1 Kings xviii. 27, the idolatrous worshippers cried in the same words from morning till noon, *O Baal, hear us*. And Acts xix. 34, for *two hours' space*, *The great Diana of the Ephesians*. Of this kind generally were their charms and incantations, and therefore Polybius calls the using of such repetitions, πρὸς τοὺς θεοὺς μαγγανεύειν, "*to set upon their gods to charm them*." This those heathens did to two ends: 1. to make their gods hear them, not knowing how far off they might be; which Elias refers to, 1 Kings xviii. 27, *Cry aloud, for perhaps your god is asleep*, &c.; and they look not on it as an irony, but follow his advice, ver. 28. 2dly, That they may understand and remember their petitions the better, both which Christ mentions here, vv. 7. and 8. So that the things here forbidden in prayer (and especially in private prayer, ἐν ταμιεῳ and ἐν κρυπτῳ, in the closet and in secret, ver. 6.) are first, ἀργολογία, *a cold unseasonable lengthening out of time with tautologies*, when it is not any effect of zeal; 2dly, the care of verbal, not real eloquence in prayers, for that will come under πολυλογία, *much speaking*. But still not all repetition,

or length, or eloquence, for of all these we have approved examples in the scripture, and they are each of use for the quickening and inflaming devotion, especially in public prayers. And even in poetry it is observable, that what was unskilfully done by Battus, and so became ridiculous in him, being yet done dexterously by others, is a great ornament of verse, that of repetition.

11. [*f*] *daily*] The word *ἐπιούσιος* is capable of a double origination, either from the word *ἐπιούσα*, *the day approaching*, whether that be the now instant day, or else the morrow, that is, (in the scripture sense of the Hebrew, מחר, *the future*, the remainder of our lives, how long, or how short soever. Thus in Phavorinus, *ἐπιούσα* is explained by *ἐπερχομένη*, *approaching*, or *coming on*, and *ἐπιούσα* *τύχη* notes *the future events*, as opposed to *παρούσα*, *the present*, in Niceph. Basilac. *duy* *u*. If the word be derived from hence, then the *ἄpros ἐπιούσιος* will denote as much as shall be *sufficient*, or proportionable for the *future*, or the remainder of our lives, which we pray that we may receive *this day*, that is, as St. Luke interprets it, *τὸ καθ' ἡμέραν*, *day by day*. Another way there is of deducing this word, from *ἐπὶ τὴν οὐσίαν*, that which is agreeable for *my being*, or *subsistence*, or *condition* in the world, *ἐπιούσιος ἄpros ὁ τῇ ἐκάστη οὐσίᾳ ἡμῶν ἀρμόζων*, saith Phavorinus, that which Solomon calls *food convenient* for him; and so in either sense (but the first is more according to analogy of derivations) that which is sufficient and agreeable for the remainder of our lives, the daily sustenance and necessities of our bodies, and especially of our souls.

13. [*g*] *into temptation*] מנסה במסה, *εισερχεσθαι εἰς πειρασμόν*, *to enter into temptation*, signifies to be so involved in straits or difficulties as that one cannot extricate himself, ch. xxvi. 41; and proportionably here, *εισεφέρειν εἰς πειρασμόν*, is *to bring men*, or *suffer them to be brought into such an estate*; contrary to which is God's promise, 1 Cor. x. 13, *ὁ ποιεῖν σὺν τῇ πειρασμῷ καὶ τὴν ἔκβασιν*, *giving a way of escaping*, or getting out, together *with the temptation*, and that is it which we here pray for, in assurance of God's fidelity in performance.

16. [*h*] *disfigure*] What *ἀφανίζειν* here signifies will be somewhat uncertain, because in this very chapter, ver. 19, it is used again in a sense which will hardly be accommodated to this place, howsoever we should render it. A probable way to hit upon the right in both places will be to consider the diversity of the matter, and accordingly to apply the word in the diverse significations of it. In that other place it is clear, that it must signify some kind of *taking away*, *spoiling*, or *consuming*, (for that is proper to the moth, and the *βρῶσις*, whatever that signifies;) and so Hesychius renders it *προνομεῖν*, either as that is *feeding upon*, *προνομία* *προβόσκησις*, *feeding*, saith he, or as it is *preying upon*, snatching, carrying away, *προνομεύει*, *ἀπράξει*, *κατασύρει*; and so *ἀφανισμός* is used for any kind of *consuming*, whether by death or otherwise, as *γηράσκον ἐγγὺς ἀφανισμοῦ*, *that which is old is near dying*, Heb. viii. 13; and in the psalm, *Before I go hence and be no more seen, or be taken away*; and so *ἄδης*, *the state of the soul separate from the body*, or *the state of death*, is expressed by *ἀφανισμός*, as a word of the same origination and notion with it, one being deduced from the privative particle, and *ἰδω*, *video*, *to see*, and the other from the same particle, and *φαίω*, *appareo*, *to appear*, and so both signify *death*, the vanishing of the soul into soft air, as the atheist (which believed no future life)

calls *death*, Wisd. ii. 3, or in the Christian's notion, the departure from the body. And thus the word is used not only for total destruction, but for being lost, or out of the way for a while. So saith Thomas Magister, ἀφανίζεται ἀντὶ τοῦ ἀφανῆς ἐπὶ καιρὸν γίνεσθαι, Φιλόστρατος ἐν ταῖς Εἰκόσιν, οὐχ ὡς ἀπόλλυντο, ἀλλ' ὡς ἀφανισθεῖεν εἰς μίαν ἡμέραν, "not that they are destroyed or gone, but that they disappear for one day." But this notion of the word cannot at all belong to this place, where the hypocritical fasters, that desire their devotions should φανῆναι, *be seen and commended by men*, are said to be σκυθρωποὶ, *of a sad countenance*, and ἀφανίζειν πρόσωπα, which is not surely by any outward applications to consume, or destroy, or *spoil their faces*, but denotes only so much as shall make good the opposition betwixt them and those immediately after mentioned, which *anointed their heads*, and *washed their faces*, (which signifies an absence of all mourning at least.) The most then that the matter of the place will direct us to, toward this inquiry, will be only this, That this ἀφανίζειν πρόσωπα, as it is elegantly joined with ἵνα φανῶσι νηστεύοντες, *being discerned to fast*, being used as a means to make others believe that they are in a condition of sadness and fasting; and of sadness, as that may be an evidence and reporter of their fasting, so it may possibly signify only negatively, they do not anoint and set out themselves, as men ordinarily do, when no sad occasion forbids it; and that this is it, and no more but this, one probability the context affords; for that which is ver. 17. prescribed as the way of avoiding that hypocritical practice is, *to anoint the head, and wash the face*, which makes it probable, that their hypocrisy consisted in not doing so, or neglecting to do so. But beyond this perhaps it may denote something positive. And to this purpose first it may be observed, that Hesychius renders it ἀφανίσαι, σκεπάσαι, *to hide or cover*. So it is known that that of hiding, or veiling, or covering the face, was customary among the Jews, and hath been so among other nations in time of mourning, and so still among us the use of hoods in close mourning is observed, and veils are generally the garments of mourners. Thus not only in Horace—

Rufus tecto capite, ut si filius immaturus obisset,

"He covered his head, as if his son were come to an untimely death;" but particularly in the scripture, *The king covered his face, and cried*, &c. the description of David's lamentation for Absalom, 2 Sam. xix. 4; and so Haman, Esth. vi. 12, *mourning, and having his head covered*. So Ezek. xxiv. 7, *make no mourning, cover not thy lips*; and so ver. 22; and so Micah iii. 7, it being the custom of mourners, *caput, faciem, os, labra tegere*, to "cover the head, the face, the mouth, and the lips." And then why may not this be the meaning of ἀφανίζειν πρόσωπα here? which literally signifies, *to hide, or cover*, so that it do not appear. So saith Phavorinus, ἀφανίζεται is not only τὸ φθείρεται διόλου, *totally perished*, but also τὸ κρύπτεται, καὶ μὴ φαίνεται, when a thing is *hidden and appears not*; and ἀφανίσαι, τὸ ἀφανὲς τοῖσθαι, *to make invisible*; and so it will be proper to affirm, by its contrariety to ἐμφανίζειν, *to make manifest*. And this may seem to be a proper and first notion of the word, which comes to signify other things by deduction from this. And this will be very proper to the turn, by hiding, or covering, or veiling the face, to signify mourning, or sadness, or humiliation, and by that to

publish their fasting, which they should keep secret. Another second notion of the word ἀφανίζειν is ordinarily pretended for *disfiguring* or *discolouring* their faces, for ὀχρότητα, *paleness*; but this, as it will hardly be exemplified either in sacred or profane writers, (nay, on the contrary, it is used for *painting to advantage*, that is, *beautifying*, in * Nicostatus, ζωγραφούντος, καὶ ἀφανίζοντος τὰς ὄψεις, so will it not be found that the Jewish hypocrites used any such arts either in time of mourning or fasting; neither is it easily defined or explained what particular way of disfiguring or discolouring, or causing pallidness, it is which is meant by it. The most that I can discern toward this sense is this. There is a disease which is called ἀλωπεκία, defined by Phavorinus to be πάθος ψιλατικὸν τῶν τριχῶν καὶ τῶν γενείων, “a disease that fetcheth off the hair from the head and beard,” makes it very thin, a scurf that grows upon the head or face, so called from ἀλώπηξ, a *fox*, because as the urine of a fox, τὸν τόπον ἄκαρπον ποιεῖ, “makes the place where it falls fruitless,” the grass will not grow after it; so this deals with the head or face. Now the countenance which is thus affected is usually called ἀφανὲς πρόσωπον, as being so dismally discoloured by it, as the ground is when by the urine of the fox it hath lost its verdure and is dried up. And to that, I suppose, belongs the place in Hesychius, though corrupt in the ordinary copies, where to ἀλωπὸς and ἀλωπεκάδης he adds οἱ δὲ ἀφανὲς κατὰ τὴν ὄψιν, some say it signifies *one of a macerated, discoloured*, or (as ἀφανὲς is rendered by σκοτεινός,) *of a dark countenance*. And then this agrees with Phavorinus’s notion of σκυθρωπὸς, which is here used in the same sense, ὁ ἀφανὲς πρόσωπον κεκτημένος, “one that hath such a dark, discoloured, macerated countenance.” And so that may possibly be conceived the meaning of ἀφανίζειν τὰ πρόσωπα, *to macerate and discolour their countenances*. So the Lexicon Græco-Latinum, ἀφανίζω, *extermino, disperdo, deformat, depravo*, not only “to destroy,” but “to deform and deprave.” So Antiochus, Hom. iv, saith of envy, τὸ πρόσωπον ἐξαφανίζει, “it causeth a pale countenance.” So ^b Prosper seems to render the phrase here: *Jejunant*, saith he, *ut vultus sui pallorem perniciosius laudibus vendant*, “they fast that they may sell the paleness of their countenance for hurtful praises,” ἵνα φανῶσι νηστεύοντες, “that they may by their looks be taken for austere, ascetic persons,” men that fast very often, having thus macerated themselves with that exercise. And then proportionably with that, σκυθρωποὶ in the beginning of the verse must be more than sad; Hesychius renders it χαλπεὸς and ὤμδς, of a *fierce*, and *horrid, ghastly countenance*, such as men have when they are well nigh starved. But, passing by this, there is yet a third rendering of the phrase, which seems more commodious to the place, by interpreting πρόσωπα, *the looks*, and not *the faces*; and then it may fitly be rendered, *they spoil their looks*, endeavour to look as ill as they can; and for this, it is to be observed, that foul or sordid apparel will contribute much toward it. So in Eustathius on ^c Odyss. ζ’. σῶμα λούτροις τημελούμενον κάλλιον γίνεται, καὶ ἱματίων λαμπρῶν περιβέσει, ὥσπερ αὖ πάλιν αὐχμοῦ πιναρότης, καὶ κακὰ σπεῖρα τὸ λαμπρὸν εἶδος ἀφανίζουσι, “The body carefully washed becomes fairer, and so also by putting on white clothes; as, on the other side, sordidness and ill-tattered clothes” (σπεῖρον τὸ κακὸν ἱμάτιον καὶ τὸ ῥακώδες, it should be read in Hesychius) “darken

* Stobæ. p. 445.

^b De Vit. Contemp. l. 2. c. 4.^c Edit. Bas. p. 261. l. 10.

a bright countenance :'' where the word is used of that illness of looks which sordid clothes do cause. To this I may yet further add, that תמוז, which, Hab. i. 5, is rendered ἀφανίσθητε, signifies such a *confusion of countenance* as attends *astonishment* or *vehement trouble*, (see note [k] Acts xiii;) and so may here in that sense be fitly joined with σκυθρωσοι, *forming*, and putting on such a *sad, troubled, confounded countenance*, which cannot but be taken notice of by any. But this still not by any outward means of discolouring it, but by an affected sadness or change of looks, or by foul and sordid garments, and the like.

17. [i] *anoint*] The interdict of unction and lotion among the Jews belongs only to days of mourning and humiliation. Thus the Mischna Cod. Joma, c. 8. §. 1. On the day of expiation, that great day of humbling the soul, אסור במילה ובשתיה וברחיצה ובמיכה, "they are interdicted meat and drink, and washing and anointing;" and so in like manner, בתשמיש המטה, "the accompanying of husband and wife;" to which agrees that of St. Paul, 1 Cor. vii. 5, *that the husband and wife are not to deprive one another but for a season, upon consent*, that they may σχολάζειν τῇ νηστείᾳ καὶ τῇ προσευχῇ, *be at leisure for fasting and prayer*; (and accordingly the Greek and Latin church have made canons to that purpose. See Balsamon ad can. 3, Dionys. Alex., and Gratian. Decret. par. 2. causa 33. quæst. 4,) by which it appears, that this anointing and washing are not festival rites, but usual at all times, save only of fasting. So Dan. x. 3, describing his fast, *neither did I anoint myself at all*, is joined to his—I *eat no pleasant bread, neither came any flesh or wine into my mouth*; and so of David, 2 Sam. xii. 20, when he made an end of mourning for the child, it is said, *he arose from the earth, and washed, and anointed himself, and eat bread*, to signify that the omission of those was a ceremony of his mourning and fasting; and so 2 Sam. xiv. 2, the widow of Tekoah, that is to feign herself a mourner, is bid *to put on mourning apparel, and not anoint herself with oil*. By this and many other testimonies appeareth the daily use of anointing and washing, and not that they were used only on festival days, though then they were used most liberally, (see note [c] ch. xxvi.) And consequently that which Christ here commands under the phrase *anoint and wash*, is no more than this, that in those private fasts of theirs they should appear in their ordinary guise, and not *seem to men to fast*, (not that they should appear to feast at that time.)

19. [k] *rust*] The word βρῶσις is directly Greek; for the Hebrew חסיל, from חסל, *consumpsit, comedit, to consume or eat*, for which the Septuagint read, *karéderei*, Deut. xxviii. Hence is the noun used for the *locusts*, or whatsoever it is that strikes and devours the corn, Joel i. 4, 1 Kings viii. 27, Psalm lxxvii. 57, and is rendered βροῦχος, and ἀρπῆς, and ἐρυσίδη, and in Latin, *rubigo*, "rust," not that which iron is subject to, but that which spoils corn, and is called *smut* among us. And so this will be a proper sense for the word βρῶσις here, yet so that in a greater latitude it may belong to all other vermin which devour corn in the barn or garner, yea, and the caterpillars that eat up plants, and all other fruits also. And then all the three sorts of earthly riches, which human providence is wont to store up, are here noted: 1. garments; 2. corn and fruits of the earth; and 3. gold and silver and jewels; all subject to these three sorts of such great uncertainties, as make them unfit to be kept or treasured up, only fit for the present use of them-

selves and others; the poor man's stomach or back or purse being the safest storehouse wherein we can lay them up, and that by Malachi called *God's storehouse*; and our liberality to them, *the laying up our riches*, or *treasures in heaven*, here ver. 20. It is true, the word *rust* doth seem to refer to metals which are subject to it; and if we took it in that sense, it would be agreeable to the sound of *θησαυρίζετε θησαυρούς*, *laying up treasures*, forbidden at the beginning of the verse, garments and metals being the chief treasures; and so reckoned James v. 3, where, after *ἡμάρτια*, and *χρυσός*, and *ἄργυρος*, *garments, gold and silver*, follows *θησαυρίζετε*, *treasure up*. So Achan of the treasure of Jericho purloined (to add to his own treasure) a wedge of gold and a Babylonish garment; and agreeably to this, the usual presents that subjects gave to their kings, and the *ξενήα*, which great personages gave to their guests, as *tesseras amicitiae et hospitalitatis*, "tokens of friendship and hospitality" at their departing, were either apparel or metals. So Naaman, 2 Kings v, offered Elizeus *talents of gold* and *changes of raiment*. And Alcinous and other Phæacian princes gave to ^dUlysses at his departure each a talent of gold and a rich vestment,

Ἔσθητα, χρυσόν τε, τά οἱ Φαίηκες ἔδωκαν.

and,

ἔδωσαν δέ οἱ ἄσπετα δῶρα^e

Καλκόν τε, χρυσόν τε ἄλκις, ἐσθήτά θ' ὑφαντήν^f

and,

Ἑρίποδας περικαλλέας, ἥ δὲ λέβητας,

Ἑρίθμει, καὶ χρυσόν, ὑφαντά τε εἴματα καλά^f

and so in Isocr. ad Nicoc. in the beginning. And for garments and clothes, it was wont to be a great treasure in this kingdom, till the vanity of changing fashions made it otherwise. So in records and ancient wills among us, the bequeathing of garments took up a great part. And accordingly the offices about the wardrobe were of eminence in the king's court, as those other about the treasury or exchequer also. Notwithstanding all this, the former sense of *rust* (as it belongs to corn and fruits of the earth, and the many accidents that those are subject to) seems to be the thing here most pertinent and proper. For, first, the notion of *βρώσις* in the Bible belongs only to this *rubigo*, not *arugo*; and so secondly, the notion of *θησαυρίζειν*, *to treasure up*, and *θησαυροί*, *treasures*, here doth not refer to the preciousness of commodities, (though the fruits of the earth also be called *τίμιος*, *precious*, Jam. v. 7.) but to the solicitude, or *μέριμνα*, in *making provision for the time to come*, which is the literal notation of *θησαυρίζειν τίθεναι εἰς αὔριον*, *laying up for to-morrow*, and the particular thing here looked to in Christ's prohibition; and thirdly, the fear of rust to their gold and silver would not be very considerable, in respect of the damage, nor consequently so great an argument to deter them from hoarding it, as rust to their corn would be, and thieves to their money; fourthly, the rust of their money is rather threatened as a witness against them to condemn them, (as coveting the possession, but not making use of it in liberality to them that want it,) James v. 3, than for marring their metal; and lastly, the word there used by St. James for the rust of their money is *ὀξείς*, not *βρώσις*.

^d Homer Odyss. θ'. 440.

^e Odyss. ν'. 136.

^f Odyss. ν'. 217.

22. [*l*] *single*] 'Ἀπλότης, *simplicity*, in the New Testament, generally signifies *liberality*, Rom. xii. 8, 2 Cor. viii. 2, ch. ix. 11. and 13; as ἀφελότης also Acts ii. 46, (by the same analogy that τέλειος, *perfect*, Matt. v. 48, is all one with ἐλεήμων, Luke vi. 36, from the latitude of the Hebrew עָנָן; for that ἀφελής and τέλειος are synonymous appears by Hesychius, who renders it καθαρός, δλόκληρος, *pure and perfect*;) so in Phavorinus, not only ἀπλοῦς, *single*, is rendered ἐλεύθερος, *free or liberal*, but ἐλευθερία, *liberality*, back again rendered χρημάτων ἀπλή δόσις, or ἀρετὴ τῆς ψυχῆς εὐδαπάνητος εἰς τὰ καλὰ, *a liberal bestowing of money, or giving of wealth, or the virtue of the mind, consisting in a discreet laying out of what a man hath upon good and proper objects*: clearing this matter, that ἀπλότης signifies *liberality*. Then for the applying this epithet to the eye here, it is, 1. that the similitude may go on in the ἀνταπόδοσις, or second part of it; 2. because the eye is that part of the body which hath most to do with wealth, as appears by Eccles. v. 11, *What good is there to the owners of riches, save the beholding them with their eyes?* and therefore covetousness is called *the lust of the eye*, 1 John ii. 16; 3. because the phrase is most agreeable to the dialect of scripture, Deut. v. 9, Prov. xxiii. 6, and xxviii. 22, Eccles. xiv. 8—10, wherein πονηρός ὀφθαλμός, *the evil eye*, signifies *envy*, as that is the contrary to all liberal disposition, in the sense wherein ἀφθονότερος χερὶ, in Aristophanes, "he who hath little of envy in his hand," and ἀφθονος, "he that hath no envy," so frequent a title of God's in Damascen, (the father of the Greek school,) signifies *bounty and liberality*. And accordingly in Theophylact on 2 Cor. viii. 2, 'Ἀπλότης ἀφθονος γνώμη καὶ εὐμετάδοτος, "it signifies a mind void of envy or parsimony, apt to communicate." And in that sense, I suppose, πονηρός is taken, ch. vii. 11, for *niggardly, covetous, or illiberal*, the contrary to ἀπλοῦς, *liberal*, here, in the notion wherein עָוֹר, *evil*, is used in Hebrew, when it is set opposite to צַדִּיק and רַחֲמִים, *the righteous and merciful*, and is proverbially said to say, "That which is thine is mine, and that which is mine is mine own." So on the contrary, עֵין טוֹב, *the good eye*, is by us rendered *bountiful*, and by the Greek ἐλεῶν τὸν πτωχόν, *pitying the poor*, Prov. xxii. 9, and so ἀγαθός, *good*, Matt. xx. 15. If this sense be embraced, then these two verses will perfectly connect with antecedents and consequents all to the same matter of liberality, otherwise they will cause a direct chasm or *hiatus* in the context.

24. [*m*] *hold to*] Ἀντέχομαι here used, is by Phavorinus rendered ἀντιλαμβάνομαι, *to help*, and so by Hesychius; and ἀντιέξεται, ἀντιλήψεται, who also adds φροντίζειν, *to care for*. The former of these notions may be accommodated to this place, of a servant toward a master, whose office is to assist his master in all his business; and accordingly it is applied to servants, 1 Tim. vi. 2, δουλεύετωσαν ἀντιλαμβανόμενοι τῆς ἐργασίας, *let them serve them, assisting them in well doing*; but being set opposite to despising, perhaps that of *caring for* may be the fitter notion of it.

27. [*n*] *one cubit unto his stature*] Ἠλικία signifies μέγεθος σώματος, and μέτρον, *the quantity or stature of the body*; and again, *the habit of body*; and consequent to that, *the verdure of age and beauty*; as when ἡλικίαν διαφθείρειν, in Heraclitus, περὶ ἀπίστ. α', signifies *to destroy their*

beauty or *youthful colour*; but especially *stature*, as in Niceph. Basilac. iv. p. 167, τὴν ἡλικίαν ὑπερνεφής, "of a stature reaching to the clouds." So εὐήλιξ, *tall*, being spoken of Pyrrhus, p. 310; μέγας τῇ ἡλικίᾳ, of Nestor, p. 307; ἡλικίαν τετράγωνος, *foursquare*, as broad as high, of Diomedes, p. 307; ἡλικίαν σύμμετρος; "a proportionable stature," in Is. Porphyrogen. p. 206. And so also doth it ordinarily signify *age*, (and so doth καμτοῖρ, *kaumto*, which the Syriac here uses, *statura*, *item annus ætatis*, "stature, as also the year of one's age," saith Ferrarius,) and may possibly do so here, 1. because the dehortation, which this is brought to enforce, was particularly that concerning solicitude for the life, and to that this will be very proper, of our not being able to add, by all our solicitude, the least proportion to our age, to enlarge the period of life, πῆχυν ἓνα, *one cubit*, that is, one smallest measure or proportion beyond what God hath set us. 2dly, It will be observable, that one cubit being here set down as a very small measure, (so as in Mimnermus, πηχῦιον ἐπὶ χρόνον, "for a time proportionable to a cubit," signifies a very short space, such as leaves and the most transitory frail things enjoy; and accordingly here the Hebrew readeth *even one cubit*,) would yet be a very great proportion, being applied to the stature of the body. Nay, such as are come to their full growth (as the far greatest part of Christ's auditors were) could not thus hope to add one thousandth part of a cubit to their stature; but, on the other side, a cubit will seem but a small part to the many years of a long life, and he that is of the fullest growth may yet hope to enlarge the period of his life, and to that generally men's solicitude is applied, by diet, physic, &c. to acquire long life, not to increase their stature. 3dly, The word πῆχυν, *cubit*, is ordinarily a measure of the longitude of any space, John xxi. 8, Joshua iii. 4; and so saith ^b Eustathius, πλέθρον μέτρον γῆς πηχέων ξς'; and generally the same is said of other measures of the ground, &c., and particularly of a race (to which man's life is compared, Job ix. 25, and 2 Tim. iv. 7.) in the Scholiast on Pindar, Ὀλυμπ. φδ. 13. Στάδιον, saith he, ὁ τόπος ἐν ᾧ ἔτρεχον ἦν δὲ πηχέων τριακοσίων διάστημα, &c., "The race, as it signifies the place wherein they run, was the space of three hundred cubits;" and so in Mimnermus, πηχῦιος χρόνος, even now cited, proportionable to that of David, *Thou hast made my days as it were a span long*, a measure much less than a cubit, applied to our days or space of life.

28. [o] *toil*] The word κοπιᾶν doth properly belong to husbandry labour, ploughing, sowing, &c. So 2 Tim. ii. 6, κοπιῶντα γεωργόν, *the husbandman labouring*; and John iv. 38, θερίζειν δ' οὐχ ὑμεῖς κεκοπιᾶκατε, *to reap what you have not laboured*, that is, ploughed and sowed, &c.; and so here of flax, which is first sowed and plucked &c. before it comes to spinning.

30. [p] *grass*] Χόρτος signifies any thing that grows in the *field* or *garden*; here the generical word is restrained by the context, and referring to the *lilies of the field*, ver. 28, doth signify *a flower*, (see note [e] ch. vii.) one day glorious and beautiful in the field, and the next day, or soon after, cut down, and used for the heating of ovens or furnaces.

CHAP. VII.

3. [a] *mote*] What *κάρφος* here signifies will appear by two ways of judging; first, by the judgment of the Greek grammarians. Hesychius renders *κάρφη*, ξύλα λεπτά καὶ ξηρά, "thin, dry pieces of wood;" and then taking it in that notion of a thin piece of wood, the least splinter or shiver imaginable, of very little, yet of some length, it will be here very fitly used, and set opposite to the *δοκός*, *the beam*, the biggest and longest piece of wood which is used. The second way is by comparing the next verse (which is the varying the phrase a little) with a proverbial speech among the Jews, in and before Christ's time, (set down afterward with some variation in the Talmud, thus,) They which say to others שנייך מבינ שנייך, "Take out the small piece of wood out of thy teeth," are answered, שול קורה מבינ עינייך, "Take out the beam out of thine eyes:" to check the importunity of those who are always censuring and condemning others for small matters, reprehending for trifles, when they are themselves guilty of those things which are much more to be reprehended.

6. [b] *they trample*] There is in these words observable an *ἐπάνοδος*, or *ύστρέψις*, a *going back*, speaking first to the second of the two things proposed, and then after to the first. As it is very frequent with the prophets in the Old Testament, and not seldom used in the writers of the New. So Matt. xii. 22, *the blind and the dumb both spake and saw*, that is, the blind saw and the dumb spake; and ch. xviii, Christ having mentioned the three degrees of admonition, by *one alone*, by *two or three*, and by the rulers in the presence of the assembly, vv. 15—17, he then resumes to speak somewhat further of each of these, and begins first with the last, what, in case of such refractoriness, the rulers of the church are to do; *Verily I say unto you, Whatsoever ye shall bind on earth*, &c., ver. 18. And then, ver. 19, (in reference to the second thing mentioned, the admonition in the presence of *one or two*, ver. 16,) *Again, Verily I say unto you, That if two of you shall agree upon the earth, &c. it shall be done unto them of my Father*; from which, before he proceeds back again in the first place to the first, of the private admonition, Peter asks a question, which introduces the discourse, which was proper to have been delivered on that subject. So ch. xxiii. 16, Christ having mentioned *swearing by the temple* first, and then *by the altar*, ver. 18, he, after resuming them both again, ver. 20, begins first with that of *the altar*, and then that of *the temple*, after it. So in that ch. xxiii. 25, having mentioned first *the outside of the cup and platter*, and then *the inside*, ver. 26, he returns first to the cleansing of the inside, then the outside of it. So Rom. ii. 12, St. Paul having affirmed two things; the first, of the Gentiles *that had not the law, that they should perish without it*; the second, of the Jews, *that had the law, that they should be judged by it*, he, ver. 13, speaks first of the second, *For the hearers of the law*, &c.; and then, ver. 14, of the first, *For when the nations*, &c. So Rom. xiv. having set down two heads of discourse, that the strong should not *set at nought the weak*; nor, secondly, the *weak judge*, or condemn the strong, ver. 3; he resumes the latter first, ver. 4, *Who art thou that judgest?* and then, ver. 10, returns to the former, *And thou, why dost thou set at nought thy brother?* So 1 Cor. vi. 11, after the general of *washing*, which contains the two subsequent, *sanctifying*

and *justifying*, the mention of our Lord Jesus Christ, which is first named, belongs to the latter, that of justification; and *the Spirit of our God*, to the former, that of sanctifying. So 2 Cor. ii. 15, having mentioned the *σωζόμενοι* first, *them that are saved*, and then *ἀπολλύμενοι*, *them that perish*, he goes back, ver. 16, first to the latter, to those a *savour of death unto death*, and then to the former, to those a *savour of life unto life*. So Philemon 5, *hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints*, it is apparent, that the saints are the object of the love, and the Lord Jesus of the faith. So Heb. v, where, in the four first verses, there are three things propounded of an high priest; 1. that he *offer for sin*; 2. *be compassionate to sinners*, and to that end be himself infirm, and *offer for himself*, as well as *the people*; 3. *that he be called to this office by God himself*. To these three, all applied to Christ, the apostle speaks particularly, and to the last first, *So likewise Christ glorified not himself to be an high priest*, &c., vv. 5, 6; then to the second, vv. 7 and 8, *who in the days of his flesh offered up prayers*, &c.; and then to the first last, ver. 9, *being made perfect he became the author of eternal salvation*, &c. So Heb. ix. 1, having named two things, the *ordinances of worship*, and the *worldly sanctuary*, he dilates first on the last of them, vv. 2—5, *For there was a tabernacle made*, &c.; and then after comes back to the former, ver. 6, *Now when these things were thus ordained, the priest went always*, &c. So Heb. x. 33, having mentioned two acts of *suffering* in them, the first personal in themselves by *reproaches and afflictions*, the second by way of sympathy with the apostles, in the next verse he resumes both, but first the latter, *for ye had compassion on me in my bonds*; and then the former, *took joyfully the spoiling of your goods*. So 2 Peter iii., where the atheists' objection consists of two parts; 1. that God hath not made good his *promise concerning his coming*, ver. 4; 2dly, as a proof of that, that there had been no sensible mutation since the beginning of the world, in the latter part of the verse; the apostle makes answer first to the latter, vv. 5—7, and then comes back and satisfies the former also, ver. 8, &c. And, to instance no more, two examples of this there are most clearly here in this place; the first in the sixth and seventh verses, for having mentioned two things, ver. 5, *pulling out the beam in thine own eye*, that is, reforming a man's own sins; secondly, *casting out the mote out of thy brother's eye*, that is, reprehending faults in other men, he speaks first to the latter of these, the matter of reprehension, ver. 6; and then, ver. 7, returns to the former, the means that must be used for the reforming ourselves, *prayer for grace*, which shall so surely bring it. The second here in the sixth verse, where, having mentioned the *dogs* and the *swine*, he first speaks of the *swine*, and after of the *dogs*; for certainly the *treading* belongs to the *swine*, and the *rending* to the *dogs*; for the *swine* do not use to turn and rend, but the *dogs* do; (and therefore Munster's Hebrew reads it, וישובו הכלבים, "and the dogs returning" &c.;) and *dogs* do not tread under their feet what is cast to them, as *swine* do. These are both proverbially spoken, to express how sure good charitable reprehensions are to be cast away upon incorrigible sinners, according to that of the Satirist,

———— *vitia ultima fictos*

Contemnunt Scauros, et castigata remordent.

"Enormous vices, if they be chastised or reprehended, will contemn, and bite again."

9. [c] *will he give*] *Μὴ ἐπιδώσει* is here no more than *will he give*? The Greek *μή* being oft all one with the Hebrew *מִי*, *nunquid?* as in the ⁱ Gemara, *מי כתיב*, *Nunquid scriptum est?* “Is it written?”

23. [d] “*Ὅτι* here and in some other places hath a peculiar notion, nearer an expletive than a causal, and is best rendered by the Latin *scilicet*, the English *thus*, or the like, as a form only of introducing the speech that comes after, *He shall say unto them*, what shall he say? *Why*, or *Thus* he shall say, *I know you not*, &c. So ch. x. 7, and so ch. xxvi. 72, *He denied with an oath*, *ὅτι οὐκ οἶδα*, which will be best rendered, *saying, I know him not*, so vv. 74, 75. In all which places, if it shall be rendered *that*, the words will not be coherent; but if it be rendered *saying*, or else quite omitted, as an expletive, and not rendered at all, the sense will be perspicuous. Thus *I conceive* is *ὅτι* to be taken Rom. iii. 8, *καὶ μὴ (καθὼς βλασφημούμεθα, καὶ καθὼς φασὶ τινες ἡμᾶς λέγειν) ὅτι ποιήσωμεν*, &c., and *why should we not say*, (as they say we do,) to wit, *Let us do evil*, &c.

25. [e] *the floods*] The word *ποταμοὶ* doth not peculiarly signify *rivers*, that is, streams or channels, either beginning from springs or proceeding from the sea, but is a general word, of which, as those rivers are one species, so are land-floods or torrents, that arise from any tempestuous, sudden rain, another; and the latter of these is here meant, being joined to the *descending of the rain*, and accompanied with the *blowing of the winds*. Thus in Homer, Il. δ'. 452.

‘Ὅς δ’ ὅτε χεῖμαρροι ποταμοὶ, κατ’ ὄρεσφι βέοντες.

“As when the torrent rivers running down from the mountains —” Where, saith Eustathius, the word *ποταμοὶ* is a generical word, *χεῖμαρροι*, specifical, *ποταμὸς* being of two sorts; 1. *ἀένναος*, “a continual river” that flows from a spring; and 2. *χεῖμαρρος*, “that comes in a torrent from a tempestuous rain,” (*δμβριμον ὕδωρ*, “rain water” there in Homer;) and therefore he concludes, *τόδε ποταμὸς χεῖμαρρος παρακείμενον ἔχει τῷ γένει τὸ εἶδος, ὁμοίως τῷ βοῦς ταῦρος*, “The word *ποταμὸς* hath the adjective *χεῖμαρρος* added to it, the specifical word to the generical, as if to *βοῦς* the word *ταῦρος* were added.” And so as *βοῦς* is sometimes taken peculiarly for a *bull*, though it be a more general comprehensive word, and signify an *ox* also, so doth *ποταμὸς* here signify a *land flood*, or *torrent*, though in its own amplitude it signify a *river* also, just as *χότρος*, the generical word for *grass* and *flowers*, &c. is yet by the context restrained to signify *flowers* peculiarly, ch. vi. 30.

CHAP. VIII.

2. [a] *worshipped*] *Προσκυνεῖ, προσπίπτει*, saith Hesychius and Phavorinus, it signifies *to fall down*, as suppliants do to any.

4. [b] *See thou tell no man*] What was the reason why Christ so oft commanded the concealing of his miracles, and of his being the Messiah, will best be conjectured by considering the several places where this is mentioned. First here to the leper cured by him, *See thou tell nobody*, ver. 4; then Matt. ix, to the blind restored to sight, *he charged them, saying, See ye tell no man*, ver. 30. And as yet there is no reason discernible in the contexts, unless perhaps in this latter, when they obeying not his command, but his *fame spreading*, the demoniacs coming to him, he cures them, which the Pharisees hearing of, say, *He casts out*

devils through the prince of devils, ver. 34. For it is possible that Christ foreseeing the Pharisees' perverseness and blasphemy, and that they would proceed to the crucifying of him, instead of being convinced by his miracles, did in mercy to them, and to leave them the excuse of *ignorance*, Luke xxiii. 34, Acts iii. 17, forbid the divulging them, lest they should come to the ears of those that would make so ill use of them. Next, ch. xii. 16, *He charged them that they should not make him known*. Whom did he charge? Mark iii. 12, the words are set immediately upon the mention of the *devils' falling down to him, and saying, Thou art the Son of God*. But that being but a passage which comes in incidentally upon the mention of his *casting out devils*, among his other cures, which he wrought on many, vv. 10, 11, it is not necessary that the *αὐτοῖς, them*, must belong to the devils immediately precedent, but may belong to the πολλοί, *many*, or *multitude*, that were cured by him; or if to the unclean spirits, then still those must signify the men that were possessed with them, or else how could they *fall down before him*? ver. 11; and so it is positively said, ver. 12, that he charged *them*, that is, either the ὄχλοι πολλοί, "many multitudes," or αὐτοὶ πάντες, "all they that were cured by him." In this one place two circumstances there are which seem to give some light to the matter in hand, concerning the reason of his charge to be concealed; for first, ver. 14, upon his former miracle on the withered hand, wrought on the Sabbath day, *the Pharisees went out and consulted against him, how they might kill*, or bring a capital charge against him; and *when Jesus knew this, he withdrew himself*, ver. 15: this "not for fear of death," οὐ διὰ φόβον θανάτου, saith Origen against Celsus, but because (his coming into the world being for the benefit of men) he would not die, ἕως ἐπιστῇ ὁ ἐπιτήδειος καιρὸς, "till the convenient season were come" of dying, more for man's advantage than he had hitherto lived. (To the same purpose is Christ's telling his mother, John ii. 4, *My hour is not yet come*; see note [a] John ii.) It follows therefore, ver. 15, that as great multitudes followed him, so he healed them all, that is, he did not so withdraw himself as to omit doing any good, but for the present, so as to avoid opposition and disputing, (which he had met with, vv. 2. and 10,) yea, and death itself, of which there was now danger, unless he would either thus beforehand, or at the instant of danger, by miracle withdraw, or unless he would make use of his omnipotence to preserve himself, which he would not do, being come, not to resist, but to *lay down his life*, which yet he deferred to do, *his time being not yet come*. And upon this it follows distinctly, ver. 16, *and he charged them that they should not make him known*, which notes that to be the reason of his prohibition in this place, because he would decline and fairly avoid (perhaps the dispute with perverse and treacherous Pharisees, assuredly) the death which they were providing for him; and so saith Origen in that place, οὐκ ἀγεννὲς ἐστὶ τὸ μετ' οἰκονομίας περιϊστάμενον τοὺς κινδύνους, μὴ ὁμῶς αὐτοῖς χαρεῖν, "It is no degenerate thing in Christ to avoid dangers by providence, and not to go among them." The second circumstance in this place, which may help to give light to it, is the prophecy which is cited just on the back of these words, ver. 16, *That it might be fulfilled which was spoken by Esaias the prophet*, xlii. 1. The sum of the words of Isaiah is, that the Messias should, when he came, in the discharging of his office behave himself very quietly and stillly, never set himself out magnificently

(as other princes do) against all opposers, never use any secular force to defend himself, but manage it so as was most agreeable to that gospel which he came to proclaim, meekly and mercifully dealing with sinners and weaklings, and never giving over till he had so rooted the gospel on earth, that it should never be gotten out again, but extend to the Gentiles, and be believed on and embraced by them. Which prophecy being here fulfilled, not all of it in this one interdict of his, but in the whole passage last rehearsed, doth yet so far reflect on this particular, that that part of the prophecy (of his preaching and *making known the will of God* to as many as were likely to receive benefit from it, his not resisting, not contending with others, his meekness and not contesting with the Pharisees) may be fulfilled in it, and so that may pass for one part of the reason of his prohibition : which being added to the former circumstance, makes up this entire reason of his doing it, viz. Christ would not have his miracles divulged, because, when they were so, the Pharisees still came and disturbed him, opposed him, (and he had not a mind to contest with them, and it was a great mercy to them that he would not, being likely to do no good upon them,) and would probably have proceeded to cut him off (if he did not thus withdraw or defend himself) before he had done what he was sent for, that is, preached the gospel to all the Jews, and made it known (as it appears he did at this time, by that *withdrawing*, Mark iii. 8.) to the Gentiles also. But besides these, another passage there is which must be taken in, being of special consideration to this purpose, and that is Luke ix. 21, parallel to Matt. xvi. 20, and Mark viii. 30. The matter in hand in two of those places is, Christ's asking his disciples what the opinion of the world was concerning him ; and at last, what was their own opinion ; whereupon Peter answers, that he was *the Christ of God*, ver. 20. On which it immediately follows, that *he straitly charged them, and commanded them to tell no man that thing*, ver. 21. Why he gave now so severe an interdict of this promulgation, (when his miracles, and all that he did and taught, had hitherto tended to the evidencing of this,) the reason was certainly this, lest the disciples witnessing or proclaiming, it might be taken for a thing compacted between them ; and those that were not wrought upon and convinced by his miracles, would be more likely to be aliened by this. And besides, Christ knew that he was to be rejected and to suffer death, (and so it follows in all the three Gospels,) and consequently not to be believed on by the chief of the Jews. And so the proclaiming of his divinity, till they had that great addition of his resurrection to add to their own testimony, was not yet so seasonable. This was the occasion of the like speech, Mark ix. 30, where, *passing through Galilee*, (where formerly he had freely preached and done miracles,) *he now was not pleased that any man should know it* ; for, as it follows, ver. 31, *he said to his disciples, The Son of man is delivered into the hands of men*, &c. And this very thing Christ in effect tells the Pharisees themselves ; for when they desire a sign from him that he was the Messiah, he tells them, that they shall *have no other sign but that of the prophet Jonah*, Matt. xii. 39 ; which referring clearly to that of his *rising from the grave the third day*, signifies that he would use no more means now to convince them, till by his resurrection from the dead, his divine power, and the completion of the types and prophecies in him, should be most convincingly made known to them ; and this I

conceive to be the reason of his then prohibiting them to tell that he was the Messiah, because having been thus long rejected by the rulers, &c., (and the prophecies of his dying, containing a prediction that they should still reject and at length put him to death,) it was in all respects most fit, that the most convincing evidences of his being the Messiah (of which the apostles had store, particularly, and above others, Peter and James and John had that of the voice from heaven at the transfiguration, and would in all reason add them to evidence that truth, and not content themselves with the bare affirmations that he was so) should be reserved and not yet published, till after his death and resurrection, that so his rising from the dead being added to his former miracles, and to his infinite meekness and charity, demonstrated by his death, might be able to convince the most pertinacious, obdurate heart, which certainly would not now (having so oft resisted the like) be persuaded by his miracles or preaching, much less by the testimony of his own disciples, but might afterwards possibly be wrought upon (as indeed some of them were, *a great multitude of the priests*, Acts vi. 7.) by the evidence of his resurrection, and they that were not are left utterly unexcusable. And thus in the parable, Luke xix, the King takes possession of his kingdom, that is, Christ goes to heaven, before he proceeds to execution against his enemies that would not have him reign over them, vv. 15. 27. According to this it is, that at the transfiguration, ch. xvii, when those three apostles had received that clear testimony *by a voice from heaven, This is my beloved Son*, &c., he commands them to *tell it no man* (not absolutely, but with this particular restraint, which implies the cause of it) *till the Son of man be risen from the dead*, telling them withal, as here, that it was prophesied of him that he *must suffer*, &c., so Mark ix. 12. In which passage the three disciples being taken up alone into the mount with him, and commanded to *tell it no man*, the phrase *no man* will most probably be interpreted in the greatest latitude, *no not to the rest of the disciples*; and the reason of that strict prohibition will be this, that the designed use of this vision being the working of faith in the obdurate, and the season of making that use of it being not yet come, till after the resurrection, it was useless to be revealed to the whole number of the twelve, who believed already, and so needed it not for themselves, and were not to be permitted to preach it to others if they had known it.

4. [c] *shew thyself to the priest*] The leper continued without the camp or city; on the day of his cleansing he was led to the outside of the camp, and in the latter ages to the gate of Jerusalem, and the priest went out to meet him, and performing some rites for him, afterwards received him into the city or camp, and by degrees into the sanctuary. This was the form or manner of *showing himself to the priest*, (who, as the *παστοφόροι* among the Egyptians, was exercised in all kind of knowledge, particularly in that of being able to judge of diseases in the body,) and this *showing* was necessary to every one that had been leprous, though never so perfectly cured, Levit. iv. 2; and therefore Christ, in obedience to the law, here requires it of him.

4. [d] *for a testimony*] The phrase *εἰς μαρτύριον αὐτοῖς*, *for a testimony to them*, may possibly connect with *λέγει ὁ Ἰησοῦς*, *Jesus saith*, in the beginning of the verse, and *λέγει αὐτῷ*, *he saith unto him*, Mark i. 44, not with *προσέταξε Μωσῆς*, *Moses commanded* next before it; or,

which is more probable, it may stand alone by itself after all ; and that not only the comma after *Μωσῆς*, but also the sense makes probable, viz. that this whole action of Christ in curing the leper, and sending him to the priest, &c., was for a testimony unto them, that is, to the multitudes there, ver. 1, (and supposed, Mark i. 39, though not expressed,) that he was *the Son of God*. For the Jews themselves confess that leprosy is the finger of God, a disease peculiarly of his sending and removing, and that it is not lawful for the physician (or any but the priest by God appointed and directed in his course) so much as to attempt the cure of it. Thus saith R. Menachem in Lev. xiii. And therefore in the answer to John Baptist's question, whether Christ were the Messias or no, one part of it is, that *the lepers are cleansed*, that being as peculiar an act of God's as that *the dead are raised*, in the following words, Matt. xi. 5. So 2 Kings v. 7, the king of Israel being sent to by the king of Syria to recover Naaman of his leprosy, *he rent his clothes, and said, Am I God, to kill and make alive, that this man sends to me to recover one of his leprosy?* But if the comma after *Μωσῆς* be conceived not to belong to that place, either in Matthew or Mark, then no question it must refer to Moses's order to the leper of *shewing himself to the priest, and offering a gift*, for that was by the law designed as a clear *μαρτύριον* or *testimony*, that the cure of leprosy was a peculiar work of God's ; it is true, indeed, there is another sense of which the words are thought capable, that his *shewing himself to the priest*, and being by him examined and pronounced clean, might be a sufficient testimony to the man that the cure was perfectly wrought, and no imposture in it, or again a testimony to the priest, either of Christ's being the Messias, who had wrought that cure, or of his not opposing the law, by sending his patient to submit to those ordinances which the law in that case provided. But the former interpretation seems rather to be the importance of the place, because of the *αὐτοῖς* in the plural, *the multitude*, to whom the testimony was designed, and not in the singular *to him*, either the priest or leper. And for the last, that of the priest, it seems also to be resisted by the former part of the verse, where the command to *tell no man* will not be obeyed, if he so tell the priest, that it be by him taken notice of that the cure was wrought by Christ, which it must be, if it were a testimony to him and the rest, and would probably have brought that danger that Christ seemed willing to avoid. See note [b].

6. [e] *tormented*] *Βασανίζεσθαι* doth not always signify *torment or sharp pain*, for here the palsy is not such, but any great *disaffection or disease of body*, or commonly any *punishment* ; as ver. 29, and so ch. xviii. 34, *Βασανιστῆς*, *lictors, gaolers*, according to that of the old Glossary, *Βασανίζω*, not only *crucio, torqueo*, "to torment," but *coerceo* too, agreeable to that of *imprisoning*.

10. [f] *faith*] There are five acceptions of the word *πίστις*, *faith*, in the New Testament. First, the faith or believing that Christ was able to cure diseases, &c. So here, and ch. ix. 22, Acts xiv. 9 ; and under this head the faith of the disciples, by which they believed Christ so far as that by his delegated power they were able to do the like miracles, Matt. xvii. 20, and xxi. 22, Mark xi. 24, 1 Cor. xiii. 2, and perhaps ch. xii. 9, where faith as a *χάρισμα*, or *gift of the Spirit*, is joined with the *gift of healing*.

Secondly, the *belief* of all that is *revealed by God*, and that is in effect the true religion, either *before Christ's birth*, (and then it is *the faith of God*,) Heb. xi. 3. 30, 31, and referred to ver. 6; or *after*, and then it is *the faith of Christ*, Rev. xiv. 12; or *belief of the truth*, that is, that *truth* now revealed by *Christ*, 2 Thess. ii. 13, and when this is not so complete as it should be, for want of *light*, then it is *weak faith*, or *weakness in faith*, Rom. xiv. 1. To this many places belong, 1 Thess. iii. 2. 5, 2 Thess. i. 3, James ii. 1, Jude 3, Rom. i. 5, Acts vi. 7, and xiv. 22. So Luke xviii. 8, where by reason, of the *persecution* of that faith, *Christ foretells* that there shall be (at his *coming* to act *vengeance* on his *enemies*) very little *faith upon the earth*, that is, in the *land of Judæa and Samaria*. So Luke xxii. 32. And as this *Christian faith* contains in it doctrines in opposition to the Mosaical law, so it is used Rom. iii. 27, 28, ch. iv. 15. As it comprehends Christ's precepts, so it is Rom. xvi. 16; and as *promises*, so it is used Gal. iii. 14, 1 Cor. xv. 14, Heb. xi. 1. And this last branch of it comprehendeth *hope* also, whose *object* are those *promises*, and supposes and includes a sincere care of *performing* the *condition* now required under the *gospel*, without which as the *promises* belong not to any, so the *faith* is but an *imperfect* and *false faith*, which will never avail any.

Thirdly, the *dictate of conscience*, rightly persuaded or assured of the lawfulness of what a man doth, and that either to one particular action, Rom. xiv. 22, 23, or universally to the general current of the life, Heb. x. 22.

Fourthly, in a more limited sense it is *a confidence in prayer*, that what we ask, as we ought to do, we shall receive, (James v. 15;) and as an associate of that, depending on God's provision for things of this life, the want of which is called *δλιγοπιστία*, *littleness of faith*, Matt. vi. 30, this being one promise of the gospel, that *they who ask shall receive*, and that *all these things* (the necessities of life) *shall be added to them that first seek the righteousness of God's kingdom*, or of the gospel.

Fifthly, *fidelity*, and that either in God making good his promise to us, Rom. iii. 3, 1 Cor. i. 9, and x. 13, 1 Thess. v. 24; or in man toward other men, Gal. v. 22, *servants toward masters*, Titus ii. 10; so *πιστός*, *the faithful steward*, Matt. xxv. 21, Luke xiv. 17, 1 Cor. iv. 7; or of *men toward God*, 2 Tim. iv. 8, where *keeping the faith*, after *fighting* and *finishing the course*, must needs be constancy and fidelity, (see note [a] on James i.) from whence the word *πιστός* most commonly draws its signification, being frequently taken, not for *believing*, but *faithful*: see Heb. ii. 17, and iii. 2, 1 Tim. i. 12, Rev. ii. 10; and so *ἀπιστός* is ordinarily *unfaithful*, Luke xii. 46, all one with *hypocrites*, Matt. xxiv. 51. In this acception it is that it notes *sincerity* of resolution of Christian life, which God, that sees, accepts, though for want of occasion or trial, as yet it be not expressed in action, and so approved to men. So 1 Peter i. 7, and Phil. i. 29; and thus when Abraham's faith was tried, first by a hard command of *going out of his country*, then by an incredible promise of a child from barren old Sarah; then again, by a hard command of *sacrificing his son*, these three being but trials of his faith, upon which it was approved to be sincere (and so he justified), it is now apparent, that before these trials he had faith, which then, before it was tried, was nothing but this resolution of obedience, &c., or a sincere giving himself up to God in *preparatione animi*, "in pur-

pose of mind or resolution ;” and if it had failed in any of those trials, would then have lost its acceptance with God, but failing not, was approved. This, I conceive, is the *faith* which in St. James must, when opportunity serves, be *shewed* or *demonstrated* by *works*, James iii. 18 ; and if in that case it do not, is a *dead faith*, ver. 20 ; but supposing it sincere, though yet not tried, then it is that which I now speak of, and is then opposed to works, not as those note, 1st, the ceremonies of the Mosaic law ; or, 2dly, perfect, unsinning obedience ; but as they signify actual performance. To this there is a place of a venerable ancient writer, Cyril of Jerusalem, which is very applicable, who having said of the thief on the cross, θέλει δικαιοπραγῆσαι ὁ ληστής, ἀλλὰ προλαμβάνει ὁ θάνατος, “ he was willing to do well, but death prevented him,” answers him presently in the person of Christ, Οὐ τὸ ἔργον περιμένω μόνον, ἀλλὰ τὴν πίστιν ἀπεδεξάμην, “ The work is not the only thing which I expect,” (or which I so require, that nothing else will serve the turn,) “ but I have accepted thy faith.” By which it appears, that faith in his acceptance is that faithful resolution then begun, though through want of life no works followed it. Thus when *faith* denotes *profession of faith*, (or of some duty to be performed by a Christian, as 1 Tim. v. 11,) this is either sincere, and then accepted, as in that thief, (and is then opposed to works only as a less to a greater, or *imperfectius magis perfectio*, “ the more imperfect to the more perfect,” James ii. 22,) or unsincere and hypocritical, and is then opposed to works, as *falsum vero*, “ false to true,” and so *faith* and *life* are ordinarily opposed in the fathers.

Besides these five, the word is also sometimes used in a looser sense, for *believing the doctrine of God and Christ*, howsoever acquired ; whether from sensible experience, James ii. 19 ; or from ocular demonstration, John xx. 25 ; or from relation, as when it is said to *come by hearing*.

11. [*h*] *sit down*] The custom of ἀνάκλισις, *accubitus*, “ lying along at meat,” so usual among the Grecians and the Romans, though it be not mentioned in the Old Testament, (but on the other side, tables were in use, at which they sat, ἐκάθισαν, Eccclus. xxxi. 13 ; and so saith ¹ Philo distinctly of Joseph’s brethren, ἐκάθισαν, *they sat*, μήπω τῶν ἀνθρώπων ἐν ταῖς συμποτικαῖς στανουσίαις κατακλίσει χρωμένον, “ the custom of lying along at meat being not then come in among men,”) yet under the time of the New Testament (and before) it was come in among the Jews also. Many places there are in the New Testament where this use appears, and that both within doors, on beds, and abroad (in the fields and in ^m gardens) on the ground, ἐπὶ χόρτῳ χλωρῷ, Mark vi. 39, upon the *green grass*, which is, ver. 40, described by ἀνέπεσον πρασιαὶ πρασιαί, *they lay along rank by rank* in several *areolæ* or *beds*. For so are πρασιαὶ φυτειῶν σχεσεῖς τετράγωνοι, (saith the Scholiast on ⁿ Homer, upon ἔνθα δὲ κοσμηταὶ πρασιαί,) “ four-square divisions,” which from thence we vulgarly call *beds* in gardens, because they were so used, as the κλιναί, *beds* in the houses, (see note on Mark vi. 40.) The manner of this lying at meat is described by many, and shall no further be recited here, than as will be useful to explain some passages in the evangelists. The chief person lay at the head of the bed, (which the

^k Πίστις καὶ βίος. ¹ P. 433. ^m So Cic. de Off. I. 3, in the story of Canius, the *eques Romanus*, that bought the garden of Pythius, that he might make invitations, and feast in it. ⁿ Ιλ. η’.

evangelists call *πρωτοκλισία*, *lying first*, the *chief* or *first place* of dignity,) with his feet behind the back of the next to him, (by which advantage it was that the woman came behind and *washed and kissed Christ's feet*,) so that the hinder part of the head of the second lay in the bosom, or touched the breast of the first. Thence we read of John, John xiii. 23, *ἦν ἀνακείμενος ἐν τῷ κόλπῳ Ἰησοῦ, καὶ ἐπιπεσὼν ἐπὶ τὸ στήθος τοῦ Ἰησοῦ*, ver. 25, *he lay in the bosom, and leaned on the breast of Jesus*, (viz. at supper time, John xxi. 20, compared with vv. 1. 4. and 12,) that is, lay next to him. An argument both of John's dignity, (which I suppose the reason that he mentions not his name when he speaks of it himself, ver. 23,) as when Lazarus is said to be *in Abraham's bosom*, that is, at that *supper of the Lamb* next (in dignity and height of glory) to the *father of the faithful*, Luke xvi.; and 2dly, of Christ's special love to him, as the custom was for the most tenderly beloved, the wife, &c., *in sinu virorum discumbere*, "to lie at meat in the bosom of the husband," saith °Cicero and Zonaras of Heliogabalus, *ἐν κόλποις αὐτοῦ ὡς ἐρωμένη ἐδείκνησε*, "she supped, lying in his bosom as his beloved;" and in P Juvenal,

—————*Ingens*

Cæna sedet, gremio jacuit nova nupta mariti;

and in Catullus, *intus accubans*; and therefore it is there added, *ὃν ἠγάπα ὁ Ἰησοῦς, whom Jesus loved*. And so John i. 18, when the *only*, that is, *beloved Son of God* is described, it is with this mark upon him, *ὃς ὤν εἰς τὸν κόλπον τοῦ Πατρὸς, he that is in the bosom of the Father*, that is, in reference to this custom, he that is next unto him, and so knows most of his mind, as is intimated John xiii. 24. By all this it is clear what is meant by *ἀνακλιθήσονται μετ' Ἀβραάμ*, &c. in this place, (which Euthymius expresses by *ἀνακλιθήσονται ἐν τοῖς κόλποις τοῦ Ἀβραάμ*, &c., "lying in the bosom of Abraham," &c.) viz. the Gentiles coming in to partake of that spiritual feast of the patriarchs (who were the first to whom this Messiah was promised, and to whose posterity he was accordingly first *raised up*, Acts iii. 26.) when the sons of this kingdom, that is, the Jews themselves, to whom these privileges were designed and promised, are cast out into an estate of obduration and destruction, as it there follows.

12. [*h*] *weeping*] That *κλαυθμός* is deduced from *κλαίω*, *clamo*, "to cry," there is no doubt; and that both of them signify (more than weeping or shedding of tears) *crying out* and *ejaculation*, see Num. xi. 10, (where it was that which was *heard by Moses*;) Job xxx. 13, *the voice of them that wail, or cry out* in lamentations; Ezra iii. 13, *the noise of the weeping, or wailing of the people*; and so Isaiah lxxv. 19, Jer. xxxi. 16. As for *βρυγμός*, which follows, though by that which Hesychius saith of *βρύχω*, (*δόδοσι πιέζοντα ζόφον ἀπορρελεῖν, ὡς ἐν ρίγῃ συμβαίνει*,) it might be thought to signify *chattering of teeth*, proper to a state of cold; and agreeable to the second notion of hell, by some mentioned from Job xxiv. 19, *gehenna nivis*, "the hell of snow;" as the other is *gehenna ignis*, "the hell of fire;" yet the notion of *βρύχω*, Acts vii. 54, for *anger*, or *rage*, which is proper to that of *gnashing the teeth*, and the mention of fire joined with it, Matt. xiii. 4. and 50, which cannot agree with chattering, do sufficiently justify the ordinary rendering, *gnashing, or grinding of teeth*, as in pain or rage is usual.

• In Ver. 1.

P Sat. II. 119.

17. [*i*] *took our infirmities*] This place of scripture cited here by the evangelist out of Isaiah liii. 4. is principally fulfilled in the sufferings of Christ on the cross, where *he bare our sins in his own body*, that is, suffered the punishment of them; and it is so applied 1 Peter ii. 24. Yet here it is applied also to Christ's healing the sick, and with a kind of sympathy bearing their corporal infirmities, and removing them from the patient, (and both these kinds of *bearing our diseases* were requisite in our *perfect High Priest*, Heb. v. 1, and iv. 15;) by which it is apparent, that the same prophetic scripture may truly and fitly belong to two or more events, and, beside the first literal, have a double remarkable πλήρωσις, or *eminent completion*.

22. [*k*] *dead*] There is a figure in rhetoric called ἀντανάκλασις, whereby it hath been usual in all sorts of authors to affect to use the same word twice in the same place, though it be oftentimes in a different sense. In the holy writers there are frequent examples of this. Psalm xviii. 26, *With the froward thou wilt shew thyself froward*, where frowardness or peevishness, being a fault and piece of stubborn ill nature, cannot properly be affirmed of God, to whom yet those words belong, (as appears by the next words, *and the afflicted people thou wilt save*, ver. 27.) The only meaning is, that those that deal frowardly or stubbornly with God shall be punished by him, and that there expressed (by this figure now mentioned), *thou shalt shew thyself froward*, only by reason of the word *froward* preceding. So in the prophet, *If ye walk contrary to me, I will also walk contrary to you*; where *walking contrary*, in the first place, is their obstinacy or frowardness against God; in the second, God's punishing, sending judgments on them, thus expressed by this figure. So Jer. xxxiii. 17, upon the mention of the word *liberty*, follows, *liberty to the sword*, &c., that is, *destroying*, quite contrary to the liberty before spoken of. So Matt. v. 19, *Whosoever shall break one of these least commandments*, (the *iota* or *tittle* mentioned before,) &c. *he shall be least in the kingdom of God*, that is, indeed, shall not be admitted at all, which by this figure is thus expressed, in relation to what went before, *He shall be the least*, as he *breaks the least*; without which, that would not have been the style in all likelihood. Thus Isaiah lxxv. 11, *Ye are they that furnish the drink-offering to that number—Therefore will I number you to the sword*, &c. Thus Matt. xii. 50, upon mention of his *mother and brethren seeking him*, which was literally true of Mary, &c., Christ's reply is in another, not a literal sense, *Whosoever doth the will of my Father, the same is my brother, and sister, and mother*. So 1 Cor. viii. 2, speaking of the *knowing of God*, in the vulgar, ordinary sense of *knowing*, he adds, ver. 3, *But if any man love God, he is known of God*; in another notion of *knowledge* for *approbation*: and in the same kind again, Gal. iv. 9, *Now after ye have known God, or rather are known of God*; and Rom. xiv. 13, *Let us no longer judge one another*, that is, *censure, separate from communion, but rather judge this*, quite in another sense, as *judging* signifies *thinking fit and resolving*; and Rev. xxii. 18, 19, *Ἐάν τις ἐπιτιθῇ, If any man shall add to these things, ἐπιθήσει ὁ Θεός, God shall add to him the plagues*, &c.; and so *ἐάν τις ἀφαιρῇ, If any man shall take away, God shall take away his part out of the book of life*. Agreeable to these is this phrase here, on mention of the dead father preceding, *Let the dead bury their dead, but follow thou me*; that is, (not, *Let the dead, but,*) Let others do that office, inter the dead; but

thou, that art a consecrated person, must do that to which thou art consecrated; which, in all probability, if it were not a proverbial speech known among them, was yet the imitation of some other proverb, as, "Like to like—The living to the living—The dead to the dead," &c., which are not always to be required to the literal sound of the words wherein they are expressed.

28. [*l*] *tombs*] It was usual for the devils to abide in tombs to confirm in men that vain persuasion of the souls of men (after death) being turned into devils, (see Hieron. Magius Miscellan. l. 4. c. 12,) and for divers other ends, for which the solitude of such places was advantageous to them, none using to come thither but to bury their dead.

30. [*m*] *swine*] That there were swine among the Gadarenes, contrary to the Jewish customs, will not be strange, when it is remembered that Gadara is by Josephus numbered among the *Ἀλληνίδες πόλεις*, "Grecian cities" which Pompey took away from the Jews, (see Is. Casaub. ad Baron. p. 219,) and that the greatest part of the inhabitants were Syrians, not Jews, by the affirmation of the same Josephus, l. 2. De Bello Judaic. c. 33. See Constant. l'Empereur de Legibus, p. 181.

CHAP. IX.

3. [*a*] *within*] The particle *ἐν* (and *ἐντός*) is oft used in the sacred writings, not for *within*, but *amongst*; so ch. xvi. 7, where their *διδασκαλία* or *dispute* was not mental but verbal; for it is added, *λέγοντες*, *saying*; and many the like. One eminent place there is, Exod. xvii. 7, *Εἰ Θεὸς ἐν ἡμῶν*? *Is the Lord among us*? and from thence 2 Cor. xiii. 5, *Do you not discern yourselves, that Jesus Christ, ἐν ὑμῶν ἔστι, is amongst you*? Do not the many miracles of Christ, done before you, give assurance that Christ is among you? But yet here it may be in the other sense, so as *εἶπον ἐν ἑαυτοῖς*, *saying within themselves*, be all one with *ἐνθυμήσεις*, *their thoughts*, and *thinking in their hearts*, ver. 4; so ver. 21, *ἔλεγε ἐν ἑαυτῇ* is, without doubt, *speaking within herself*.

9. [*b*] *receipt of custom*] *Τελώνιον* signifies *a publican's stall*; and the Syriac read *בית מכסא*, *the house of the publican*, literally *a tollbooth*, the English *toll* coming from the Greek *τέλος*, and *booth* being the Hebrew *בית* very little varied.

10. [*c*] *publicans*] *Τελῶναι*, *publicans*, were infamous persons among the Jews, not only because they dealt and (by necessity of their trade) conversed with the Gentiles, (whence perhaps the *ἁμαρτωλοὶ*, *sinner*s, joined with them, note *heathens*, called *sinner*s of the *Gentiles*, Gal. ii. 15; and as *publicans* and *sinner*s here, so we read *publicans* and *heathens*, ch. xviii. 17,) but also in respect of their calling, that of hiring the tributes at a price, and raising gain to themselves by exaction, *τελώνου ἐργασία ἄχρωμος*, the publicans' trade is filthy and sordid, saith ^a Artemidorus, joining with them *καπηλούς*, *ληστές*, *ζυγοκρουστάς*, *παρλογιστάς*, "thieves, cheats," &c.; and Theophrastus putteth together *πορνοβοσκῆσαι καὶ τελωνῆσαι*, "keeping whores and being publicans;" and so that of the poet,

Πάντες τελῶναι, πάντες εἰσὶν ἄρπαγες,

"All publicans are thieves, all rapacious, or robbers;" and so saith Musonius, that Theocritus being demanded what was the cruellest

^a *ὄνειρος*. l. 4. c. 44. and c. 9.

beast, answered, Of those on the mountains, the bear and lion; but of those in the city, *τελῶναι καὶ συκοφάνται*, "publicans and sycophants;" and the Hebrews have a proverb, Have not a wife out of a family in which there is a publican, because they are all מוכסין, that is, *publicans, thieves, wicked sinners*. According to this is Zacchæus's confession of his former life, Luke xix. 8.

14. [d] *Why* Among the idioms or peculiar forms of writing observable in the sacred writers this may be one, That when one thing only appears by the context to be designed and meant, another thing is yet delivered, as preparative to that, that by it, either by way of comparison or opposition, &c. the one principal thing designed may be more set out. Thus Exod. xx. 9, 10, in the fourth commandment, in which the sabbatic rest is the only thing designed, that is introduced with a *Six days shalt thou labour, and do all that thou hast to do*, which being not the matter of that commandment, is there set only to prepare for the ensuing rest, *but the seventh day is the sabbath*, &c., and must not be extended any further, and is best interpreted by way of comparison, thus: As thou hast six days allowed thee to labour, &c., so the seventh must be looked on as a rest to that God which hath been so liberal to thee. So here the disciples of John designing to ask one question, *why Christ and his disciples fast not*, what is the reason of that, it is not to be thought that they would ask concerning their own fasting, being well enough satisfied of the reason of that, viz. the practice of all pious Jews for a long time, and yet in this other question first asked, and set as preparatory to the other, *Why do we and the Pharisees fast oft, and thy disciples fast not?* which cannot therefore be better interpreted than thus, by way of comparison, Why do not thy disciples fast as well as we? So Mark xii. 10, *If a woman shall put away her husband, and marry another, she commits adultery*; where it is not to be thought in the power of a wife to put away her husband, but only of the husband to put away the wife, as being superior, and having authority over her, but because it is possible for a woman, the wife of one, to yield herself to be married to another, and in what case soever she doth so, she *committeth adultery*, that being the thing there in hand designed to be spoken of by Christ; the former, of *putting away the husband*, is mentioned without any weight set on it to prepare for the latter important part, and is only set to continue the opposition with that which had preceded, *the husband's putting away his wife*, ver. 11. So Eph. iv. 26, *Be angry, and sin not: let not the sun go down on thy wrath*; where it is not the apostle's meaning so much as to permit anger, but that is only set down as a preparative to the consequent *not sinning*, that is, moderating that passion, and not letting it dwell upon us, which is the only thing in that place designed to be commanded us. So James i. 9, *Let the brother of low degree rejoice, or boast, that he is exalted, and, or but the rich, that he is brought low*; where the matter of the discourse from ver. 2. being exhortation to rejoice in afflictions, enforced by the advantages of them, vv. 3, 4, and backed with directions how to practise it, by praying to God for *wisdom*, ver. 5, and perseverance in the faith, required to the obtaining answer to his prayers, vv. 6—8, (and so still kept to the same matter of rejoicing in afflictions,) it follows, ver. 9, *Let the brother*, that is, the Christian, *of low degree rejoice that he is exalted*, which is not at all to the point in

hand, but only as it prepares for that which follows, (by way of opposition to it,) *but let the rich rejoice, or boast, in his being made low; which cannot better be interpreted according to the sense than thus: 'As glad as a poor man would be of being made rich, so glad let the rich be of his being brought low.'* So Rom. vi. 17, where giving God thanks that they had received and obeyed the Christian faith, he prepares for it with that which would not probably have been matter of his thanksgiving, *God be thanked that ye were the servants of sin*, were it not to introduce the only designed matter that follows, *but ye have obeyed from the heart the form of doctrine delivered to you.*

15. [e] *children of the bridechamber*] Those which were the special guests of a marriage feast, were by custom to go and fetch the bridegroom, and wait on him to the marriage feast, as we see the practice of it 1 Mac. ix. 37; so Matt. xxv. 1, *the ten virgins took their lamps, and went forth to meet the bridegroom; and those that were ready at his coming*, ver. 10, *went in with him eis γάμον*, that is, *to the marriage feast*; (for so the word γάμος and γάμοι, which we render *marriage*, signifies, Matt. xxii. 3, John ii. 1, not a marriage, but a marriage feast in Cana of Galilee. So there were in Homer three sorts of feasts, of which γάμος was one;

Ελλαπίν', ἡ ἐ γάμος; ἐπεὶ οὐκ ἔρανος τάγε γ' ἐστί. Od. α'. 224.

and

*Η γάμφ, ἡ ἐράμφ, ἡ ελλαπίνη τεθαλνίη. Od. λ'. 415.

whereupon, saith Eustathius, ἡ δὲ ελλαπίνη, καὶ ὁ γάμος καὶ ὁ ἔρανος εἶδη εἰς τῆς δαιτὸς, "These three are several species of feasts." So γάμους θύειν in ^b Philo; so *nuptias celebrare* in the civil law, "the marriage festivity;" these special guests which attended these nuptial solemnities are called *παράνυμφοι*, and *πάροχοι* in ^c Phavorinus, and here the *sons* or *children* of the *νυμφών*, (that is, *τόπος ἐν ᾧ οἱ νυμφίοι*,) "the place in which the bridegroom and bride are." These, I suppose, are the *φίλοι νυμφίου*, John iii. 29, *the friends of the bridegroom*; which, saith Phavorinus, *τῷ ὀχήματι ἅμα τῇ νύμφῃ καὶ τῷ νυμφίῳ ὀχοῦνται*, "are carried in the same chariot with the bride and bridegroom," or else go with them *πεζῇ*, on foot; and of these some performed some nuptial offices to the bridegroom, (as to be *the king's friend*, 1 Kings iv. 5, is a special office of nearness about the king.) So we find in ^d Julius Pollux, *καλεῖται τις τῶν τοῦ νυμφίου φίλων θυρωρὸς*, &c. "one of the bridegroom's friends is called *the doorkeeper*." Of these it is here said, that *as long as the bridegroom is with them*, that is, as long as the marriage feast is celebrating, (parallel to which is the time of Christ's abode on this earth, marrying himself to his spouse, this church of his,) it is not imaginable that they should mourn or fast; but when this marriage feast was turned into a funeral obsequy, then should they *fast in those days*. See more in note [δ] John iii. 29.

17. [f] *bottles*] The use of *ἀσκοὶ*, *skins for the keeping or carrying of wines*, is ordinary in authors; *ἀσκῶ ἐν αλγείῳ*, in Homer, *in a goat's skin*, Odyss. ζ'. 78: see Casaubon on Athenæus. So in Spain the wine is carried in *borachoes*, bags made of hog-skins, and the whole skin of a hog made up close to put wine in.

^b De Spec. Lege, c. 6, 7.

^c In voce, *νυμφαγ*.

^d Ὀνομαστ. l. 3. c. 5.

18. [g] *ruler*] There was among the Jews, the lesser or the greater sanhedrim or consistory, Matt. v. 22 ; the former consisting of twenty-three judges in every city, the latter of seventy-two in Jerusalem. The greater sanhedrim was made up of the chief priests and elders or presbyters of the people, (called oft *the elders of Israel*,) and the scribes of the people, Judges v. 11, (or in the Chaldee Paraphrase, *the scribes of Israel*;) they of the lesser consistory were called *rulers*, as here. See note [c] Mark v.

23. [h] *minstrels*] This custom of having musical instruments in funerals came to the latter Jews from the rites and manner of the Gentiles. For though in the *Mishna, Rabbi Jehuda saith, that at the funeral of the wife there should be instruments at least, besides the person which began the lamentation ; yet this testimony of his, is but of the latter times, such as this in this verse. And in the Old Testament there is no mention of any such custom. They were wont indeed to mourn for the dead, Eccus. xxii. 10, and to commend them, thereby to excite the living to the imitation of their virtues, or that they may *lay it to heart*, Eccl. vii. 2. (and so it was at the death of Tabitha, where the widows wailed, and shewed the coats and garments which her liberality had provided for the poor in her lifetime;) and many other ceremonies they used, as you may find, Ezek. xxiv. 17, and Jer. xvi. 6, 7; as, 1. *tearing their flesh*; 2dly, *shaving their heads bald*; 3dly, the *neighbours sending in good cheer*, which is in Ezekiel *eating the bread of men*, or (as מִן הַלֶּחֶם would be better rendered) *of mourners*; and in Jeremiah, (not *tearing*, but) *breaking bread to the mourner*, to comfort him, and, as it follows, *giving the cup of consolation to drink*; so saith § Josephus of Archelaus, πενθήσας ἡμέρας ἐπὶ τὸν πατέρα καὶ τὴν ἐπιτάφιον ἐστίασιν πολυτελῇ τῷ πλήθει παρασχὼν, “he mourned seven days for his father, and made a sumptuous funeral feast for the multitude;” and he adds, that this custom among the Jews was the impoverishing of many, and that upon a kind of necessity; for if any man omitted it, he was accounted no pious man. So *the meat of mourners*, Hosea ix. 4; and περιδειπνον νεκροῦ, *the funeral feast*, in the epistle of Jeremiah, ver. 32; and to that, perhaps, belong the θέματα βρωμάτων παρακείμενα τάφῳ, *the messes of meat set on the sepulchre*, Eccus. xxx. 18. But all this while no mention of instruments of music in funerals among the ancient Jews of the Old Testament; but on the other side, the use of music in lamentation is mentioned among the ἀκαῖρα, *unseasonable things*, Eccus. xxii. 6; *songs of lamentation* they had, Jer. ix. 17, Amos vi. 15, Jer. xxxiv. 5, Jer. xxii. 18; but these were performed only by the voice, not by instruments, saith ^h Schickard. This custom of instruments in funerals was heathen, and came in but late among the Jews. Among the heathen there is frequent mention of it, both among the Romans, under the style of ⁱ *sicinnium*, and in Apuleius, *monumentarii choraule*; and among the Grecians under that of τυμβαῦλοι; and in Aristot. l. 5. de Gen. Anim., αἰάζοντες; and in Lucian, εἰς τὸ μέλος ἐπαι-

e Tit. Cheruboth. c. 4.

f יָרַע.

g Ἀλώσ. β'.

h De Jure Reg. p. 162.

ⁱ Vide Perotti Cornucop. p. 512. Non. Marcell. de propr. Serm. p. 1248. Hieron. Mag. Miscell. l. i. c. 13. Ovid. de Fast. l. 6. Cantabis maestis tibia funeribus. Et Trist. 5. Eleg. 1. Tibia funeribus convenit ista meis. And p. 177. Petronius Arbitr. licet ad tibicines mittas, of one desperately sick: see Jo. a Wower. ad loc. Stat. Theb. 6 Virg. Exoritur clamorque virum, clangorque tubarum.

άζοντες; and in Artemidorus, l. i. c. 58, αὐλεῖν πνυθικοῖς αὐλοῖς πένθος σημαίνει. As for (that which here follows, the mention of minstrels) the company keeping a stir, that belongs to the γόοι and ὀδυρμοὶ, *the wailing* of the rest of the company, and may be explained by an expression in Homer, where, after θρήνων ἐξάρχους, “the beginners of lamentations,” follows,

— κλαίων ἀμφίσταθ ὄμιλος;

and again,

— ἐπὶ δὲ στενάχοντο γυναῖκες,

“the women or the company stood about wailing.” The ^k musicians beginning, and all that were present following in the θρηνηδία, which ^l Lucian calls τὴν πρὸς τὸν αὐλὸν στερνοτυπίαν, “the beating of their breasts to the musical instrument.” And that this was the custom about Christ’s time is clear by ^m Josephus, who, speaking of the taking of Joppe by Vespasian, saith, that the Jews mourned for it thirty days; and adds, πλείστους μισθοῦσθαι τοὺς αὐλητὰς οἱ θρήνων ἐξήρχον αὐτοῖς, “they hired musicians, who began the lamentations to them.” This following in the lamentation, (which was done by the voice only,) is expressed by ἐκλαῖον καὶ ἐκόπτοντο, Luke viii. 52, *crying and wailing*; and by that you will understand the meaning of that proverbial speech, Matt. xi. 18, ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε, *we have begun the lamentation to you, and you have not followed it by wailing*; but so as referred not to the heathen or latter Jewish custom, where there was use of instruments, but to the pure, ancient Jewish custom, where, as was fore-mentioned, the lamentation was not begun with musical instruments, but only voices of old women, which in a ⁿ sad modulation strove to extort lamentation from those that were present. Which custom, it seems, the children in the streets were wont to act or imitate. Thus much for the use of this custom in the New Testament.

25. [ⁱ put forth] The word ἐκβάλλειν, which in ordinary Greek authors, and many times in the New Testament, signifies *to cast out by violence*, doth several times also, in the New Testament, signify in a softer sense, only *to send*, or *bring out*. So not only in this verse, and the places parallel to it in the other Gospels, but in this chap. ver. 38, ὅπως ἐκβάλλῃ ἐργάτας, that is, ἐκπέμπῃ, not *cast*, but *send forth labourers*. So ch. xii. 20, ἕως ἂν ἐκβάλῃ τὴν κρίσιν, *until he send forth judgment*; and ver. 35, ἐκβάλλει ἀγαθὰ καὶ πονηρὰ, *sends or brings forth good and evil things*; and ch. xiii. 52, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ, *whosoever brings forth out of his treasure*. So Luke x. 35, ἐκβαλὼν δύο δηνάρια, *he took out twopence*; and John x. 4, ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, *when he brings out his sheep*, for it is added immediately, *he goes before them*. Thus ρεθ signifies in Syriac both *to go out* and *to be cast out*; and Matt. viii. 12, where the Greek reads ἐκβληθήσονται, *shall be cast out*, the Syriac hath ܪܝܬܬܝܢ, which is ordinarily rendered *exibunt*, “shall go out;” and agreeably to this promiscuous use of those words, we may observe, Rev. xiv. that πέμπειν, *to send*, ver. 15, is βάλλειν, *to cast*, ver. 16, in the same matter. See ch. xii. 20.

30. [^k charged them] The word ἐμβριμῆσαι that is here used is rendered by Phavorinus, ἐπιτιμῆσαι, *κελεῦσαι, προστάξει μετ’ ἐξουσίας, to*

^k Αὐλοὶ καὶ κύμβαλα θρήνον ἐγείροντες, Chrysost. ^l Περί πένθ. p. 792. ^m Ἄλλως. l. 3. c. 15. ⁿ Ἐθρηνήσαμεν.

charge, to command, to appoint with authority; and ἐμβριμώμενος μετ' αὐστηροτήτος ἐπιτάττων, καὶ ἐπιτιμῶν, ἢ μετ' ὀργῆς καλῶν, *commanding with austerity, threatening, speaking angrily*; and Hesychius, μετ' ἀπειλῆς ἐντελλόμενος, "commanding or charging with a threat." Thus again in Phavorinus, ἐμβριμῶσις τῆς ψυχῆς λογικῆς τοῦ θυμικοῦ μέρους ἐνέργεια, it is "an act of the irascible part of the reasonable soul," that is, a rational earnestness or vehemence, not a passionate; and so it is Mark i. 43.

35. [*I teaching*] It was the manner among the Jews for divers men to contribute their talents to the exposition of the lesson which was read. This ordinarily belonged to the sons of the prophets, who were brought up in learning the law, and at thirty years old might be made doctors, (at which time, being then of doctor's standing, saith Irenæus, Christ began to preach, and not before; and proportionably presbyters were not made in the ancient church till that age,) and continued in that notion, or the other of scribes, till they obtained the spirit of prophecy at God's hands, till which time they did ordinarily expound scriptures, though not by revelation. Answerable to which was that custom or practice among Christians mentioned 1 Cor. xiv. 29. And thus might Christ, without pretension to any extraordinary power or authority, expound in their synagogues, which, being the doctors' work, is here called teaching, and differs (in the Christian use of the word in the New Testament) from κηρύσσειν, *preaching*, (which follows,) and εὐαγγελίζεσθαι, *publishing*, or *preaching the gospel*, and μαθητεύειν, parallel with it, (as appears by comparing Matt. xxviii. 19. with Mark xvi. 15.) *gathering of disciples*, in other places. All these being the publishing somewhat to those, to whom it was news, (as here *the gospel of the kingdom*, that is, the doctrine of Christianity,) the other, (διδάσκειν,) *instructing* congregations that already professed that doctrine, which is therefore by the doctor only further explained to them. And so Acts v. 42, where you have διδάσκοντες and εὐαγγελίζόμενοι, *teaching and preaching*; the first refers to the ἐν τῷ ἱερῷ, *in the temple*; the second to the κατ' οἶκον, *in somewhat more private places*, (see note [c] Acts i.;) the first to those that were instructed in the doctrine of Christianity already, the second to those that had not already received it; and so Acts xv. 35. In proportion to which was that difference in the Christian church betwixt the evangelist, and doctor, or teacher, the first telling them the good news, and planting the gospel, the other watering or instructing them further in it, and so the *word* and *doctrine* are different, 1 Tim. v. 17; the first without the church to *unbelievers*, 2 Cor. v. 19, Matt. xiii. 19, Mark iv. 14, ch. ii. 2, Acts iv. 4. and vi. 2, 1 Peter ii. 8; the second in it, or to those that were already converted to the faith.

36. [*m fainted*] The Greek copies do vary in this place, some reading it ἐσकुλμένοι; so the ancient Greek and Latin MS., and that in Magdalene College, in Oxford; and so both Chrysostom and many very ancient copies have it, and then it would be rendered *tossed*. So the old Glossary, σκύλλομαι, *factor*; or else *wearied*, σκύλλω, *fatigo*, saith the same; and so the Greek and Latin MS. *fatigati*; so from Herodian H. Stephanus concludes in his Preface to Herodian. And so it is surely used in that author, l. 4, σὺν ἱππεύσιν ὀλίγοις (ἵνα μὴ πάντα τὸν στρατὸν σκύλῃ) τὴν ὁδοπορίαν ἐποίητο, "he took his voyage with a few horsemen, that he might not tire the whole army;" and lib. 7, σκύλας δὲ καὶ ὑβρίσας, "after he had tired them with long journeys and

abused them :” and so ° St. Chrysostom, οὐκ ἂν ἔσκυλά σου τὴν εὐλαβίαν, “ I would not have wearied you with so long a voyage ;” so ρ σκυλῆναι ἕως ἡμῶν, “ to take so wearisome a journey as it must cost thee to come to us :” in all which it denotes the lassitude that comes from travel. Or again, *troubled, vexed, molested* ; as it is Mark v. 35, *Why troublest or molestest thou the master ?* Thus in ¶ St. Chrysostom, πολύσκυλος is πολύπονος, πολυμέριμος, “ full of labour and care ;” and in the ¶ Epistle of the Church of Smyrna, ἀσκύτως is used for ἀπόνως, ἀκόπως ῥαδίως, “ easily, without trouble or labour.” And then ἐρριμμένοι joined with it, will agree with it very well, for that signifies *jactati*, “ tossed ;” and so ῥιπτασμοὶ among the physicians are the tossings of the sick and tumblings on their beds. But our ordinary reading is ἐκλελυμένοι, which signifies *loosed one from another, dissolved*, not keeping together in companies. So saith Hesychius, ἐκλελυμένον, and after, ἐκλεισμένους, (it should sure be ἐκλελυμένους in each place,) ἐξεστραμμένους, “ turned out of the way, gone astray,” which is the thing here proper to sheep wanting a shepherd, and is the notation of διελύθησαν, *dispersion or disbanding*, Acts v. 36. It is true the word doth sometimes note a *dissolution of spirits*, (whether through fasting or going too much,) a *fainting*, (as when it is joined with κάμνειν, Heb. xii. 3, and Gal. vi. 9 :) 2 Sam. xvii. 29, ὁ λαὸς πεινῶν καὶ ἐκλελυμένος, &c. *The people is hungry and weary, or faint and thirsty in the wilderness*. And so it may signify, ch. xv. 32, *I will not send them away fasting, μήποτε ἐκλυθῶσιν, lest they faint by the way*. But the similitude of the *sheep without a shepherd* inclines to the former notion of ἐκλύεσθαι, *dissolved, straying* one from another, if that be the right reading of it.

CHAP. X.

1. [a] *to cast them out*] The devils possessing men in those days, which was much more ordinary before the coming of Christ, and about that time, than it hath been since, (Christ having much retrenched and restrained Satan’s power,) had generally corporeal, discernible effects attending it, diseases of all kinds, epilepsies, &c. And agreeably thereto the apostle’s delivering men up to Satan is said to be εἰς ὄλεθρον σαρκὸς, *to the destruction of the flesh*. And therefore before any such disease could be cured, the devil must be cast out. And accordingly here the same power is given to the disciples *to cast out devils and to heal diseases*.

2. [b] *Peter*] His name was Simon, but is now, John i. 43, altered by Christ into ΠΕΤΡΟΣ, which in Syriac signifies, (as it is rendered in Greek,) πέτρα, *a stone*. Πέτρα, *saxum, cautes, silex*, saith the old Glossary, it signifies *a stone, or rock, or flint*, but in this place no more than *a foundation-stone*, (for such the apostles were, Ephes. ii. 20, Rev. xxi. 14,) as that is laid upon the corner stone, Jesus Christ. And upon that and other the like (the rest of the apostles, styled *twelve foundations*, Rev. xxi.) all believers, as *living stones*, are built, 1 Peter ii. 5. This Greek word πέτρα in the feminine is exactly all one with πέτρος in the masculine, as may appear not only by Matt. xvi. 18, where that which is in the Greek, *Thou art Πέτρος, and upon this πέτρα*, &c., is in the Syriac, *Thou art Kip̄hā, and upon this kīphā*, &c., but also by other

• Tom. 7. p. 107. l. 3. ρ Ib. p. 169. l. 16. ¶ Ib. p. 554. ° Ap. Euseb. l. 4. c. 15.

good authors in the Attic dialect, particularly Homer, who four times useth *πέτρος* for a stone, or *petra*. 'Ιλ. υ'. it is taken for a great stone, μέγα ἔργον, such a weight as two ordinary men could not have carried, and yet is taken up in Æneas's hand (χερμάδιον) to throw at Achilles. In two other places, 'Ιλ. η'. 270. it is μυλοειδὲς πέτρῳ, not μυλίας, a mill-stone, for it was such as one flung at another, but from the figure and weight of it, (that it was στρογγύλος,) only a very great one again, πολὺ μείζονα λαάν, not simply an huge stone, an immovable rock, &c., but comparatively very big for that use of throwing. In the fourth place, 'Ιλ. π', it is a stone which he could and did take in one hand, ἐτέρηφι, saith he. So Rom. ix. 33, πέτρα and λίθος, rock and stone, are as perfectly all one as πρόσκομμα and σκάνδαλον, stumbling and offence, and both distinctly to be rendered, not rock, but stone, such as men are apt to stumble at. And so more clearly, 1 Peter ii. 7, where the stumbling-stone (πέτρα σκανδάλου) is made use of in the building as a corner-stone. So Matt. xxvii. 51, the πέτραι which are rent in sunder are the stones of the temple, (the several parts of which are there enumerated, the veil, the ground, the stones, the timber, and the bodies of the interred.) And therefore for any conclusion from the critical notation of the word πέτρα here, that it should signify a rock, and not a stone, I suppose no ground can be fetched from hence, πέτρα and πέτρος being in the grammar notion absolutely the same, and both of them set sometimes to signify such a stone as is made use of in a building, and is joined itself to the corner-stone, as here to Christ Jesus; thereby helping to support the superstructure which is raised on it, as may appear both by the circumstances of the context, Matt. xvi, (where, in reference to this name of his, Christ saith he will build his church, ἐνὶ ταύτῃ τῇ πέτρᾳ, upon this stone,) and by Ephes. ii. 20, where the apostles are looked on as this foundation of the building, (the church;) and Rev. xxi. 14, as twelve foundations of it. It is true, indeed, that in some other places πέτρα doth signify a rock, as that notes a great immovable mine of stone; as ch. xxvii. 60, where the λατομεῖν, hewing or cutting the tomb in (or as St. Mark reads, out of) the πέτρα, notes it to signify a mine or rock of stone, in or out of which that tomb was cut out whole, or in one entire piece; and so πέτρα, Luke viii. 6, on which the seed fell, might possibly be an entire rock, without any earth or moisture in it; but Matthew and Mark read ἐνὶ τὰ πετρώδη, on earth which is stony, on stony ground, not making it one entire stone, but which had store of stones in it. So Matt. vii. 25, the house founded; and ver. 24, built, ἐπὶ τὴν πέτραν, upon a rock; where it must be observed what place the πέτρα hath there in the building; and it is clear, that it is not there (as here) any part of the foundation, but as the ground whereon the whole building (foundation and all) is laid; as in the antithesis, ver. 26, the sand is the ground on which the other house is built. The house builded and founded upon a rock had its corner-stone and all the rest of the foundation cemented to a rock, or natural mine of stone; and that made it so firm, that unless the cement should fail, (which is not there supposed,) or the rock move, that house could not move neither; but the other being built upon the sand, (and therefore said but to be built, whereas the former is said to be built and founded,) could have no foundation on so fluid a bottom as sand, to which nothing can be fastened, and that is the cause that it fell so soon. In these three places, and

perhaps 1 Cor. x. 4, *πέτρα* may signify *a rock*; and accordingly the Glossary renders it *cautes*, as well as *saxum*. But in this and the other places (when Peter's title is concerned in it) it cannot signify *a rock*, either as that is abstracted from building, (for this here refers to building,) or as that is such on which the whole building (foundation and all) is founded; as Matt. vii, for that must suppose Peter antecedent to Christ himself, (as that *rock* is to the whole foundation, and so to the corner-stone itself, that house being not only *built*, but *founded* on *the rock*;) which is too absurd to be asserted or confuted. Thus much of the word Πέτρος, which thus became that Simon's ordinary title, or *agnomen*, by which he was principally known and recorded to posterity, Simon or Simeon being, till his coming to Christ, his ordinary name.

4. [c] *Canaanite*] Many Greek copies have Κανανίτης, others Καναναίος, and Καναίος. The word comes not from the name of a place, as a πατρονυμικόν, but from כנן and חנן, *zeal*; from whence is Κάννα, (which, with the Greek termination *os*, is directly Κανναίος, *a zealot*. The Syriac hath כנני, *Kenonoyo*, which seems to be the version of Καναναίος. The matter is clear, that this Simon, Luke vi. 15, and Acts i. 13, is called Ζηλωτής, *the Zealot*; and Καννίτης and Ζηλωτής are as perfectly the same, as *Cephas* and Πέτρος, *Tabitha* and Δόρκας, and the like. Of these zealots, so famous among the Jews, many mentions we have in sacred writ. Phinees is looked on as the first to whom that name was competent, for his slaying the unclean pair in the very fact, which Mattathias in his dying speech calls his ζηλωσαι ζήλον, *having zeal*, 1 Mac. ii. 54. And after him Elias, in his apprehending the prophets of Baal, and slaying them, 1 Kings xviii. 40; which again Mattathias calls ζηλωσαι ζήλον νόμον, *having zeal for the law*, ver. 58. And such was this Mattathias and his son Judas, &c., which, without any external calling, took upon them to destroy the profaners of the temple, putting in their colours these words, מי כמוך באלים יהוה, that is, "Who is like thee among the gods, O Lord?" or as others read it, במלכיה יהודה, "Who is like thee among the princes of Judah?" From the initial letters whereof, מכבי, they seem to be styled *Maccabees*, which though literally it do not, yet in effect denotes *zealots*. But Ferrarius, in his Nomenclat. Syr., translates the very word ζηλωτής, *æmulator*, *Maccabæus*, writing it with *koph*, which is not answerable to the Hebrew *caph*, which others generally use in this word. In after-times, from these beginnings great distempers and flames broke out; a multitude of men, under pretence of being zealous for the law and honour of God, under the name of ζηλωται, *zealots*, committing all the riots and bloodiness imaginable. See Josephus, 'Αλώσ. l. 4. c. 11, where he saith of them, that they "killed many of the chief men of the nation," and still when they did so, "boasted of themselves, *ὡς εὐεργέτας καὶ σωτήρας τῆς πόλεως γεγενημένους*, that they were become the benefactors and saviours of the people." Whose insolence meeting with the timidity and baseness of the people's minds, advanced so far, *ὡς ἐπ' αὐτοῖς εἶναι καὶ τὰς χειροτονίας τῶν ἀρχιερέων*, "that they took upon them to choose and ordain the high priests, contemning the rules of birth by which those were to succeed, and constituting ignoble, obscure men in those places, that by that means they might have abettors and partners of their villainies." These, saith he, c. 12, imposed this name of *zealot* upon themselves, *ὡς ἐπ' ἀγαθοῖς ἐπιτηδεύμασιν*, "as if their undertakings were

good" and honourable, and not, (as indeed they were,) *ζηλώσαντες τὰ κάκιστα τῶν ἔργων, καὶ ὑπερβαλλόμενοι*, "emulous of the worst deeds imaginable, and even outstripping all." Of these, (as a sect having its original from Judas Gaulonita and Sadduchus,) Bonavent. Corn. Bertram, in the end of his book *De Pol. Jud.*, thus speaketh: *Zelotarum secta Judæis ipsis omnibus perniciosissima, ut quæ Judæorum omnium excidium, totiusque reipublicæ Judaicæ prostrationem non modo accelerarit, sed et eam tam miseram et calamitosam effecerit*: "The sect of the zealots was most sadly pernicious to the Jews themselves, and did not only accelerate the total destruction of them, and the prostration of the whole Jewish commonwealth, but withal made it so miserable and calamitous when it came." Which story of the zealots in Josephus agrees very well to this time, wherein Christ lived, and so there is little doubt but that this Simon was himself one of this sect, and so called by that title, *Simon the Zealot*.

4. [d] *Iscariot*] This title of his may either be taken from his country whence he came, *a man of Carioth* (according to which it is that the ancient Greek and Latin MS. generally reads ἀπὸ Καριώρου, *a Cariota*, "from Carioth,") or else from the Syriac, which calls a wallet or purse *Secariat*, and then סכרייטא, *Secariota*, or *Iscariota* may signify, τὸν ἔχοντα γλωσσόκομον, "him that hath the wallet," which was the office of this Judas.

9. [e] *purses*] The word ζώνη, that literally signifies *a girdle*, both in Greek and Latin authors, signifies also *a purse*, either because that was wont to be sewed or fastened to the girdle, or because the girdle being a loose thing, like a scarf, tied about the middle, they used to wrap up their money within it; and so the gold and silver and brass (for such were the Roman *asses* and *quadrantes*) in their zones, are three sorts of coins made of those three metals, the brass being coins of the least value for the least commodities, or for common uses and exchange, as gold and silver for higher purposes; and so under the prohibition of all these is forbidden all greater or lesser provision of money to be carried out with them. These they are forbidden κτήσασθαι, *to possess*, that is, to acquire, or any way to provide for themselves against this journey; for so the word signifies *to get*, *to purchase*, Acts xxii. 28, and not only *to possess*. Κράομαι, *acquire*, saith the old Glossary, Κηρσάμενος, *adeptus, ineptus*; and accordingly in Demosthenes it is set opposite to φυλάττειν, *to keep*, Olynth. 2. So in Musonius, αἴτια κτήσασθαι δύσκολα, "those things that are acquired with difficulty" are distinguished from φυλάξαι μὴ ῥάδια, "such as are hard to keep." This making provision of money for their journey, as they that go on their own business are wont to do, is forbidden the apostles, who, going on Christ's errand, are to expect and confide to be provided for by him, and so also for victuals, which sure is meant here by πῆραν, *the scrip*, which was usual for travellers, or any to carry victuals in. Thus 2 Kings iv. 42, that which we read *ears of corn in the husk*, the Greek read παλάθας ἐν τῇ πῆρᾳ αὐτοῦ, *ears in his scrip* or *sachel*, thus rendering the Hebrew ἔνϋ, which some taking for *a vestment*, rendered it there *a husk*, as the garment of the corn, but surely not rightly, for that was sufficiently said in the *ears of corn* precedent. The Hebrew ἔνϋ is directly our English *sachel*;

^a Περὶ σκεύων, ap. Stobæ. p. 489.

and as there *the ears of corn* were brought in the *sachel*, and the *bread* (the *twenty barley loaves*) besides some other way; so Mark vi. 8, (the place parallel to this here,) it is set distinctly, *μη πήραν, μη ἄρτον, neither sachel nor bread*, neither other kind of *victuals* in the *scrip*, nor so much as *bread*. The word *πήρα* is only thrice more in the Old Testament, in the apocryphal book of Judith, ch. x. 5, *πήραν ἐπλήρωσεν ἀλφίτων, she filled the scrip or bag with parched corn*; and ch. xiii. 10, *πήραν τῶν βρωμάτων, the sachel of victuals*; and so again, ver. 17. And so in all the places it notes a portage for victuals carried out with them, not as some have conjectured, *πτωχοῦ πήρα*, "the poor man's," or "beggar's scrip," (which, saith the proverb, *οὐ πίμπλαται*, "is never filled;" and again, *πτωχῶν οὐ λάδες ἀεὶ κεναὶ*, "the poor men's sachel are always empty,") for sure Judith, with her maid, went not, like beggars, with empty sachel, but, as it appears, ch. x. 5, with rich provision along with them; and so the *ἄρτον, bread*, added to *πήραν, the sachel*, in St. Mark, enforces, the *bread* being certainly carried out with them, and the scrip to the same purpose that the bread, that is, both of them for provision for the way. To that of asking or begging by the way, others have, with more probability, applied that of the *ράβδος, staff*, that follows, making that the character of a poor man or beggar. So the Germans' *bettel stab* is their *begging staff*, saith ^b Stuckius, (the word *betten*, saith he, coming from the Greek *αἰτεῖν, to ask or beg*;) and his best testimony is that of Juvenal, *a tegete et baculo*, to signify from *begging*. As for that of Jacob's speech of himself, Gen. xxxii. 2, *With my staff I went over Jordan*, (that is, alone, without any companion); and Ulysses, in Homer, returning to his country with his *σκήπτρον καὶ πήραν*, "his staff and scrip;" these do not conclude for him, because Jacob doth not affirm that he begged, but that he travelled a single person, in opposition to the two bands with which he returned; and so Ulysses is expressed by the poet, not as a mendicant, but a solitary person, in opposition to the greatness in which he had formerly been. It is therefore more reasonable to resolve, that the staff is here looked on (as our Saviour prohibits it) as an instrument of defence or offence, to secure them from assaults or dangers by the way, from which God is to be trusted to defend them, without any provision on their part. Thus in the story of Bel and the Dragon, ver. 26, Daniel undertakes to kill the dragon, *ἀνευ μαχαίρας καὶ ράβδου, without sword or staff*; and Ezek. xxi. 21, the Greek uses *ράβδον* for *γπ, an arrow or sharp instrument*, ordinarily rendered *βέλος, a dart*; and when they render *ἕρπ* by it, it then goes oft for a weapon of defence, as against a dog, 1 Sam. xvii. 43. And that it is to be taken here in this notion may probably appear by Luke xxii. 36, where Christ referring to this direction of his for the disciples' journey, *I sent you without purse, scrip, shoes*, he saith, to express the distresses that are now like to befall them, *But now he that hath a purse, let him take it, and likewise his scrip*, (now permitting what he had before prohibited,) *and he that hath no sword, let him buy one*; in which words the sword seems to be set down in the place of the staff, which is there omitted, and so concludes the use of the staff here to be the same in general as of the sword, (viz. for defence from assaults,) though the sword be more advantageous for that purpose.

^b Antiq. conviv. l. 2.

One thing only I shall have need to add, that the staff was also among them as among us, the companion of the way, either as an help and sustainer of weak travellers, (and accordingly, Exod. xxi. 19, *περιπατήσῃ ἔξω ἐπὶ ῥάβδῳ, walk abroad upon his staff*; and Zech. viii. 4, where the Hebrew is *וַעֲשֵׂה מַטְעַן, fulcrum, a staff to lean on*, or universally for all, when *מַטְעַן* is rendered by it, and when it is *ῥάβδος ἡ ἐν χειρὶ, the staff in the hand*, oftentimes in the Old Testament. In which respect perhaps it is, that, Mark vi. 8, where this very commission is recited, they are commanded to *carry nothing with them, εἰ μὴ ῥάβδον, but a staff*; which places, though they appear contrary one to another, are yet thus reconcilable, that they were not, like solicitous persons, to carry the former kind of staff, that for defence, but the walking staff they might, like ordinary travellers, (and accordingly, Luke ix. 3, *μὴτε ῥάβδους, neither staves*, and so the Plantine edition reads it here;) in like manner as in Mark they are allowed to be *shod with sandals, (ὑποδεμένους σανδάλια),* for the journey or travel, and yet in Matthew they are forbid, *κτήσασθαι ὑποδήματα, to possess shoes*, (that is, provide or carry along with them any other than those sandals which they wore,) which it were a piece of solicitude to do. That all these were the ordinary *viaticum* for travellers (and accordingly are here forbidden by Christ, who means that they shall not need any such provision) will appear by Maimonides in Halacha Beth Habbechira, ch. 7, where, speaking of them that came up to Jerusalem, and forbidding them to come into the temple in their travelling guise, he expresseth it thus: "No man may come into the mount of the temple with a staff, or shoes, or with a wallet, or with money folded up in a wallet."

16. [f] *be ye*] One idiom of the sacred writers may be here taken notice of, who by words imperative, having the form of precept, do oftentimes mean no more than either prediction of what will befall, or else permission of what may lawfully be done by them. So here in the next, the 17th verse, *Προσέχετε ἀπὸ τῶν ἀνθρώπων, Take heed of the men*, is no command of caution or prudential behaviour toward the Jewish sanhedrin, nor was it so understood by the apostles, who many times did avowedly profess Christ before them, when it brought the utmost peril upon them; and that they should be so used by them is here foretold in the latter part of the verse, *they will deliver you up to the councils, and they will scourge you in their synagogues*, that is, ye shall be delivered up and scourged by them, and so that is all that is meant by *προσέχετε ἀπὸ τῶν*, a prediction that their greatest danger is from them. So Matt. xxiii. 32, *καὶ ὑμεῖς πληρώσατε, and do ye fill up the measure of your fathers*, a prediction what they would, no kind of command what they should do. So ch. xxiv. 16, *Let them that are in Judæa flee unto the mountains; let him that is on the housetop not descend, &c.*; and ver. 20, *Pray ye that your flight be not in the winter*; all in form of precept, yet none but the first of them is so much as an admonition (and that only of counsel, prudentially what was best for them); all the rest are but so many forms of predictions of the sudden and horrible dangers that should overtake all that continued in Judæa, when that day of vengeance came. So Luke xxi. 19, *Ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν, In your patience or perseverance possess ye your souls, or lives; possess ye*, that is, There is no such way to keep or preserve your lives, as persevering, faithful adherence to Christ. So ver. 28, *When these things*

begin, ἀνακλίνατε καὶ ἐπάρατε τὰς κεφαλὰς, look up, and lift up your heads, that is, by those signs you may know that the worst of your danger is then over, and your redemption draweth nigh. So Luke xxii. 36, Let him that hath a purse take it, and he that hath no sword; let him sell his garment, and buy one; where sure there is no command of arming themselves, or buying swords, (if there had, it would have been necessary to have had as many swords as men; whereas it is plain, ver. 38, that two are said by Christ to be sufficient for the whole company; and after, when Peter drew, and smote with one of them, he was sharply reprehended for it,) but only a prediction of the dangers they should run, &c. So 1 Cor. vii. 23, Μὴ γίνεσθε δοῦλοι ἀνθρώπων, Be not ye made the servants of men; which is no precept against a Christian's serving another man, but only a liberty, or permission that he may lawfully keep, or enjoy his freedom, if he have it by birth, or donation, but not a precept imposing a necessity on him that he must. By all which examples it may be conjectured what weight must be laid upon the γίνεσθε φρόνιμοι ὡς ὄφεις, be ye wise, or prudent, as serpents; not that it is a precept of the serpentine wisdom, guarding and securing themselves, for sure it was lawful for them, in the preaching the gospel, voluntarily to run the utmost hazards; but either by way of prediction, that the wolves, among whom they came, would be very ravenous, and so their danger great, or else by way of permission, that (provided they keep themselves perfectly innocent) they might be as wary and prudent as they pleased.

16. [g] *harmless*] For the notion of the word ἀκέραιος, the origination of it must be considered from *κεραῖζω, to butt, or strike, or wound with the horns*; from hence, saith ^c Eustathius, comes ἀκέραιος, and consequently (saith he) it signifies, ἀπλοῦς καὶ πραῦθυμος, καὶ μὴ τινα κεραῖζων, *simple and mildly disposed, and not butting or using of horns against any body.* So ^d again, τὸ κεραῖζεσθαι, φθορὰν ἀπλῶς καὶ βλάβην δηλοῖ, παρὰ τὰ κέρατα, ὅθεν φασιν, ὁ ἄθυμος καὶ ἀόργητος, ἀκέραιος λέγεται, ὥσπερ μηδὲνα κεραῖζων, ὃ ἐστὶ βλάπτων, the word so derived signifies *wrathless, angerless, as one that useth no horns, hurts nobody*; and this notion perfectly agrees with the nature of the dove, which, say the naturalists, hath no gall, is never angry, nor hurts any, and so in all reason is to be resolved the meaning of it in this place. So ^e Cæsarius, μηδενὶ βροτῶν κακῶς ἀνταμειβόμενοι, “not retributing evil to any man,” φασὶ γὰρ ἄκακον τὴν περιστερὰν, καὶ μηδ’ ἔχειν χολοδόχον, “for the dove hath no malice in it, hurts nothing, having not the organ of choler in it.”

22. [h] *endureth to the end*] *To endure to the end* doth here clearly signify a persevering, constant adherence to Christ, in despite of all the persecutions that shall befall them for the name of Christ. And for an encouragement to that, is here added the promise, that this shall be the most probable course, in the event, to escape not only *eternal wrath*, but even present *destruction here*. This will appear by the context, which runs thus: The apostles are appointed to go preach first to the Jews peculiarly, and not to any others, till they have done with them, ver. 5; they are foretold what usage they shall meet with among them, *scourging and killing*, ver. 17; and as a means to escape the sharpness of this ill usage among them, is their *flying from one city to another*, ver. 23; which will save or deliver them for the time; and *before they shall have*

^c In Iliad β'. p. 476. l. 3.^d Iliad χ'. p. 1353. l. 15.^e Dial. iv. ἀποκρ. 191.

gone over all the cities of Israel, that fatal destruction, or coming of the Son of man, ver. 23, shall be, and so shall supersede their further cruelty upon them, and withal involve all those, who, to save themselves, shall deny and forsake Christ: see ver. 39, and Luke ix. 24. That this is the meaning of σωθήσεται here, as it is in many other places, will appear both by Matt. xxiv. 13, where the same words are again used in that very business, and by Mark xiii. 13, which is parallel to that place; and there these words, *but he that endureth to the end, shall escape*, are attended immediately with the mention of the *abomination of desolation*; instead of which, St. Luke sets the *encompassing of Jerusalem with armies*, (see note on Matt. xxiv. 3,) and the advice to them which are in Judæa, *to fly to the mountains*; which is a character by which we may discern to what the escaping doth belong. And that σωθήσεται is not always to be interpreted of eternal salvation, but of temporal escaping, (any more than σωτηρία doth, Acts vii. 25, where it is clearly the *deliverance* of the Israelites out of Egypt by Moses,) and is directly answerable to the Hebrew reciprocal, הִנָּצַל וְהִנָּצַל, which, Gen. xix. 19, and in other places, we render *escaping*, will appear hereafter, on occasion of the phrase οἱ σωζόμενοι, Acts ii. 47, and Luke xiii. 23, and 1 Peter i. 5, and 2 Peter i. 3. And this verse being thus understood, will be all one with that famous prediction of the bird in the Capitol, *ῥεται πάντα καλῶς*, (see Suetonius in Domit. c. 23,) spoken surely for the comfort of Christians then, in respect of their persecutions, but wrested to Trajan and Adrian by the historian.

24. [i] *not above*] This is a proverb, or known saying among the Hebrews; Aben Ezra, on Hosea i. 2, sets it down in Hebrew, thus, רַבִּי לַעֲבֹד לַיהוָה כְּרָבוֹ, *It is enough, or sufficient, for the servant to be as his master*, that is, he hath no reason to expect any better portion, hath all reason to be content with that. Many other such proverbial speeches there are, falling from Christ, (as purposely making use of what was good among them, their customs, their proverbs, their forms of prayer and benediction.) So that of Matt. vii. 2, *In the measure you mete, it shall be measured to you again*. For so in that part of the Gemara called *sanhedrim* we find בְּמִדָּה שֶׁאִתָּן מִדָּה מוֹרִידִים לוֹ, “In the measure that a man meteth, they shall mete to him in that.” See note [b] ch. xix., and note [b] 2 Thess. iii., and note [a] Rom. ii.

27. [k] *hear in the ear*] This phrase of *hearing in the ear* will be best explained by referring to the custom of the Jews mentioned by the rabbins, who affirm that the masters among the Jews were wont to have their interpreters, who (as the ὑποφῆται of the oracles) did receive the dictates of the masters, whispered in the ear, and then publicly propose them to all; the masters dictating softly, but the interpreters delivering them aloud. Of this Elias Levita speaks in his *Thisbi* on the word תִּרְגֵּם, and saith that the interpreter is mentioned Exod. iv. 16, *he shall be to thee as a mouth*, (where the Targum reads לְתוֹרֵמָן, the word which is among the Chaldees the title of an *interpreter*,) and adds that every psalm that is inscribed מִשְׁכִּיל, was received from a master, and dictated by an interpreter; so it was an ensign of a master to have an interpreter. In the *Excerpta Gemaræ tract. de Sanhed.*, c. 1. §. 7, *Dixerunt Jehudæ interpreti Resh Lachish, adsta illi in concione, adstittit, et se inclinavit juxta illum, et iste nihil ei dictavit*: “Judah, the interpreter of Resh Lachish, stood by him in the assembly, and bowed himself to

him, and dictated he nothing to him." And in Barachoth, c. 9, *Rector universitatis eris, adstabitque tibi*, אֲמֹרִי, "Thou shalt be ruler of the university, and shalt have by thee an interpreter." This Christ applies to himself and the disciples, making himself the master, dictating to them the words of life, the new covenant, which they consequently are bound, κηρύσσειν, to proclaim to others, as so many κήρυκες, aloud, publicly, on the housetop, and not, for fear, keep in any part of it. As for the phrase on the housetop, that is taken from the custom of their flat buildings, plain on the top, with battlements about them, (see note [b] ch. iv,) by which means it was both ordinary and very convenient, when any thing was to be proclaimed to the people, to do it from the top of the house, standing on the battlements. So in Hegesippus there is a remarkable place, cited by ^fEusebius. "When," saith he, "by the preaching of James, the brother of the Lord, and bishop of Jerusalem, many of the chief of the people believed in Christ, many of the Pharisees and other sects which believed not, came to him, and persuaded him that he would unseduce the people;" and to that end, "at the pass-over, when all the people came up to Jerusalem, they intreat him thus, Στήθι οὖν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, ἵνα ἀνωθεν ἡς ἐπιφανῆς, καὶ ἡ εὐάκουστά σου τὰ ῥήματα παντὶ τῷ λαῷ, Set thyself upon the battlement of the temple, that from above" (that is, by the advantage of place, as the Latin interpreter reads it, *de superiore loco*) "thou mayest be conspicuous," (or, known who thou art, because by the title of *James the Just* he was so revered by all the nation, and known by them generally,) "and thy words easily heard by all the people." And accordingly, ἔστησαν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, "they set him upon a battlement of the temple;" in the very same phrase that is used of the devil to Christ, ch. iv. 6, in order to the βάλε σεαυτὸν κάτω, casting himself down; to that, the setting him on the top of the battlement, (and not within, so as to lean over it) was sure most proper; and so it is certain that is the meaning of it, ch. iv; and by consequence, (the phrase being to a letter the same,) in the story of James in Hegesippus also, where accordingly it follows, ἀναβάντες κατέβαλον δίκαιον, "they went up and cast him down," (and so Eusebius cites it there out of Clemens, ἀπὸ τοῦ πτερυγίου βεβλήσθαι, "he was cast down from the battlement,") though, it seems, καταβληθεὶς οὐκ ἀπέθανε, "he died not with the fall." From this circumstance of that story it is most probably concluded to be the custom for those that proclaimed any thing from the housetop, to stand on the top of the battlements, (which accordingly were of a sufficient breadth to stand upon,) and not so to stand within as to speak over it.

29. [I] a farthing] For ἀσσάριον the Hebrew reads שֶׁטֶן קטון, a little piece of money; the Syriac reads אסור, asor, the Greek word so changed by them. The Arabic have phals, which they use to express the least piece of money that is; and accordingly for λεπτὰ δύο, Mark xii. 42, they read phalsain the dual from that. For the value of the coin, according to the use of the word asoro in the Syriac, ^gJesu Bar Ali saith, that there are such diversities of opinions, that it is hard to determine any thing in it.

^f Eccl. Hist. l. 2. c. 23.^g Syro-Arab. Lex.

CHAP. XI.

3. [a] *he that should come*] The prophecies of Christ as the Messiah of the Jews by them expected, (and also of the Gentiles, though by them not so discerned,) were so plain in the Old Testament under the title of *Shilo* coming, &c., and yet the person or name of him so unknown, that he was by them wont to be expressed by some circumlocutions, particularly by this of *ὁ ἐρχόμενος*, *he that cometh*, as it appears by the continuing that phrase both here and Heb. x. 37. Matt. xxi. 9. Luke vii. 20, xiii. 35. John xii. 13. and Luke xix. 38, by *ἐρχόμενος βασιλεὺς*, *the coming King*, (and so the state of Christianity is *βασιλεία ἐρχομένη*, *the coming kingdom*, Mark xi. 10; and in Isaiah ix. 6, *μέλλων αἰὼν*, *the age to come*, in the Septuagint's rendering); by which is distinctly meant the Messiah entering on those great offices to which he was designed and destined by God. So also *οἰκουμένη μέλλουσα*, Heb. ii. 5, *the world to come*; and *δυνάμεις μέλλοντος αἰῶνος*, Heb. vi. 5, *the state and power of grace, or Christianity*. And of this the Baptist here asks the question; by this means to help his disciples to a more explicit conviction and assurance of the truth of it, that whatsoever befalls him they may cleave fast to Christ.

5. [b] *the poor*, &c.] It is an idiom ordinary in these books of the Old and New Testament, that passive verbs (by a metonymy of the effect) comprehend and import the reality of the effect of the passion, or a willing reception of the impression, that is, note the patient not only to receive influxes from the agent, but to be effectually changed by the passion. So Isaiah lxxv. 1, *I am sought of them that asked not for me*; where it is clear, that *seeking* and *asking for* are all one. *Ask and ye shall have, seek and ye shall find*, saith our Saviour, directly in the same sense; and therefore it cannot be imagined how they that have not *asked for God*, he may yet be truly affirmed to be *sought by them*. It remains therefore that *to be sought* must here be understood *cum effectu*, so as to have the effect of finding attend it; and so it is distinctly interpreted by that which follows, *I am found by them which sought me not*; where, as *sought me not* is equivalent to *asked not for me*, so *I am found* is directly all one with *I am sought* in the beginning of the verse. And accordingly, Rom. x. 20, where these words of the prophet are cited, instead of *I am sought of them*, the apostle reads, *I was made manifest unto them*. So *ἐξέστραπται*, *turned out of the way*, Tit. iii. 11, signifies not only the being persuaded and turned and perverted by another, but the having really received the impression, being effectually wrought on and corrupted by seducers. So *πειράζεσθαι*, *to be tempted*, Gal. vi. 1, is *to be wrought on by temptation*, or else the possibility of it would not be used as an argument to enforce so much Christian care and meekness toward him who *is overtaken in a fault*. So *σκανδαλίζεσθαι*, *to be scandalized*, is to be wrought on (brought into sin, actually discouraged in the ways of godliness) by the scandal laid in his way, (as in this very verse); and so here *εὐαγγελίζεσθαι*, *to be evangelized*, is to be wrought on by the preaching of the gospel, (not only to have it preached to them,) which is peculiarly observed of the poor, humble-minded man, of whom it is therefore said, under the emblem of the *little children*, that *of such is the kingdom of heaven*: the Christian church is made up of such (see James ii. 5); whereas the proud resist and despise

and stand out against it. The vulgar Latin have rendered agreeably to this sense, *Evangelizantur pauperes*, "The poor are evangelized." Another sense there is, whereof the words are capable: thus; that the promises of Christ, and all the good news and beatitudes of the gospel, pertain to the poor, humble soul. So Heb. iv. 2, *ἐσμὲν εὐαγγελιζόμενοι* seems to signify, *the promises of the gospel were offered to us*. But this will be contained under the former sense; for if they have *the gospel preached* to them, and are effectually wrought on by it, then sure the gospel pertains to them. The true and complete sense of the phrase will thus best be fetched out: these two verses, fourth and fifth, are Christ's way of answering John, and assuring him that he is the Messiah, by giving him the characteristical marks of the Messias in the prophets, and shewing him how visibly they belong to him. The places in the prophets on which he pitcheth are chiefly these three: first, Isaiah xxix. 18, 19, where the Greek read, *ἀκούσονται ἐν τῇ ἡμέρᾳ ἐκείνῃ οἱ κωφοί, in that day the deaf shall hear, καὶ ὀφθαλμοὶ τυφλῶν ὄψονται, καὶ ἀγαλλιάσονται οἱ πτωχοὶ διὰ Κύριον ἐν εὐφροσύνῃ, and the eyes of the blind shall see,* (on occasion of which he further adds, what was then frequently done of the same kind,) *the lepers are cleansed, and the dead are raised, and the poor shall rejoice because of the Lord with mirth.* The second is Isaiah lxi. 1, *The Lord hath anointed me, εὐαγγελίσασθαι πτωχοῖς — καὶ τυφλοῖς ἀνάβλεψεν, to proclaim glad tidings to the poor, and recovering of sight to the blind.* The third is Isaiah xxxv. 5, 6, *Then the eyes of the blind shall be opened, and the ears of the deaf shall hear, the lame shall leap, and the tongue of the dumb shall sing.* By the two former the sense of *εὐαγγελίζονται* will be guessed at; one whereof makes it the mark of the Messias to *preach to the poor*; and so in the rendering of this place here this active office of Christ must be taken notice of, and then the real passive sense also, as it belongs to us, must be superadded to it, proportionable to the *poor's joyful receiving the gospel* in Isaiah. So psalm lxviii. 10, 11, *God's providing for the poor* is expressed by *the Lord gave his word, great was the multitude of preachers*, and that refers to the first part, the preaching to them. And to the second, that of their receiving it, see Zeph. iii. 12, 13, *the afflicted poor people shall trust in the name of the Lord*, &c.: see also Zech. xi. 11. The Hebrew edition both of Munster and Mercer reads *עֲנִיִּים יֵאֱשְׁרוּ, the poor are made blessed*; but it is probable that that is a misreading for *יְבָשְׁרוּ, they are evangelized*, in either of the former senses.

6. [c] *offended*] The use of the word *σκάνδαλον, scandal*, in the sacred (being seldom or never found in the ancient profane) writers is once for all to be observed. It is either natural, (as generally in the Old Testament,) or metaphorical, (as chiefly in the New.) It naturally signifies three things: 1. *a trap, a gin, or snare*, to catch any thing. So in the Greek translation of psalm lxix. 22, the word is used, (being joined with two other words, which signify *snare* and *gin*;^a) and therefore in the place of Rom. xi. 9, where the same words are cited out of the Septuagint's translation, and not out of the Hebrew text of the psalm, it should be rendered by analogy, not *stumblingblock*, but *gin*, or some other word belonging to this signification. In this sense it is used 1 Mac. v. 4, where it is all one with *snare*; and it is further interpreted

^a Πᾶσις καὶ θήρα.

by *laying wait by the way* to catch them treacherously. So again, Wisd. xiv. 11, the word is used and explained by another word, signifying *a trap* or *snare*, the very same that is used in the Psalms and to the Romans. Secondly, it signifies any *obstacle* or *hinderance* laid in a man's way, by which the passenger is detained, or stopped, peculiarly a *sharp stake*, such as in time of war men were wont to put in the fields, where their enemy should follow, to wound their feet or legs in the passage; against which, being so ordinary in war, they anciently used greaves of brass to defend their feet or legs, 1 Sam. xvii. 6. Thus is the word *σκάδαλον* used, Judith v. 1, where we render it *impediments*, a word somewhat too general to signify those *sharp stakes*, or other instruments to wound or gall the passengers, which are known by the name of *gall-traps*. Thirdly, the word signifies *a stone*, or *block* in the way, at which men are apt (if they be not careful, or if they go in the dark) to stumble and fall; and thereupon in the Old Testament it is taken for a fall, and so sometimes for *sin*, the fall of the soul, as Judith xii. 2, in which sense I conceive it is used Judges viii. 27, where it is rendered *a snare*, that is, a sin ensnaring, or occasioning ruin. Beside these three significations there is no other save one, psalm l. 20, for *slander*, or *calumny*, or *defamation*. Now for the use of the word in the New Testament; the first place in which we find it is Matt. xiii. 41, *the angels shall gather out all scandals*, in a sense borrowed from the second signification of a sharp stake, which he who hath once met with, and been galled by it, is wont to gather up, and cast into the fire, as there it follows the angels for our sakes should do, ver. 24, (to which St. Paul also seems to allude, 2 Cor. xi. 29, in putting *scandalizing* and *burning* together,) and denotes simply whatsoever may wound or gall us in our Christian course, and by that means cause us to slacken or give over, or lie down in the service of Christ. So, Matt. xvii. 27, Christ pays tribute, that he may not offend the Jews, that is, that they might not think him a contemner of the temple, to which the tribute was due, and so forsake and not believe in him, that he might not discourage them from following him. So Matt. xv. 12, the Pharisees hearing a doctrine that galled them particularly, *ἐσκανδαλίζοντο*, were *offended*, and forsook him, that doctrine drove them away from following him. So Matt. xviii. 7, *It must needs be that offences come*, of heresies and exemplary sins. So Matt. xviii. 6, *He that shall offend one of these little ones*, that is, he that shall occasion their falling off into any sin, or by contemning them, discourage them from the study of piety. So *Christ crucified* is said *a scandal to the Jews*; that is, they that followed him with the multitudes, when they saw him crucified, were quite discouraged, and fell away from him, resolving that he was not the Messiah. To which belongs this place here, and Luke vii. 23, *Blessed is he that shall not be offended in me*; that is, shall not be galled and discouraged, and so fall off by seeing the sufferings that befall me, and await my disciples or followers. So again, Matt. xiii. 57, Mark vi. 3, it is said that the consideration of his known and mean birth occasioned their being *offended at him*, that is, their deserting and not believing on him, when the miracles which he had done inclined them somewhat to a valuing of him. So John, vi. 61, when Christ talks of *eating the flesh of the Son of man*, they were *offended*; that is, that speech, carnally understood, either that Christ was to die, (which the *eating his flesh*

presupposed, and they did not like to hear of, dreaming of a temporal, glorious Messias,) or that they were to turn cannibals, and eat man's flesh, discouraged them from following him, at least from taking him to be the Messias. So Gal. v. 11, *persecution* is called *the scandal of the cross*, or that upon which so many are discouraged from professing the crucified Saviour, according to that in the parable of the sower, Matt. xiii. 21, Mark iv. 17, *upon the coming of persecution presently he is offended*, that is, galled, and falls off; and Matt. xxiv. 10, on the same occasion, and in the same sense. So Matt. xxvi. 31, Mark xiv. 27, *This night* (to wit, of my attachment) *ye shall all be offended because of me*, that is, fall back and forsake me; and so in St. Peter's answer, ver. 23, *Although all men should be offended, yet will I never be offended*; upon which, that which Christ replies (*Before the cock crow*, that is, before morning, *thou shalt deny me thrice*) is an interpretation of the word *offended*, and shews that *to be offended* is *to deny Christ*. And so John xvi. 1, *These things have I spoken unto you, that ye should not be offended*; where Christ foretells the persecutions that should befall them, that they might be forewarned too, and not fall off when they befall them. And thus Rom. xiv. 13, where *πρόσκομμα ἢ σκάνδαλον* are joined; the first signifies *the stumblingblock*; the 2d, *the gall-trap*; the first, apt to keep one from coming to Christianity; the second, to drive one away, to discourage in the course, both which the Jewish Christians then did by binding the Gentile converts to the Mossical law, and the Gentile converts also by despising the scrupulous Jews. And the same is the importance of ver. 21, where *stumbling* and *scandalized* are put together. Other places there are which must be interpreted by bringing the metaphor from the first of the three senses, as it signifies *a snare or gin*. So Matt. xvi. 23, *Thou art an offence unto me*; that is, by expressing thy detestation against my sufferings thou labourest to bring me into an horror or fear of suffering, and so in effect temptest me to sin. In the same sense is that, Rev. ii. 14, of *Balaam, who taught Balak, βαλεῖν σκάνδαλον, to lay a snare for the children of Israel* to entice them by their daughters to idolatry, and by idolatry to entrap and destroy them. In this sense *scandal* is so perfectly all one with temptation, that, as a ^b learned man hath observed, the Ethiopic interpreter of the New Testament instead of *scandal* puts a word that signifies ^c *temptation*, and the same that in the Lord's prayer is put for *temptation*. In this sense is that of *the eye and foot offending us*, Matt. v. 29, xviii. 8, Mark ix. 47, that is, when man's eye or any other member of his body proves a snare to him, an inlet to temptation. A third sort of places there are that refer to the third mentioned acception of the word as it signifies *a stumblingblock*; so when the word *stone* is joined with it, or the Greek word which signifies *stumbling*. So, Rom. ix. 33, Christ is called *a stumblingblock, a rock of offence*, that is, an occasion of fall or sin in many, and consequently of increasing their condemnation, as he saith, *if he had not come, &c. they had not had sin*, that is, had not been so great sinners, had not been guilty of the great sin, unbelief, and crucifying of Christ. So, 1 Peter ii. 8, Christ is called *a stone of stumbling, and rock of offence*, at which to stumble is to be disobedient to Christ. So again, 1 Cor. viii. 9, *stumblingblock to the weak*; and so ver. 13. To

^b Lud. de Dieu.^c מנסות from נסה.

this may belong that other place, 1 John ii. 10, where that phrase, *there is no scandal in him*, seems to signify, falls not into those sins that ignorant men or uncharitable (who are said in the antithesis, ver. 11, *to walk in the dark*) are subject unto. By this brief view will appear the several acceptions and notions of this word in all the places of the New Testament. As for the blessedness which is here attributed to those which are not scandalized at Christ, discouraged or galled by the persecutions which befall Christ and his followers, this is here superadded by him to the other parts of the character given him in the prophets, purposely in consideration of John's present condition, now being in prison, which might occasion some doubts to his disciples whether Christ, whose forerunner he was, were indeed the Messias or no.

9. [d] *more than a prophet*] There were, saith Maimonides, among the Jews eleven degrees of prophecy, of which (saith he) only nine were of true, genuine prophecy, or properly so called; the other two being sublime, transcendent sorts, somewhat more excellent than ordinary prophecy. One of these he there defines to be that which comes on the man without dream or ecstasy, the speaking by the Holy Ghost. Of this sort was John the Baptist, who was clearly told by the Father, (Matt. iii. 17, John i. 33, and by the descent of the Spirit of God,) and accordingly proclaimed as clearly to others, that Christ was *the Lamb of God*, &c., so far that he is said to speak only as a witness, not as a prophet, John i. 7. In this respect it is that he is called by so many other styles, *the voice of one crying*, Mark i. 3; *a proclaimer, a herald*, ver. 4; *a messenger of God's*, ver. 2; μέγας, *a great, illustrious person*, Luke i. 15, and one *filled with the Holy Ghost*; and by way of excellence, *the prophet of the Most High*, ver. 76; but never simply a *prophet*, unless it be Luke vii. 28, where yet the words may be best rendered thus, that *no prophet born of a woman is greater than John the Baptist*: where *Baptist*, not *prophet*, is his only title, (and therefore in the 11th verse of this chapter the word *prophet* is left out of the expression,) only a comparison made betwixt him and all the prophets; and so Luke xvi. 16, where it is said, that *the prophets continued till John*, not including him in that number, but referring him to the higher classis of a forerunner of Christ, or a preacher of the gospel; for so it follows, *From that time the kingdom of God, that is, Christianity, is preached*; and to the same sense it is, that here he is said to be one, or somewhat περισσώτερον προφήτην, *superior to a prophet*, viz. in respect of the clearness of God's shewing Christ to him, and his revealing him to others, pointing at him, ἰδοὺ, *behold*. But yet, because this office of *forerunner* was the office of disciples, (see Matt. xxvi. 18,) and consequently John was only a disciple and messenger employed by Christ, therefore being compared with the apostles, who were to be rulers of the church, it is here said, that *the least of them is greater than he*, designed to a more honourable employment.

10. [e] *before thy face*] That which is here *before thy face* is in Malachi, ch. iii. 1, *before my face*, and so thereby it appears that Christ (here referred to in the *thy*) is there all one with God the Father; or yet further, that *the face of God*, signifying often his coming, or his presence, (and *sending before his face*, sending a harbinger or forerunner in a journey, Luke ix. 52); this *coming of Christ* into the world, is the coming of God himself, this presence of his on the earth, the

presence of God himself; and so the *λασθήριον*, or *covering of the ark*, noting the presence of God, appears to have been meant as a type of Christ, Rom. iii. 25.

12. [f] *suffereth violence*] *Βιάζεσθαι* notes a thing being taken by one that hath no legal acknowledged right to it, *βιαίως κρατεῖται*, saith Hesychius, "it is taken and violently possessed," (*βία* signifying *τὴν ἐκ τῆς δυναστείας ἀδικίαν*, saith Phavorinus, *injustice by overruling power*.) Thus when the people of Israel were forbidden to go up to Sinai, their going up thither is in the Greek expressed by *βιάζεσθαι*, Exod. xix. 24. Thus in the ^dTalmud, "Two men had an inheritance equally divided betwixt them, and one of them carried his own part away and his fellow's too," therefore they called him *בן כחצו*, *the son of violence*, a violent dealer, the very *βιαστής* here. Thus the kingdom of heaven being as an inheritance provided for all Jews and Gentiles, and the Jews being in a manner the elder brother, the gospel being first by appointment preached to them, the chief cities thereof, Chorazin, Bethsaida, and Capernaum, nay, Jerusalem itself, have not been so careful to look after it, especially the principal persons among them, doctors and high priests, &c., but continue to contradict and oppose it; and then the multitudes and meaner sort of the Jews, the people, which, say the doctors, *know not the law, and are accursed*; and those that dwelt in Idumæa, Tyre and Sidon, (see chap. xii. 15, compared with Mark iii. 8,) and of Galilee, so despised by the Pharisees, that they said proverbially, *No good thing comes out from thence*, (and besides them, the *publicans and sinners*,) they carry all away, and proportionably are called here *βιασται*, *violent persons*; and the gospel, which primarily and (as it was by them conceived) legally belonged not to them, (and therefore it is one of the Pharisee's arguments against Christ's being the Messiah, *Have any of the rulers or Pharisees believed on him? but these people*, &c.; and another, that he *eat with publicans and sinners*,) is now wholly enclosed and engrossed by them. That this is the meaning of the verse will appear by what follows, where it is said over again in other expressions. Parallel to ver. 11 (where the office of John is extolled) is v. 13, 14, which discriminates him from *the law and the prophets*, that is, all that went before him, and points him out as the famous *Ἠλίας ὁ μέλλων*, *Elias that was to come*; and parallel to this twelfth verse, (which, I say, contains the doctors' and rulers' contemning, and the multitude's and publicans' and people's receiving the gospel,) is v. 15—24. But that which will make this most manifest is, that, Luke vii, (where the story of the Baptist's sending to Christ, and Christ's testimony of him, and the parable here immediately following, of *pipng and mourning*, is set down,) in the very place of the words of this verse (which are not there repeated by him) he sets down these, *Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν Θεόν*, &c., *And all the people* (that is, the common sort) *and the publicans justified God, having been* (or, *in that they were*) *baptized with the baptism of John: but the Pharisees and the lawyers*, that is, the chief men, those of the sanhedrim or consistories, the rulers, or men in authority among them, *rejected the counsel of God toward themselves, having not been* (or, *in that they were not*) *baptized of him*. And if it be objected that many of the *Pharisees*

and *Sadducees* came to his baptism, Matt. iii. 7, the answer is clear, that by *Pharisees*, &c. there are meant some of the people that were of those sects; and by the Baptist's wondering, and asking *who had forewarned them to flee*, &c. it is clear, that the rest of them, the greatest and most considerable for number or quality, did not come; and as clear it is, that those were the men that said of the Baptist, *he had a devil*, ver. 18 of this chapter, because those were they that called Christ *glutton and wine-drinker, a friend of publicans and sinners*; and therefore when St. Luke repeats the words of this verse (out of the place) ch. xvi. 16, it is *πᾶς βιάζεται, every one* (that is, the meanest, not the chief of the Jews, and not only Jews, but publicans, &c.) *forceth into it*, robs the rulers and doctors of it; and those words are there said to be used by Christ directly in reply to the Pharisees, who mocked and rejected his doctrine, ver. 14.

16. [*g*] *children*] It was the custom of children among the Jews in their sports to imitate what they saw done by others upon greater occasions; and particularly the customs in festivities, wherein the musician beginning a tune on his instrument, the company danced to his pipe; and so likewise the customs in funerals, wherein some old women beginning the mournful song, (as the *præfice* among the Latins,) the rest followed, lamenting and beating the breasts, *Alas, my brother! Ah, his glory!* &c.: (of this custom in funerals, see note [*h*] ch. ix.) These did the children act and personate in the streets in play; and when one had begun to act the musician's part, or another the old woman's part, and the rest did not follow him in theirs, then was the occasion of this speech which is here mentioned, *We have piped &c.*

19. [*h*] *justified*] The scripture notion of the word *δικαιώθη* (as of the Hebrew *צדקה*, and the Syriac *עזדאקת*, *ezdadkat*, which are here used) is known and vulgar, *justified, approved*. And if that be here received, then the *καὶ* and *ἡ*, the ordinary copulatives, which are used both here and Luke vii. 35, must either be rendered *but*, as those copulatives, especially the Hebrew *ו*, sometimes are, or else this other importance and connexion with the antecedents they may have. The men of this age, that is, the rulers and Pharisees and doctors, which *reject the counsel of God toward them*, that is, God's wise and various methods of reducing them, Luke vii. 30, do quarrel and complain and except against all that is done either by John or Christ, vv. 16—18, and by doing so, bear a testimony that this is the true wisdom of the Father, which according to predictions was to be refused by all the great ones, and approved and entertained only by the meaner sort, the publicans and the people, which in this part of the history are by St. Luke said to have *justified God*, Luke vii. 29. *Πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν Θεόν*, *All the people that heard, and the publicans, justified God*. And then the *τὸν σοφίας*, *children of wisdom*, here, are those that receive it, that pretending least to *the wisdom of the world*, have yet humility enough to receive this *true wisdom which comes from above*, when it is offered to them. And all these, as St. Luke reads, ver. 35, do *approve* or *justify* this *wisdom*, this counsel, these most gracious and wise proceedings of God toward them. This rendering of the place is sure most agreeable to the scripture style and acception of *δικαιοῦν* and also with the ordinary rendering of *καὶ*, (not *but*, but) *and*, and therefore is to be preferred as the clearest interpretation. Yet if the use of *δικαιοῦν* among

ancient Greek authors should be considered, another rendering there might be, which would be competent with the *καί, and*, as that ordinarily signifies, and agreeable to the context also. Phavorinus and Suidas, two learned grammarians, render *δικαιῶ, καταδικάζω, to condemn*, and *δικαίωσις, κατάκρισις, condemnation*; and so Thucydides uses it, l. 3, *ὡς αὐτοὺς μᾶλλον δικαιοῦσθε*, “you shall rather condemn yourselves;” and so the Greek Scholiast there understands it, and explains it by *δικαίως καθ’ ὑμῶν ἀποδείξετε ὅτι τυραννικῶς ἄρχετε*, “you shall demonstrate against yourselves that you reign tyrannously,” that is, you shall condemn yourselves. So again, l. 8. p. 499, *τῶν δρασάντων οὐτε ζήτησις οὐτε δικαίωσις ἐγγίγντο*, where the Scholiast saith, *δικαίωσις ἀντὶ τοῦ κολάσις, ἢ εἰς δίκην ἀπαγωγὴ, ἢ το κρίσις*, it is taken for *punishing, impleading, judging*. So in Hesychius, *δικαιοῦσαι, κολάσαι, to punish*, (as the judge doth when he gives sentence of punishment); and so Harpocration observes it to signify oft in Thucydides, *ὁ μόντοι Θουκυδίδης πολλὰκις τὴν δικαιοῦσιν ἐπὶ τῆς κολάσεως τάττει*; and so Julius Pollux too; and so Synesius uses it, Ep. 44. *Μεγίστου ὄντος ἀγαθοῦ τοῦ μὴ ἁμαρτεῖν, δεύτερον ἀγαθὸν τὸ δικαιοῦσθαι*, “The greatest good is, that men offend not; the second, that they be punished who do;” which appears to be the sense by the *τίσις* and *ποιεῖν* that preceded. Thus do our northern and Scotchmen use the phrase *to be justified* for *to be hanged*; and our common law forms of commission to the judges are, *Præcipimus tibi, quod tu justicies*, “We command thee that thou shalt justify,” in condemning as well as absolving. Should this notion of the word be here thought applicable, then the sense would be this: At the coming and preaching of Christ, and that *wisdom from above*, to the Jews, the learned and chief and wisest among them, those of the sanhedrim, (which by an Hebraism may be called *the children of wisdom*,) either wise men, or those which of all others pretended most to divine knowledge, that is, *the Pharisees, doctors of the law*, &c., Luke vii. 30, rejected Christ, and all the ways of preaching the gospel to them, and this they did universally, *all*, saith St. Luke, (not all the Jews, but) *all the wise men, all the sons of wisdom*, Luke vii. 35. These, though in reason they should have acknowledged Christ before all others, he being wisdom itself, and they the great pretenders to divine wisdom, did yet prove the greatest enemies, opposers, exceptors, arguers, quarrellers, against it, held out most impenitently, ver. 21; and which way soever the address was made to them, they had still exceptions against it, vv. 18, 19, and at length (in the Attic sense of the word *δικαιοῦν*) caused him to be condemned and put to death, executed the Wisdom of the Father, Christ himself. But the former appears (by comparing it with St. Luke) to be the sense of it.

23. [i] *hell*] Ἄδης doth not signify here *the place of hell*, but a *state of perishing or dissolution*; and because this is the first place wherein the word is used in this book, it will not be amiss more largely to clear the notion of it. Among profane writers it is clear that the word signifies not *the place of the damned*, no, nor any kind of *place*, either common to both, or proper to either bliss or woe, but only *the state of the dead*. Thus in *Cornutus *ἐν ᾧ οἰκεῖν* is interpreted by *ἐν ἀσφαεὶ κείθαι*, “to be nobody knows where,” according to the definition of

death in Job, ch. xiv. 10, *Man giveth up the ghost, and where is he?* and agreeable to the etymology of the word, ᾄδης, quasi ἀειδής, an invisible state, (and so in the Rhetors, ¹ Severus Sophista, &c. it is generally called, not ᾄδης, but αἰδής.) And therefore, saith he, the meaning of that fable of Hades stealing Ceres's daughter is the perishing of corn in the earth, ὁ γινόμενος ἐπὶ χρόνον τινα τῶν σπερμάτων κατὰ γῆς ἀφανισμός, "the disappearing of the seeds in the earth for some time;" which word ἀφανισμός (directly the same with ᾄδης) is taken absolutely for death, 2 Mac. v. 12, and is the periphrasis of death in the psalmist, *before I go hence, and be no more seen*; and so Heb. viii. 13, *that which grows old is ἐγγὺς ἀφανισμού, near to disappearing, or death.* So ε again, ᾄδης is called πλούτων, *the rich man*, ὅτι μηδὲν ἔστω, ὁ μὴ τελευταῖον εἰς αὐτὸν κατάρχεται, καὶ αὐτοῦ κτῆμα γίνεται, "because there is nothing which doth not at last come to it, and become its possession." The same is meant by him when he defines ᾄδης, "the last air that receives souls," not referring to any particular place, but that *state of the dead* which the atheist, Wisd. ii, calls *the vanishing as the soft air.* So Heraclitus, π. ἀπίστ., speaking of the helmet of Hades, which makes men invisible, he saith it is τὸ τέλος, *the end*, or death of every man, εἰς δ' ἀπελθὼν τετελευτηκὼς ἀόρατος γίνεται, "to which he that comes becomes invisible." Thus in those which are called the Sibylline Oracles, (if they were not written by a Christian,) upon occasion of this close, ———— τοὺς δ' αἰὲς ἐπεδέξατο ᾄδης, "hades received them," this account is given of ᾄδης :

Ἄδην δ' αὖτε κάλεσσαν, ἐπεὶ πρῶτος μολεν Ἀδάμ
 Γευσάμενος Θανάτου, γαῖα δέ μιν ἀμφεκάλυψε.
 Τοῦνεκα δὴ πάντες οἱ ἐπιχθόνιοι γεγαῶτες
 Ἀνέρες εἰν αἰῶδα δόμοις ἵνασι καλέονται.

Where it is clear that *hades* is the common state of the dead when their bodies are laid in the grave, the condition not only of the wicked, nor only of the godly, but of the πάντες ἐπιχθόνιοι, all mortal men, who, as there follows, εἰν αἰῶδα μολοῦντες τιμὴν ἔσχηκαν, "when they were come to *hades* were honoured by us." So in Philemon's Iambics,

Καὶ γὰρ καθ' ἄδην δύο τρίβους νομίζομεν,
 Μίαν δικαίων, χᾶτίραν ἀσεβῶν ὁδόν

"There are two paths in *hades*, one of the righteous, the other of the wicked." In the scriptures of the Old Testament the word is used accordingly of Jacob, Gen. xxxvii. 35, καταβήσομαι πρὸς τὸν νιόν μου πενθῶν εἰς ἄδην, *I will go (not to the grave, for he thought his son devoured by wild beasts, but) to hades*, that is, out of this life to *my son mourning*. So Esth. xiii. 7, εἰς τὸν ἄδην κατελθόντων, signifies *to die*; ver. 6, *to be killed*; for that heathen king cannot be thought to dream of hell. So Bar. iii. 19, κατέβησαν εἰς ἄδην is joined with ἠφανίσθησαν, and so signifies *death*, being there set to note the vanishing, transitory estate of men, who die, and are succeeded by others. So 3 Mac. πλησίον ἄδην, μᾶλλον δὲ ἐπ' αὐτῷ βασιλέες, *they that are near hades, or the state of the dead, or rather are come at it.* So when, Acts ii. 27, out of psalm xix. 10, we read of *the soul* in ᾄδης, as *the soul* signifies *the living soul*, so *hades* must be the state of the dead, the state of separation of soul from body. So Apoc. vi. 8, after the mention of *death* is added, and *hades*, that is, con-

tinuance in death, of both which together it is accordingly said, that *they had power to kill with sword, &c.*; and ch. xx. 14, *death and hades are cast into the lake of fire*; and ver. 13, *gave up those that were in it*; which sure cannot be said of hell, from whence there is no release. So Ecclus. xlviii. 5, *he that raiseth the dead from death and hades*, sure raises not out of hell; and so in the Song of the Three Children, God's delivering them from *hades*. And when Eleazar, 2 Mac. vi. 23, desires his friend to *bring him on his way to hades*. So 2 Esdr. iv. 41, *In hades the chambers of souls are like the womb of a woman*, desiring to pour back the souls that are departed from the bodies to their wonted abodes again, as a woman that is come to her time desires to bring forth. Thus every where doth this word signify a *state of death, destruction*, (denotes no place either of souls, heaven or hell, or of bodies, the grave, but,) the *ἀφανισμὸς*, *invisible state*. That the writers of the church had this notion of the phrase in the Creed, may be discerned (among many) by this place in Theophylact in Rom. iv. 25, 'Επεὶ δὲ ἀμαρτίας οὐκ ἔχων ἀπέθανεν, εἰκότως καὶ ἀνέστη· πῶς γὰρ ἐμελλεν ἐνσχεθῆναι τῷ ᾧδῃ ὁ ἀναμάρτητος, "Seeing he died, having no sin, it was reason he should rise again; for how should he that was sinless be detained by hades?" where, being "detained by hades" is by the opposition to "rising again" explained to be no more than continuing in the state of the dead. So the same Theophylact on Ephes. iv. 9. interprets *the lower parts of the earth* to be *hades*; and that in the same notion as when Jacob saith, *You will bring my old age with sorrow, εἰς ᾧδην, to hades* (not to hell certainly); and as it is all one with *εἰς λακκὸν, to the pit*, in David. Thus the Arabians use *Al-Barzakh* for that *space or state* which is betwixt this life and the next, the time of death and the resurrection; and every one that dies is said to go *Al-Barzakh*. And as in other places it is peculiarly the state of *separation of soul and body*, belonging to particular men, so in this place being spoken of a city, it is a state of destruction and desolation, to which that may as properly be said to descend, (being a state of humiliation, or bringing low,) as if it were a place to which a local motion belonged. For so of Jacob it is said, (and in the other premised examples,) *καταβήσομαι εἰς ᾧδον, I shall go down to that state of death*, which therefore probably is the right reading here, (according to the ancient Greek and Latin MS. *καταβήση*, and not *καταβυβασθήση*.) *humbled to this low estate*, as before lifted up to heaven.

27. [*k*] *All things*] The word *πάντα*, *all things*, here, though it may possibly signify either *all power* given to Christ, or *all things* belonging to his office, yet by the context it rather seems to belong to persons than things; for of those he peculiarly speaks under the title of *babes*, ver. 25, those single-hearted, plain persons that believed on him, (for whom he there thanks God, as here he saith they are *given unto him*.) And the neuter gender will be no hinderance to this, being ordinarily used in this manner for persons: see ch. xviii. 11, where *that that is lost* is these *little ones*, ver. 14; and *whatsoever*, ver. 18, is *whomsoever*; and so ch. xvi. 9. So 1 John v. 4. Apoc. xxi. 27. Heb. vii. 7. 19, and ch. xii. 13.

30. [*I*] *easy*] The word *χρηστός* signifies *ἀγαθός*, *good*, and something more, *good in the highest degree*; and is rendered *gracious*, 1 Pet. ii. 3. *Κύριος χρηστός*, *the Lord is gracious*; the Septuagint renders it, psalm xxxiv. 8, *O taste and see, ὅτι χρηστός ὁ Κύριος, that the Lord is gracious*;

and so, τὸ χρηστὸν Θεοῦ, Rom. ii. 4, *the bounty of God*; that which is immediately before, ὁ πλοῦτος χρηστότης, *the riches of his bounty*; and proportionably here Christ's *yoke*, the precepts which he lays on his disciples, (being of all other the very things most agreeable to our human, rational nature, and which by them which did not think men bound to do them have yet been counted most excellent in them that did practise them, and which, if the one custom of sin did not make us incompetent judges of it, would appear to us the fittest for our turns, the most pleasurable, profitable and honourable of all things,) are here said by him to be, not only *a good*, but *a gracious, benign, bounteous yoke*, that any man is the better for taking on him; and if he considered it well, he would put it on of his own accord, prefer it before liberty, or any other service.

CHAP. XII.

8. [a] *Son of man*] That by the phrase *the Son of man* in this place is not meant man in common, (as some very learned men have thought,) but peculiarly *Christ*, is more than probable, not only by these words, *a greater than the temple is here*, (assuming a greater liberty for his disciples from his presence, and the necessity of their service to him, than belonged to other ordinary Jews in all cases, or than the temple could give any servants of the temple,) but also by the use of this phrase of *Son of man* for *Christ* in Daniel, ch. vii. 13, and in every other of the eighty-eight repetitions of it in the New Testament. And although by the words, as they are in St. Mark, ch. ii. 27, the contrary seemeth not improbable, where the ground of Christ's affirming that *the Son of man is Lord of the sabbath*, is because *the sabbath is made for man*, as if *the sabbath's being made for man* did conclude him *lord of it*, and consequently that he was lord for whom it was made, that is, man in common, and not Christ; yet to this the answer is ready, that the case of which Christ there and here speaks, being for the necessary use and good of man, plucking and eating for necessity, and preservation of life, that may be very fitly referred to by Christ, when he saith, *The sabbath is made for man*; so that the phrase *for man* shall signify, *for the good of man*, and import that the sabbath being designed for the good of man, could not reasonably be conceived to oblige him to any thing so contrary to that, as is starving, or debilitating of nature, (so as to render him unable to discharge the duty of the calling.) And from thence that former conclusion of *man's being lord of the sabbath* will not follow, because man is not lord, or free disposer of all those things that are for his good, (for even all the moral precepts of God also are for man's good, and the king is said to be *for thy good*; yet is not he subjected to thee, as to a lord, no more than the moral law can be dispensed with by thee.) The only proper conclusion from this notion of *the sabbath's being made for man* will be this, that he that made *a positive law* did not oblige to the observance of it in such cases which are for the good of man, as works of mercy, (which being part of the moral, eternal law, he prefers before the performance of those positive laws, which respect his own service, ver. 7,) and so that the law of the sabbath at the very making of it was not designed to have force in it to bind men to strict rest in some cases; as those, ver. 5, of the necessary services of the temple, (and what is done here was for the service of

Christ, who *is greater than the temple*.) And so still Christ, that *Son of man*, who comes to do good in the world, is in any reason so Lord of the sabbath, as that he may use it which way he will, for the use and good of man; and thus God did always appoint it to be used so as the rest might be broken when any moral good required it. And so likewise the strict abstaining from eating till the sixth hour, or till their solemn service was performed, which is said to have been observed among the Jews upon their sabbaths, at least their great days; and that custom referred to by St. Peter, Acts ii. 16, when, it being the day of Pentecost, as this also was, (see note [a] Luke vi.) he proves that they were not drunk, as they were accused, because it was yet but the *third* not the *sixth hour of the day*, before which they knew they did not use to eat or drink; and this seems to be the quarrel that the Jews had here to the disciples, that, on the sabbath day, they eat before the time, not that the rest was broken by rubbing the ears of corn. Of this therefore saith Christ, that were it never so much a part of the law, or custom of the sabbath, yet in case of necessity, which implied charity, it was not of force. And thus the Jews, to whom Christ spake, understood his speech, as appears by the question that next follows, ver. 10, whether it were *lawful to heal on the sabbath day*? that is, whether in this case (of curing) God had permitted working, or doing any thing on the sabbath; which Christ answers distinctly, that the life or safety of one sheep, (according to their own doctrines,) much more of a man, is to be preferred before the observation of the sabbath. One other sense is affixed to these words, as if by this phrase of *the Son of man's* being *Lord of the sabbath*, Christ's power of abolishing the sabbath were here asserted by him. But to this I conceive this place doth not belong. For although there is little reason to doubt of Christ's having this power, yet if Christ had spoken upon that head, of his power to abolish the sabbath, then, 1. he would not have defended his action by that which was already (while the law was in force) continually practised among them, *Which of you having* &c.; and, 2. if he had once asserted the abolition of the sabbath, the Pharisees would have needed no other lesser argument, nor consequently have asked that other question to get *matter of accusation* against him, ver. 10. To which again Christ's answer is the same as to the former; for to both his only answer is, that God prefers acts of charity before the outward strictness of sabbatic rest. To that belongs his saying, John v. 17, that his *Father worketh till now, and he worketh*, that is, that God the Father at the creating of the world did not so rest on the seventh or sabbath day, but that he worketh ever since in the acts of conservation and providence, as he did then in creating on the six days; and accordingly in imitation of him, ver. 19, Christ may fitly do the like, do cures, that is, preserve, &c. As for any distinct text in the Gospels for Christ's abrogating the Judaical sabbath, there is no more reason to expect it than the like for sacrifices, or circumcision, or the Judaical priesthood, the substance being come, and the temple and that people destroyed, the ceremonies or shadows, Col. ii. 16, 17, as far as they were such, ceased of their own accord, and no further are they now abrogated, having never been obligatory to any but that people.

18. [b] *chosen*] Ἀπερίτω signifies so to prefer before all others, as to choose, or assume to any office, προσλαμβάνω, or αἰρω πρὸς ἑμαυτὸν, I take

to myself, in Phavorinus; but in Isaiah, whence this verse is cited, it is ἀντιλήψομαι, to sustain, which seems rather to belong to it, that of chosen being after mentioned there, and rendered ἀγαπητός, beloved, here.

18. [c] *judgment*] The word κρίσις in this place seems to signify the whole gospel, *the true religion, the true way of worshipping and obeying God, the whole will of God under the gospel*; and either is to be rendered *truth*, out of the Hebrew עֲשֵׂה אֱמֶת, Isaiah xlii. 1, (whence these verses are taken,) which, Prov. viii. 20, is rendered ἀλήθεια, *truth*, and signifies so, when it is rendered κρίσις, *judgment*, Jer. v. 4. Psalm xxxvii. 6. and Job iii. and κρίμα, Isaiah xxxii. 26,) and oftentimes δικαιοσύνη, *righteousness*, which is all one with ἀλήθεια, *truth*; and so in Hesychius, κρίσις, ἀλήθειαν, (not as it is false printed, ἀκολουθίαν,) *judgment*, signifies *truth*; or else being rendered *judgment*, it is to be taken in the same sense as if it were rendered *truth*, as indeed κρίσις, *judgment*, is the title of the prime Christian virtue, *righteousness*, or equity in *judging*, Matt. xxiii. 23. And either way it here signifies the gospel; and so ver. 20 also.

20. [d] *A bruised reed*] The *reed* is the weak, infirm man; the *bruising* of that *reed*, is his falling into sin; and the *flax* on fire that is *burning* in the *illichnium*, or *lamp*, (see Isaiah xliii. 17. Judges xv. 14, xvi. 9,) is the man again; the *smoking flax*, (ρυφόμενον,) is when the flame is out, or burns darkly for want of oil, and yet there remains some fire in the flax, and that smokes or shines dimly, instead of flaming; and answerable to that is the man, in whom grace is decayed, but yet not desperately or irrecoverably gone out, some sparks of good being still left in him; and this person, in this estate, Christ is so far from destroying or triumphing over, that he doth most tenderly cherish and labour to *restore such an one in the spirit of meekness*, to a firm habit of Christian practice again. This is Christ's practice at his coming into the world, as designing to plant (not the unsinning, legal, perfect, but) the sincere, evangelical righteousness through the world, which is the meaning of the phrase that follows, *until he bring forth* (or, *send forth*) *judgment unto victory*; the Hebrew, Isaiah xlii. 3, is, *he shall bring forth*, and the word *until* is taken out of ver. 4, where the same sense is repeated again, and *judgment* again signifies the gospel, that is, Christian, evangelical righteousness, (see note [c]); and though εἰς νίκης, in the Old Testament, signifies *for ever*, Lam. v. 20. 2 Sam. ii. 26. Job xxxvi. 7. Jer. v. 3. Am. i. 11, yet that is, when it renders לְעֵלָם, which signifies both *to victory* and *to eternity*; but here (seeming to be the epitome or breviate of the following words, ver. 4, *he shall not fail nor be discouraged*,) it most probably signifies *victoriously*, and notes that the gospel shall be set up over the world, that *he shall not fail*, or *be discouraged*, that is, either, 1, the *bruised reed shall not fail*, or *be broken* worse than it is, nor the *flax be discouraged* or *quenched*; or else, 2dly, the *Messias shall not fail*, &c. till he have set *judgment on the earth*, that is, till he have set up the profession of the gospel in the world among the heathen, if the Jews will not receive it. By this rendering of it, it will appear what is the meaning of עֲשֵׂה אֱמֶת in the Hebrew of Isaiah, and εἰς ἀληθῆ (for ἀλήθειαν) in the Septuagint; sure, that κρίσις εἰς ἀλήθειαν, *judgment in truth*, should be set for *true judgment*, and rendered so, *he shall bring forth true judgment*; and so it will remain,

that *εἰς νίκος* shall be the sum of the following words, ver. 4, *he shall not fail nor be discouraged, till he have set judgment on the earth*; and so the consequents both in Isaiah and here will be the same: there, *and the isles shall wait for his law*; here, *and in his name shall the Gentiles trust*.

20. [e] *not break*] It is the custom of all writers, very frequent in the sacred dialect, to use phrases whereby they understand much more than they do express; an example of it we have in this verse out of the prophet, where *Christ's not breaking the bruised reed* signifies his great mercy and kindness in repairing and restoring and curing the bruised weakling; and so his *not quenching the smoking flax* is his enlivening, quickening, inflaming that fire, or spark of grace or goodness, which was almost *quenched*. So *ἄργον ῥῆμα*, *idle word*, ver. 36, is much more than *idle, vain, even blasphemous speeches*. So Eph. v. 11, where the Gentile foul *abominations*, taken up by the Gnostics, are called *ἄκαρπα ἔργα τοῦ σκότους*, *unprofitable works of darkness*; meaning surely, not that they brought in no profit or advantage, but the greatest danger and mischief in the world. So *ἄχρειος δοῦλος* is a *wicked*, and not only an *unprofitable servant*. So in Philoxenus's Glossary, *nequam, ἀχρεῖος, and nequitia, ἀχρεϊότης*; and so in Cyril's Greek Glossary. So in Hesiod, *ἀχρηῖος ἀνὴρ*, an *unprofitable man*, is he that neither understands himself nor heeds others, the most senseless, wretchless person: of the same nature is *illaudatus*, "unpraised," in Latin; of which, see A. Gellius, l. 2. c. 6, where he proves that word to signify, *omnium pessimum ac deterrimum*, "the worst and basest of all." And so, l. 7. c. 11, he makes *ἄσωτον, ἀκόλαστον, ἀχρεῖον, ἀχρηστον, κακότροπον, μιᾶρον, riotous, intemperate, unprofitable, useless, ill-mannered, detestable*, to be all one, the interpretation of the Latin *nequam*, a "wicked" man, but literally "good for nothing." So *ἄνομος*, which properly signifies *without law*; and *ἀνομία*, a *breach*, or *commission, against the law*, is oft set to signify the highest degree of obdurate, profane sinning, 2 Thess. ii. 8, being there spoken of Simon Magus, the most blasphemous apostate. So, though *παρὰβαίνειν* literally signifies *to transgress*, and may belong to the least sin, as being a variation from the strict rule of the law, yet *παρὰβαίνων, he that transgresses*, 2 John 9, and so *παρὰβάτης, transgressor*, (since the solemn title of Julian,) signifies an *apostate*. So 2 Tim. iii. 3, *ἀφιλάγατοι, those which do not love the good*, is set to express the most virulent haters of the orthodox pious Christians. So 1 Cor. xiii. 6, where it is set down as the character of the charitable man, *οὐ χαίρει ἐν τῇ ἀδικίᾳ, he rejoiceth not in iniquity*, the meaning is, he is very much troubled and sorrowful; so ver. 5, *οὐ φουσιεύει, the charitable man is not puffed up*, signifies much more than so, that he is extremely humble. So in the third commandment of the Decalogue, where it is said of the perjured person, *that the Lord will not hold him guiltless*, that sure signifies, that God will look on him and deal with him as a most guilty, punishable person. And so 1 Peter. i. 18, *ματαία ἀναστροφή, vain conversation*, is most vicious and enormously ill; and Rom. i. 16, *οὐκ ἔπαισχύνομαι, I am not ashamed*, is, I rejoice and glory in the *gospel of Christ*. And Rom. viii. 8, *They that are in the flesh* (that is, those that follow their carnal appetites, in despite of the law) *cannot please God*, that is, are very far from pleasing, being in professed enmity to him, ver. 7, must needs be hated and opposed by him; and ver. 12, *We are debtors, not to the flesh, to live after the flesh*; that is, we are far from all obligation to go on any further in

any carnal course, it is more than time to give over that; as 1 Pet. iv. 3, *the time past of our lives may suffice us to have wrought the will of the Gentiles*, that is, it is abundantly sufficient, much more than enough, to have spent so vilely. So Rom. xiii. 10, where it is only said of charity, that *κακὸν οὐ κατεργάζεται*, *it worketh no evil to the neighbour*, the meaning certainly is, that it is so far from doing so, that it worketh all the good it can, or otherwise it would not thence be concluded, that it were *πλήρωσις τοῦ νόμου*, *the filling up and improving of the law*.

24. [f] *Beelzebub* *Beelzebub* in Hebrew, בעל זבוב, is rendered by the Greek of the Old Testament, Βαλ ζυβίας, *the prince of the fly*, or *flies*, *the god of Ekron*, 2 Kings i. 2, and ver. 6; being indeed an idol, that the inhabitants of that city in Palestine worshipped, and conceived to have power over all hurtful *flies*, and to drive them out of their region. That this was the heathen Jupiter is not improbable, the title of *μυίας*, *μυιάδης*, *ἀπομυιος*, *ἀπομυιαῖος*, *μυίαγρος*, and *μυιοθήρας*, being bestowed on him by the heathens, that is, "he that caught," or, "drove away flies." This idol in ^b Pliny is called *Achor Deus*, from *Accaron* or *Ekron*, the name of that city, and, as he saith, the Cyrenæans, when any plague of flies comes on them, sacrifice and pray to him, and on that they die presently. This is here called *prince of devils*, that is, one that hath power over them, (as it was, it seems, believed,) able to throw them out of those that were possessed with them, (whole legions together,) like swarms of flies, which, with their prince or chieftain, fly about in the upper and middle region of the air. This gives the reason of their speech here, why they conceived Christ to cast out devils by *Beelzebub*, because *Beelzebub* they thought to have that power, and therefore to have the name of *ruler*, or *prince of devils*, and Christ visibly casting them out, they thought he operated by this power.

27. [y] *your children* *Your children* here signify either your disciples, that is, spiritual children, or your countrymen, that is, children of your nation naturally, and so he means the Jews, who did pretend at least to exorcise and cast out devils *in the name of the God of Abraham, the God of Isaac, the God of Jacob*, which was their ordinary form of exorcism; and which, it seems, the sons of Scheva were willing to change into the *name of the Lord Jesus*, in imitation of the apostles, Acts xix. 13. So in Justinus against Trypho the Jew: "If," saith he, "you invoke the name of any of your kings, or just men, or prophets, or patriarchs, the devil will not obey you, but if you call upon the God of Abraham, &c., and so exorcise, *ὥς ἰσχυροῦνται*, perhaps he will obey." So saith Irenæus: "By the invoking of the Most High and Almighty, even before the coming of Christ, men were delivered from the wicked spirits, and *dæmoniis universis*, from all kinds of devils." And so Tertull. contra Marcion. expounds this passage in St. Luke, that Christ affirms himself to cast out devils by the same power by which their children did, *in virtute scilicet Creatoris*, "by virtue of the Creator." That there was this custom among the Jews, (and so long continued,) of charming and incantations, may further appear by the latter remainders, (being, as appears by the Christians' renouncing them, abuses of the true,) which we find in the forms of renouncing Judaism, in the Liturgies of the Greek church; where, after the mention of the several

^b Nat. Hist. l. 10. c. 28.

feasts and sabbaths, is added, καὶ ταῖς γοητείαις, καὶ ταῖς ἐπωδαῖς, καὶ τοῖς περιάσμασι, καὶ τοῖς (not as it is read by Goar out of Allatius's manuscript, and that of Cryptoferrara, φυλακαρίοις, by him rendered *observationibus*, but without question) φυλακτηρίοις ἀποτάσσομαι, "I renounce all charms and incantations and defensatives," &c. The phylacteries there renounced being not those (mentioned in this Gospel, ch. xxiii. 5.) worn about them as remembrances of a part of the divine law, but such antidotes as we now speak of, which they carried about them, to defend themselves from witchcraft and fascinations, whether they were some written characters, or the names of God, as *the God of Abraham, the Lord of sabbaoth*, &c. From the Jews the Egyptians borrowed their magical practices, saith Orig., cont. Cels. l. 1, and l. 4, ὃν τοσοῦτον δύναται τὰ ὀνόματα συναπτόμενα τῇ τοῦ Θεοῦ προσηγορίᾳ, ὥς οὐ μόνον τοὺς ἀπὸ τοῦ ἔθνους χρῆσθαι ἐν ταῖς πρὸς Θεὸν εὐχαῖς, καὶ ἐν τῷ κατεπάδειν δαίμονας, τῷ, 'Ὁ Θεὸς Ἀβραάμ, ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ, ἀλλὰ γὰρ σχεδὸν καὶ πάντας τοὺς τὰ τῶν ἐπωδῶν, καὶ μαγειῶν πραγματευομένους· εὐρίσκεται γὰρ ἐν τοῖς μαγικοῖς συγγράμμασιν ἡ τοιαύτη τοῦ Θεοῦ ἐπικλήσις καὶ παράληψις τοῦ Θεοῦ ὀνόματος, &c. "The names of Abraham &c. joined with the name of God, is not only of force in the Jews' prayers and exorcisms, but almost all others that dealt in conjurations use them;" and from thence the ignorant sort came to take Abraham for the name of a God, saith St. Chrysostom, because of the form Θεὸς Ἀβραάμ, by them thus easily mistaken. So in like manner the words *Zebaoth* and *Adonai* were ordinary among them, saith Origen, l. 4; and Iamblichus calls these *Assyria nomina*, that is, *Hebrew names*; as when Themistius saith the saying of "The king's heart is in the hands of God" is taken out of the Assyrian books, he clearly means the Hebrew, the Book of the Proverbs; and the letters now used for Hebrew letters are properly the Assyrian, which in their captivity they compelled them to use instead of their own ancient letters, which only the Samaritan retaineth. The same incantations were by them also used in curing diseases; as I remember, there is a famous one in Trallian for the cure of the gout; and Pausanias, in his description of the rites of the Pyrætheia, (mentioned by Strabo, l. 15,) saith, that in Lydia the magician having laid wood on the altar, first puts a mitre on his head, then ἐπικλήσιν ὄνον δὲ Θεοῦ ἐπάδει βάρβαρα, καὶ οὐδαμῶς συνετὰ τοῖς Ἕλλησιν, "calls upon some kind of god in a barbarous form, not understood by the Grecians," ἐπάδει δὲ ἐπιλεγόμενος ἐκ βιβλίου, "he reads his charm out of a book," (we might render it literally, *out of the Bible*), ἀνευ δὲ πυρὸς ἀνάγκη πᾶσα ἀφθῆναι τὰ ξύλα, (as in the story of Elias,) "and presently the wood is set on fire," Eliac. a. Such forms as these it is not improbable that God was sometimes pleased to prosper, when he was particularly called on as the one true God, as he had revealed himself to his own people, and not as one of the false Gentile gods; and when it was thus, it was sure the power of the true God, and not any virtue in the words, that did it. This Christ uses as an argument *ad homines*, that they who themselves professed to cast out devils by the God of Abraham, had no reason to say, Christ did it by the *prince of devils*.

32. [ἡ] *speaketh a word*] It is ordinary in the Hebrew dialect for *speaking* to signify *doing*, and *word* to signify *thing*; and so here, *to*

blaspheme, or to speak a word against the Son of man, and again, against the Holy Ghost, is to oppose and resist them. Now the phrase *Son of man* here belongs unto Christ, as he appeared in the weakness of human state, the son of Mary, considered without any such light shining in him, to convince all men that he was the Messiah, viz. Christ abstracted from the great power of his doctrine and miracles, which when they did appear, convinced the auditors to an acknowledgment, that *never man spake as he spake*; and the beholders here, ver. 23, and elsewhere, that *sure he was the Messiah*. This power (of his doctrine, and here particularly) of his miracles, is in the parallel place, Luke xi. 20, called the *finger of God*, (which what it signifies is clear by Exod. viii. 19, when that is said to be truly the *finger of God*, that is, a work of God's own power, which the magicians by their sorcery were not able to do;) and here, ver. 28, the *Spirit of God*; which two phrases, *finger of God* and *Spirit of God*, appear, by these two parallel places compared, to be all one; and consequently, to oppose, or to speak against the *Πνεῦμα ἁγίον*, the *holy Spirit*, or the *Πνεῦμα Θεοῦ*, *Spirit of God*, is in this place to oppose the power and convincing light of these miracles of his, which manifested him to act by the power of God, and so were the testimonies of God himself that Christ was, what he affirmed himself to be—the Messiah promised. And that shews the ground of difference betwixt these two sins, *speaking against the Son of man*, and *speaking against the Holy Ghost*; the first, was the not believing him to be the Messiah, when, though he affirmed himself to be so, yet there was not that convincing light and manifestation of his being so; but the second, was resisting this light thus brightly shining in him, acknowledging the miracles which he did, John xi. 48; but rather than they would acknowledge them to be done by God, (because if they did that, they must receive him as the Messiah, which they would not do, because he was not such an one as they had fancied and desired he should be, a temporal deliverer,) affirming them to be done by the devil, ver. 24, which being their only possible evasion, (and that here confuted by Christ by three arguments; the first, ver. 26; the second, vv. 27, 28; and the third, vv. 29 and 30,) he now tells them, that this, if they continue in it, must needs be a wilful blindness, and so not capable of that excuse of ignorance or blind zeal of which the former sin was capable.

32. [i] *it shall be forgiven him*] The difference of these two sins being set down, (note [h]), it follows now, that the former of these was a sin for which under the law of the Jews there was place for sacrifice, and so for forgiveness, (upon a general confession of all unknown sins, and asking pardon for them of God.) It did not incur that sanction of death, or excision from the people; and proportionably (in the Christian anagogy) it was in the number or of the nature of those sins by which the sinner, if before living spiritually, doth not *ipso facto* become spiritually dead, nor incur present obligation to death eternal, but by Christ's sacrifice is preserved from it; and if before he were spiritually dead, yet is not this such as is to him imputed so as to fill up the measure of his iniquities, and bring utter desertion upon him; but (as a sin ἀνορθωσιμότητος ψυχῆς, or *unaffected ignorance*, Num. xv. 28,) is accordingly pardonable by a general repentance: (such was that of Nathanael, John i. 46, *Can any good come out of Nazareth?* which was speaking a word against the Son of man, and yet easily pardonable.)

32. [*k*] *it shall not be forgiven*] As that former kind of sin was capable of mercy, so this second was of a far higher nature, none of those ἀγνοήματα, *ignorances*, for which only sacrifices were appointed under the law, Heb. ix. 7. Num. xv. 18, but parallel to those for which there was no sacrifice accepted, (see Heb. x,) but just vengeance and punishment under the law, to which death without mercy was to be expected on the impenitent opposers, the ἐπεναντίοι and ἀθετήσαντες, *adversaries and despisers*, Heb. x. 27, 28. Those that sin thus are *the soul that doth ought presumptuously, or with a high hand*, Num. xv. 30, (*a hand lifted up*, saith the Hebrew, *a hand against God's finger*, Luke xi. 20, or *against the Holy Spirit* here,) and so that reproaches the Lord there, as the Spirit, Heb. x. 29, (which is just the βλασφημία, or *blaspheming the Spirit* here, and so the Hebrew הָרַג, *reproach*, there is rendered *blasphemy* by the Greek, 2 Kings xix. 22,) and so *must be cut off from the people*. And proportionably now under the gospel, such a sin as this *shall not be forgiven*; the offender thereby, if he were before spiritually living, certainly dies spiritually, and so is cut off from God's true Israel (and by the apostles' and the church's discipline is to be cut off from the congregation by censures); the sacrifice of Christ's death, typified by the legal sacrifices, doth not obtain that such sinners should not fall into present spiritual death and present obligation to eternal death, nor doth the *spirit of meekness* but the *rod* of excommunication belong to such. Or if the offender were not before spiritually living, this adds unto his dead works, and so brings on him a new obligation to eternal death; though the sacrifice of Christ's death, if they repent of such sin particularly and actually, (God giving them space of life to do so,) may and certainly doth raise them up from this spiritual death, and obligation to eternal, by justification. But without such particular special repentance from their sin particularly retracted, they shall continue in death spiritual here, till they fall into eternal hereafter, which is now by Christ most clearly revealed against all wilful sin continued in impenitently, though it were not before so clearly revealed under the law. The issue of this whole matter, as far as concerned the Pharisees there, was this, that unless their sin were particularly retracted by repentance, and Christ received and acknowledged upon these miracles of his, or afterwards by the conviction which the Holy Ghost should work upon the crucifiers, they can never have pardon or remission, not that they that were here guilty should never after repent, or upon repentance be accepted. This is not said here or in any other place, but rather the contrary is every where affirmed in the scripture, which offereth repentance to all, (and that so really, that by the grace of Christ, and the Holy Ghost assisting his word, they may receive it,) and promiseth pardon to all, be they never so great sinners, so they do amend their lives sincerely, and lay hold on God's mercy in Christ: and this is particularly applied to those Pharisees by force of Christ's prayer for his crucifiers, (which was certainly heard,) *Father, forgive them*; that is, deny them not the means of forgiveness, (the power of repenting,) and forgiveness if they shall repent. And accordingly the apostles after teach that God had *exalted Christ to his right hand to give repentance unto Israel*, Acts v. 31, that is, to all Israel, Acts ii. 36 and 38, and particularly those crucifying rulers, Acts iii. 17, whose ignorance is there, as on the cross by Christ, urged to make their case the more

hopeful, not that it was not notoriously vincible and criminous, but that they had not yet received all those means and methods of the Holy Ghost for their conversion, the greatest of all being yet behind, the *raising up Christ from the dead*, to be such a sign to move them as Jonas was; whereupon, ver. 38, &c. he tells them, that that only sign more they should have, (though they were a malicious and *adulterous generation*;) and when that was witnessed by the descent of the Holy Ghost upon the apostles, and the preaching and miracles wrought by that descent, then they that come not in to Christ *shall never be forgiven*, nor be capable of any further means of working repentance in them, this being indeed the last that should ever be allowed them.

32. [*I*] *in this world*, &c.] This phrase seems to refer to a persuasion of the Jews that some sins which could not be forgiven upon their sacrifices, (whether their daily sacrifices or that on the great day of expiation,) and so are irremissible, *ἐν τούτῳ τῷ αἰῶνι*, *in this age*, might yet be remitted and pardoned, *ἐν τῷ μέλλοντι*, *in that to come*, which sometimes signifies among them the age of the Messias, sometimes the state after death, (see note [*o*] Luke i.) But of this sin unrepented of, saith Christ, there is no place for any such hope: that opinion of yours, that every Jew hath his part in the age to come, as that notes the age of the Messias, (there being now no further Messias to be looked for by you,) shall stand you in no stead, if you stand out impenitently against all this light and manifestation of divine power, now evidently testifying that I am the Messias. And for the state after death, when that comes and your sentence is once past, there will be small hope of relief or release for you.

36. [*m*] *idle word*] The word ἀργὸν may bear proportion in sense to the Hebrew מַשָּׁו, which signifies *vain* indeed, but frequently *false*, because that which is false wants the solidity and substance of truth. So μάταιον λόγον καὶ ψευδῆ, *vanity and lies*, Prov. xxx. 8; or as the Greek ἀργός is derived, *quasi*, ἀεργός, when the words are *without deeds* agreeing to them. Thus κενὸς λόγος, *vain speech*, Ephes. v. 6, is not *unprofitable*, but *false speaking*, such as with which they are advised that they be not deceived. But it is further observable from the scripture style, mentioned note [*e*], (which uses to signify more than the words literally import,) that the word ἀκαρπός, *unfruitful*, Ephes. v. 11, and μάταιος, *vain*, do signify, not only the negation of, but contrariety to all profit, that is, the greatest wickedness; and so may ἀργός here. The advice of Pythagoras, Ἀπειρώτερόν σοι ἔστω λίθον εἰκὴ βάλλειν ἢ λόγον ἀργόν: "Let it be more desirable to thee, or choose rather to cast a stone at an adventure, than an idle speech," where it is evident that λόγος ἀργός is at least *a rash speech*, and such as from which a man himself or others may as probably receive some considerable hurt, as from a stone rashly cast we have reason to expect. And accordingly in this place R. Stevens mentions another reading, *πονηρὸν* instead of ἀργόν, *every wicked word*. Thus will the ἀργὸν ῥῆμα be the same with *πονηρὰ*, *evil things*, ver. 35; and thus it may refer to the notion of *πονηρὸν ῥῆμα*, used for *reproach* and *contumely*, ch. v. 11; for such was that against Christ, ver. 24, that great contumely and *falsity* of his *casting out devils by the prince of devils*. That it is some grand crime, not every word which tends not to some special end of Christian edification, appears by the next verse, where they are affirmed to be such as for which

under Christ men are sure to be condemned, and not by evil works or actions only.

40. [n] *three days*, &c.] That Christ was not in the earth *three nights* it is clear; and therefore the way of interpreting this place must be taken from a figure which expresses one whole thing by two parts of it. Thus *the heaven* and *the earth* in St. Peter, 2 Peter iii. 7, (see note [e],) signify the world; and the natural day, consisting of night and day, and beginning among the Hebrews at evening, is here meant by this phrase, *night and day*; and so Christ is said to be *three days and three nights in the earth*, though the first natural day he was not in the grave any part of the night, but the latter part of the Friday, all Saturday, and so much of Sunday as until the sun approached their horizon. The reckoning of days by the Jews was by the *νυχθήμερον*, *evening and morning*, which made up the natural day; so among the Athenians also: see A. Gellius, l. 3. c. 2. And as it is practised in the business of circumcision, which was precisely observed the eighth day, if the child were born in one day, though but half an hour before the end of it, that is, before the beginning or evening of the next, that half hour was counted for one of the eight days, (because, say they, legal days are not accounted from time to time, or from hour to hour,) so is it here, that part of Friday wherein he was buried was the first day of this number. Thus when, Luke ix. 28, it is said, *about eight days after*; Matt. xvii. 1, and Mark ix. 2, it is *after six days*, that is, after six days complete, the first and the last being not complete, and so though numbered by one, yet omitted by two evangelists; and accordingly the space of these very *three days* of Christ's lying in the grave until his resurrection, are, when it is prophetically mentioned by Hosea, ch. vi. 2, said to be *after two days*. So a *lustrum* and an *olympiad*, though they contain but four complete years, are yet said to be five years, after the manner of our accounting a *tertian* and a *quartan auge*. See Nebrissensis quinquag. c. 25, and Is. Casaubon against Baron. p. 16.

CHAP. XIII.

8. [a] *hundredfold*] That great proportion of an *hundredfold* in the harvest is no such prodigious increase as men imagine. For though it were strange that to the number of the bushels of seed there should be an hundred times so many brought home by way of increase, because a great deal of the corn that is sowed miscarries and comes to nothing; yet it is easy to observe, that from one single corn (which is here referred to by the *ὁ μὲν ἕκαστον*, &c. and *εἰς* in Mark, that is, *one*, an *hundred*) there oft comes so many branches and stalks, and grains in all those stalks, as may easily and ordinarily make up the number sometimes of thirty, sometimes of sixty, nay, sometimes of an *hundredfold*; though the truth is, *the hundredfold* is the liberallest proportion, and so is set down as the highest degree of fruitfulness in the good ground. See ch. xix. 29.

12. [b] *hath*] The word *ἔχειν* signifies here, (as it is plain by the parable,) *to use, to occupy, to traffick* with grace, to take that care of it which belongs to so great a treasure; so saith Phavorinus in the word *ἐννοῦχος*, *ἔχειν τὸ ἐπιμελεῖσθαι φασὶ καὶ φυλάσσειν*, *to have* is used for *to take care of, to keep*; thus perhaps may *χάριν ἔχειν* signify, Heb. xii. 28, though it be capable of another rendering, as there we shall see.

19. [c] *understandeth*] *Συνήμι* signifies ordinarily *laying to heart, thinking on, considering*, *ξυνήμιε, συνέλαβε*, saith Didymus; and so *συνβάλλω*, Luke ii. 19, seems all one with it; and so Suidas, *συνήμι ἐστὶ τὸ νοῶ, to consider or think on*; and *σκόπει, βλέπει, συνίει*; and Hesychius, *συνιάσιν, νοοῦσιν*. So *Ὀδύσ. δ. 390. Σιγῇ νῦν ξυνίει καὶ τέρπειο*, "Consider and please thyself in private." And so Prov. xxi. 12, the Septuagint renders *Maschil* by *συνίει*; and so psalm cvi. 7; and so here, ver. 15, *consider and turn*; answerable to Ezek. xviii. 28, *because he considereth and turneth away from his sins*.

19. [d] *This is he*] That the *οὗτός ἐστι σπαρὰς* signifies literally, *not him that receives the seed, but that which is sown*, either *ὁ σπόρος, the seed*, in St. Luke, or *ὁ λόγος, the word*, or the like, appears both by the parable, in which, answerable to it is the *ἂ μὲν ἔπεισε, &c. some fell*, that is, in sowing fell; and also more particularly by the parallel place, Luke viii. 11, where it is said, that *ὁ σπόρος ἐστὶ λόγος, the seed is the word*; and ver. 14, instead of the *σπαρὰς, sown*, is the *τὸ πεσόν, that which falls*, which must needs be the corn, and not the ground; and in St. Mark, ch. iv. 19, it is clearly *the corn* (and not the man or the ground) that *becometh unfruitful*; and therefore it is clear that as *οὗτος, he*, refers to the whole precedent oration, *when any one hears, &c.*; so the *σπαρὰς, sown*, is the whole of that part of the parable, the seed, and the ground, and the sowing, and the fowls picking it up, all together; and then *ἐστὶ* signifies, *is denoted by*. Only, it is true, that in the following expression, *οὗτός ἐστιν ἀκούων, this is he that heareth, &c.*, the word *is* is taken a little otherwise, and the phrase signifies, *this is it* (that is, the seed sown in that ground, or *in complexo*, the seed with its ground is it) *which denoteth, or by which is denoted he that heareth, &c.* By both which it is observable, that in the scripture dialect, the word *ἐστὶ, is*, or *οὗτός ἐστι, this is*, doth either, as St. Augustine saith, signify, *significat*, "signifies," or *significatur*, "is signified," that is, denotes one thing which is answerable to another, whether it be the sign or the thing signified; sometimes the sign, as ver. 19, the *οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρὰς, this is it that is signified by the seed sown by the path side*; and sometimes the thing signified, as ver. 20, *οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, this is it which signifieth him which heareth the word, &c.*; and so vv. 22 and 23.

28. [e] *enemy*] The phrase *ἐχθρὸς ἄνθρωπος*, literally *enemy-man*, is here an Hebraism, the like as we shall find Esth. vii. 6, *The man-adversary, or adversary-man, is this wicked Haman*. And so it restrains not the word here to a man, but leaves it in the latitude that *ἐχθρὸς* alone would be a man or devil.

35. [f] *utter*] The word *ἐρεύξομαι*, must be rendered, *I will pour out*; for, saith Hesychius, *ἐρεύξεται, βρύσεται*, it signifies *to send forth*, so as a fountain doth water, or as a tree its juice or moisture. Thus *עבר*, (which psalm xix. 3, and so psalm cxix. 171, and psalm cxlv. 7, is rendered *ἐρεύγομαι*,) signifies *scaturire, or exundare, to pour forth water from within it*; as here the *κεκρυμμένα, what was before kept close within*.

52. [g] *scribe*] The *γραμματεὺς, scribe*, here set opposite to *μαθητὴς, disciple*, signifies him that is skilful in the Mosaic law, (as the disciple is he that hath thereto superadded the knowledge of the gospel,) or any man considered as furnished with sacred instructions, and ob-

servations out of the law and the prophets, and their *δευτερώσεις*, any skill in the mysteries of the Old Testament or Jewish religion; who, when he becomes a disciple, or turns Christian, he becomes furnished with the mysteries of the New Testament. By this means he is here said to be like the housekeeper, who, for the maintaining of his family all the year long, is supposed to have a repository for provisions, (which is here called his *θησαυρὸς* or *storehouse*), and there to have laid in provisions of both sorts, new and old, the new of daily purveyance, and the old which we call *the store*. And being thus furnished, when any entertainment is to be made, he brings forth and useth what is necessary of both. So for the furnishing a table he brings forth his hot and cold meat, that which is new dressed, and that which remains of former meals. And so in all other parts of economy, new and old garments in the wardrobe. Thus doth this knowing Jew, being now further instructed by Christ, lie under an obligation of performing, as occasion requires, all actions both of moral and Christian virtues, but first and especially of Christian, which are the new, here first named, though the *μαθητευόμενος* was last, by way of *ἐπάνοδος*, in other places frequently observable. See note [b] ch. vii.

CHAP. XIV.

8. [a] *instructed*] The word *προβιβάζω*, saith Budæus, hath a peculiar notion for a client *instructing* an advocate in his cause, telling him the heads of his defence; and so it may properly signify here; and, so the Vulgar reads *præmonita*, that Herodias instructed her daughter, admonished her beforehand, what she should propose to the king by way of request. So in Xenophon, *Ἀπομνημ.* a. the masters having shewed their scholars how to do their business, *καὶ τῷ λόγῳ προβιβάζουσι*, "do also by words premonish them." But besides this, Hesychius renders *προβιβασθεὶς, προαχθεὶς*; and in the Old Glossary, *προβιβάζω, promoveo, proveho*; and Suidas, *προβιβάζεις, πείθεις, παραιεῖς*; in all of these *to stir up, persuade, instigate*. The interpreters of the Old Testament use it for *γῆν, to sharpen*, Deut. vi. 7, and that belongs to the same sense.

9. [b] *was sorry*] Of Herod's *sorrow* many motives and reasons might be collected; one less observable might be, because this was his birthday feast. On such days they were wont to make merry and entertain the people, and make it holyday from all secular employments; and they took special care to avoid all ill omens, to have no quarrels nor contentions, no pleadings *in foro*, (*Natalem colimus, tacete lites*, Mart. l. 10. 87,) but especially no shedding of blood, no executions, counting it unfit to deprive any of life that day, wherein they received theirs, (*Ἔθος ἦν μηδένα κολάζειν τῶν κατακρίτων ἄχρις ἂν ἐπιφανέις, γενέθλιοι, καὶ πανηγύρεις, &c. διεξέλθωσι*, saith Philo against Flaccus; and if any hanged on the gallows or cross before, they were then to be taken down. This was done by the pagans, lest they should offend, or sadden or displease their genius; and Herod, being more than half a pagan, might well have this cause of grief, and so be troubled to do this on John Baptist this day. But beyond this, two other reasons of Herod's sorrow are set down by the evangelists, on Mark vi. 20, where it is said, *Herod feared John*, and looked upon him as a *just and holy man*; and thereupon reformed many things upon his instance, and *took*

pleasure in hearing him ; and that is mentioned as the obstruction of Herodias's design of killing him, ver. 19. A second reason is here mentioned, ver. 5, *he feared the multitude, because they counted John as a prophet*, he was afraid to meddle with him because of his popularity, (as the Pharisees were, ch. xxi. 26.) Both these had an influence on Herod, and caused this reluctance to his execution.

19. [c] *blessed*] That εὐλογεῖν, *to bless*, signifies *to give thanks*, is sufficiently known ; and the same is otherwise expressed by *praising, glorifying, singing, confessing, calves of lips*, but especially *giving thanks* ; and two of them together, ἐν χάριτι ἔδοντες, Col. iii. 16, *with thanksgiving, singing, or praising*. The only difficulty here is, whether the verb εὐλόγησε, *he blessed*, be to be rendered so as to join with the *bread and fishes*, or with the word *God* understood, that is, whether it be, *he gave thanks to God*, or *he blessed the bread, &c.*, praying for God's blessing upon them. The sense in either notion will be much the same ; for if he *blessed*, or *gave thanks to God*, he is to be supposed also to have prayed for his blessing upon them ; and so if he *gave thanks*, or prayed for *blessing* on them, it must be to God that this was performed. But the use of the phrase in the New Testament inclines it (both here and Mark vi. 41. and viii. 7.) to the latter notion, that of *blessing the bread, giving thanks* for it ; for so 1 Cor. x. 16, where it hath an accusative case joined with it, it is ποτήριον, *the cup*, or *pot, the cup of blessing*, δ εὐλογοῦμεν, *which we bless*, which makes it necessary to render the word in that place, not to *give thanks* simply, but to *bless*, that is, by giving of thanks to separate or consecrate it to a holy use ; as when, Gen. ii. 3, it is said of God, that he *hallowed the seventh day, and blessed it*. Thus 1 Sam. ix. 13, we read εὐλογεῖν τὴν θυσίαν, *to bless the sacrifice*, that is, by giving thanks to God to consecrate it. And so Luke ix. 16, it is clearly (without the notion of any extraordinary consecration) of the loaves and fishes, εὐλόγησεν αὐτοὺς, *he blessed them*, and *brake*, &c. And this is ἀγιάζειν, *to sanctify with prayer*, &c., 1 Tim. iv. 5, which belongs to the use of every creature, and not only of those which are consecrated to a peculiar use in the service of God.

23. [d] *evening*] The different signification of ὀφίας γενομένης, *the evening being come*, in this verse, from the same phrase, ver. 15, may be observed ; for betwixt that and this, the people were set to supper, and risen again, the disciples sent to take boat, and the multitudes dismissed by Christ ; and all that being done, Jesus goes by himself to the mount to pray ; and then after that it follows, ὀφίας δὲ γενομένης, *the evening being come*. The sure way of understanding this must be by comparing these passages with the relations of the other evangelists. St. John assigns not any part of the day to the former part of the action, but to the latter he doth, John vi. 16, ὡς δὲ ὀφία ἐγένετο, *when the evening was come*. St. Mark in the first place hath a different phrase, ἥδη ὥρα πολλῆς γενομένης, *much time being now spent*, ch. vi. 35 ; and St. Luke another, ἡ δὲ ἡμέρα ἤρξατο κλίνειν, ch. ix. 12, *now the day began to wane*. In the latter place, St. Mark reads with St. Matthew, ὀφίας γενομένης, *evening being come* ; and St. Luke proceeds not to that part of the story. By this it is clear, that the latitude of the word ὀφία, which we render *evening*, is it which must reconcile the seeming difference. *The evening and the morning were the first day*, saith Moses, and so it is clear that the ὀφία signifies all from the beginning of the evening til'

the next morning, the space of the sun's being set, as the morning is of the sun's being up. So Matt. xxviii. 1, ὅψε σαββάτων, the *evening of the sabbath* is immediately attended with τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, the *light of the morning of the first day of the week*; and here the first thing, after this last, ὀφίας γενομένης, is the *fourth watch in the night*, that is, toward morning. According to this latitude, the declination of the day, the *sunsetting* in St. Luke, and the *much time being spent* in St. Mark, is by St. Matthew called ὀφία, ver. 15; and the *night time* (for so it was when they were a rowing in the river, and he at his prayers in the mount) is by all the three evangelists, that mention it, called ὀφία too. See note [c] Mark xiv.

34. [e] *Gennesaret*] The place called כנרת in Joshua (and used by the Jerusalem Targum, Num. xxxiv. 15.) was after commonly called *Genesar*, saith Josephus, from the Chaldee גניסר, which was the rendering of that Hebrew; from both which put together, ariseth the word here, *Gennesaret*, that is, the *valley of branches*; and this as the title of the whole province, which contained in it the lake so called, and the city in the tribe of Nephthali, which Herod adorned with magnificent buildings, and called it *Tiberias*, in honour of Tiberius Cæsar; and accordingly the lake of Gennesaret is sometimes called the *sea of Tiberias*.

CHAP. XV.

1. [a] *wash not their hands*] A custom this was taken up among the Jews, and so strictly commanded one another, that he that should not observe it was thought guilty of an heavy crime and a capital. So saith rabbi Aquiba, "He that takes meat with unwashed hands is worthy of death;" and therefore having, in prison, water given him for his use, to wash and to drink, having by accident spilt one half of it, he washed his hands in the remainder, thinking it more necessary to do so than to drink, and to die than to violate the traditions of his ancestors. Hence is that of another Jew, rabbi Jose, that "to eat with unwashed hands is all one as to lie with a whore."

4. [b] *curseth &c.*] The words of this second text being by our Saviour taken out of Exod. xxi. 17, and set down punctually out of the Septuagint, κακολογέω, according to the scope of Christ, must have the extent of the signification of the Hebrew *radix* קלל; and therefore it signifies, 1. positively, *doing*, or *speaking injuriously* to any; and 2dly, privately, *lightly regarding*, in *words* or *deeds*, and so not maintaining them in their need. For as this is the thing to which Christ's scope directs the signification of it here, so קלל, the word used in all the texts, to which this refers, Exod. xxi. 17. Levit. xx. 9. Prov. xx. 20, signifies, *vilependere, contemnere, parvi facere*, "to slight, and contemn, and set at nought," (as in Pihel most usually *maledicere*). So Ezek. xxii. 7, πατέρα καὶ μητέρα ἱκακολόγουν, say the Septuagint, where we rightly render it, *set light by father and mother*; and although every part of this was not so far meant, Exod. xxi. 17, as to bring temporal death on all that did thus neglect their parents; yet it is thus fitly extended by Christ in the following words, as bringing danger of eternal death on those who, though they did not in plain words *curse their parents*, (which the Pharisees told them was all that was meant by that text,) would not yet *do ought* for them; and so in St. Paul's judgment, 1 Tim. v. 8, were *worse than infidels*. It is here further observable, that ὁ κακολογῶν sig-

nifies here indefinitely, every man, whosoever he be, not excepting any, under what vow soever; for so it is in Lev. xx. 9, *שׁוֹמֵר שְׁוָעוֹ, אִם אֲדָמוֹס אֲדָמוֹס*, say the Septuagint, *every man*, or *what man soever*.

5. [c] *a gift*] A solemn form of devoting there was among the Jews, called *εὐχὴ ὠφελείας*, and though very contrary to charity, yet frequent among them, "to bind a man's self by vow, or execration, that he will in nothing be beneficial to his neighbour, his parent, &c.;" *ὁρκὸν τὴν ἀγριότητα πιστούμενος τῶν ἡθῶν*, saith Philo, "he confirms by oath the barbarousness and ferity of his disposition." And this was called by them *corban*, and is often in this sense to be met with in the Misnaic, and in Maimonides; and is the word used in Mark vii. 11; and is all one with *δῶρον*, *a gift*, here. And what hath thus passed under their vow is, say they, *חֲסוּר*, that is, "utterly forbidden or unlawful;" or *חֲסוּר כְּקֶרֶבֶן*, "unlawful as corban," which being consecrated, must not be touched or employed to any other uses; which therefore in all probability is the word omitted in the ellipsis, which others supply by *ἀνάτιος ἔσται*, *he shall be free*, but should rather be, *he is obliged, may not give his father*. So that the plain meaning of the place is: A father being in want requires relief of his son; the son answers, that he hath vowed he will not, and so that to him it remains not lawful to relieve him. And the Pharisees approve of this practice, that he may thus evacuate his duty to his parent; and, though quite contrary to the precept of honouring and relieving them, yet it was by them thought obligatory to the frustrating of that commandment, and many cases are set down wherein it doth so, in Maimonides and the rabbins: see Mr. Pocock Not. Miscell. p. 414; and so this, without question, is it which is here charged on the Pharisees by Christ; but that which is more ordinarily received by the ancients, and which Origen had from an Hebrew, is, that *corban* and *δῶρον* are (in the sense of it, Levit. i. 2. and vii. 14, &c.) *a gift consecrated to God*; and so saith Theophylact, "The Pharisees" (covetous, greedy persons) "persuading children to give nothing to their parents, but to consecrate all to the treasury of the temple, taught them to say, O father, that which thou desirest to be profited by me" (that is, 'relieved') "is a gift," that is, "consecrated to the temple;" and so they "divided with the children all that they had," *καὶ οἱ γονεῖς κατέλιμπάνοντο ἀνηροκόμοι*, the poor old "parents were left without any relief" in their old age. This interpretation is probable also, yet appears not to be agreeable to the Jewish practice, for among them are no footsteps of any cleaving to God, or consecrating, in this matter, as the testimonies produced by Mr. Pocock do evidence. However it be, the words in Greek have an ellipsis, most fitly to be supplied, as was said, by *חֲסוּר*, an *interdict*, or *it is unlawful* to break my vow, and not as others supply it by adding, *shall be guiltless*, or *shall be free*, that is, from the obligation or punishment attending that prohibition, or, *there is no more required*, or, *this is enough*, or the like.

13. [d] *plant*] The word *φυτεία*, *plantation*, here signifies not one *single plant*, but a *garden*, or *nursery of plants*; and so fitly belongs to a multitude of men, a sect, or sort; as here of the Pharisees, ver. 12, which followed Christ and heard his *doctrine*. The only difficulty is, what is meant by such a *plantation* being *planted*, or *not planted by God*; and that will be best conjectured from the context. At one saying of Christ,

the Pharisees were scandalized, galled, and discouraged from following him, or entertaining his *doctrine*, ver. 12. And when Christ is told of this, his only answer is, *Every plantation which is not planted by God, shall be rooted out*; where, as their being *scandalized* or discouraged from following him is the rooting out of his plantation; so their manner of following, believing, entertaining of his doctrine, is expressed by *God's having not planted that plantation*. The bottom of it is, That faith, which comes from God, as founded on his testimony, and terminated in his doctrine, will extend itself infinitely to all that shall come so testified; and so to the whole doctrine of Christ, as well as to any part of it, it being certain that God cannot lie, or bear testimony to any that shall say any thing false; and as certain that all Christ's doctrine, particularly this, ver. 11, hath a tincture of divinity upon it. And therefore they that profess to hearken to Christ, and to receive his doctrine in some things, but not in all, to follow him a while, and then to quarrel with his doctrine, when it agrees not with their humour, it is hereby evident, that the faith which is in them is not founded on God's teaching or testifying, (see ch. xvi. 17.) is not his seed received into a humble, obedient, honest heart, (which is a mould that receives all that comes from God, and brings forth fruit abundantly, ch. xiii. 23,) but is founded on some other principle, the gratifying their humours, or interest, &c., and accordingly as the *seed that fell on stony ground*, soon *withered away*, (that kind of believer, when *tribulation* came, was *scandalized*, fell off and forsook Christianity); so this kind of partial, hypocritical faith, of them that believe Christ's doctrine no further than they like it, is sure not long to last, whensoever a cross doctrine comes, as here they are *scandalized* and fall off from Christ, the plantation, being none of God's, is rooted out. By this will be discerned what is meant by *θεοδιδάκτοι, being taught of God*, by *having any thing revealed from God*, ch. xvi. 17, that is, when as God by his testimony of Christ, or the Holy Ghost's descent on the apostles, testifies the truth of any doctrine, so the humble, obedient believer receives it as God's, and without consideration of any human or carnal motives, embraces it, whatever it is, how strange or ungrateful soever.

19. [*e*] *evil thoughts*] *Διαλογισμοί* cannot well in this place signify *reasonings, bare thoughts*, without subsequent actions, because they are here said to *come out of the heart*, and to *come out of the man*, Mark vii. 20; it may therefore possibly be *wicked talking*, from *λόγος, speech*, and not *λόγος, reason*; according to which it is that Hesychius renders it *ἀδόλεσχία, loquacity, garrulity*; and so it would accord with the mention of the *mouth*, vv. 11. 18, 19. But it may well be that the *mouth* there may be used by a synecdoche for the outward man, as in Mark it is set, *out of the man*; and then other circumstances there are of the context, which will, I conceive, suggest another signification of the word, which may be most agreeable to them. Our Saviour here mentions several sins against the second table, against the seventh commandment, adulteries and fornications together; and by setting fornications after adulteries, I suppose he means a fouler sort of that sin, unnatural uncleanness, such as is meant by *πορνεία* in many other places. Then against the eighth, *thefts* of all sorts; the word *λσπὰς* will belong to greater and lesser kinds of that sin, and so no other word is added to it. Then against the ninth, *false witness*, and *βλασφημίαι*, that is,

defamations and railings, (as that word being annexed to *ψευδομαρτυρίας* certainly signifies here ; and so in Cyril's Lexicon, *βλάσφημος*, *maledicus*, *βλασφημία*, *infamia*, and *βλασφημῶ*, *jurgo*, *maledico*) ; by which it is plain, that he mentions the sins against the several commandments in the order wherein the commandments are set ; and in two of them he sets down two several words to comprehend all the sins against those commandments ; and the latter of the two an higher sin than the former. This makes it very probable, that as *φόνοι*, *murders*, the breach of the sixth commandment, is set immediately before *adulteries*, the breach of the seventh, and the word *murders* signifying the higher part of that sin, actual bloodiness or killing ; so the *πονηροὶ διαλογισμοὶ* should be set to signify that which is the degree next to actual murder, and so note wicked machinations, or conspiracies against the life of any man ; and that not only from the force of the word *πονηροὶ*, *wicked*, but of *διαλογισμοὶ* too, by which *מוֹמָה*, (*vafries*, *machinatio*, *stratagema*,) is rendered, psalm cxxxix, which is in other places rendered *ἐγχείρημα*, *conatus*, *machinatio*, Jer. xxiii. 20, and xxx. 20 ; and so the ordinary Hebrew word *זָשָׁה*, for *διαλογίζομαι*, is *ἀρχιτεκτονέω*, Exod. xxxi. 4 ; *μηχανεύομαι*, 2 Chron. xxvi. 15 ; *μησικακίω*, Zech. vii. 10. Thus Gen. vi. 5, with the *wickedness of man which was great on the earth*, and for which the flood came, (by which is to be understood that violence mentioned vv. 11. and 13, and that blood-guiltiness which is particularly forbidden the sons of Noah after the flood, Gen. ix. 6, and hedged in with a ceremonial ordinance, ver. 4,) is joined *the imagination of the thoughts of his heart, which was only evil continually*, no doubt meaning these wicked, bloody machinations ; and so 1 Mac. ii. 63, *διαλογισμὸς αὐτοῦ* is the heathen tyrant's *bloody machination* against God's people. Thus Luke vi. 8, Christ knowing their *διαλογισμὸς*, (where that it signifies not their *secret reasonings of thoughts*, appears by the parallel in Matt. x. 12, where they openly ask him the question, *Is it lawful*, &c.) it must therefore note their *treacherous designs* against him, to which this question was subservient, that *they might accuse him*. And Luke ii. 3, *ἐκ πολλῶν καρδιῶν διαλογισμοὶ*, are the *several designs and machinations* of men, which lying hid in their hearts, are by the means there mentioned, the coming of Christ, brought forth, *ἐκ τῶν καρδιῶν*, *out of their hearts*, and so revealed. And thus Phil. ii. 14, *διαλογισμοὶ* are added to *γογγυσμοὶ*, *murmurings*, and both of them together looked on as sins that would much blemish the Christian profession among the enemies thereof ; but above all, the use of the word in this sense is most commodiously applicable to 1 Tim. ii. 8, where he commands all that *pray in every place*, to do it *lifting up pure hands, without wrath and διαλογισμοὶ* ; where sure, as *wrath* signifies *bloodymindedness, malice*, &c., so *διαλογισμοὶ* is the contriving of that, the desire of which was contained in the former word, according to that of Isaiah i, where *the hands being full of blood*, that is, their bloody *ἐγχειρήματα*, (as they are all one with *διαλογισμοὶ*,) are the things that so blemish their prayers, and make them odious in God's sight. It is indeed in St. Mark, ch. vii. 21, only *κακοὶ διαλογισμοὶ* ; and there the order of the sins according to the Decalogue is not observed, and many more are named than here ; but because in this place the order is more exact in all the other, it must be so in all probability in this also ; and if the notion of *διαλογισμοὶ* be rightly observed in the other places, especially in that to Timothy, then

pure κακοί, being joined to διαλογισμοί, will signify such *wicked* or *evil machinations*, and not ordinary *evil thoughts*. Thus doth the word seem to be used in the Epistle of Clemens Romanus to the Corinthians, p. 30, οὐδὲν λήθην αὐτὸν τῶν ἐννοιῶν ἡμῶν, οὐδὲ τῶν διαλογισμῶν ὧν ποιούμεθα, *the machinations* (meaning thereby seditions and factions) which they were *guilty* of, or which they are said to have *committed* or *acted*, which concludes the word to signify somewhat beyond thought. Of this word see more, note [a] Rom. xiv.

22. [f] *woman of Canaan*] This *woman of Canaan* is, Mark vii. 26, called a *Syrophœnician*, that is, as the context here shews, a Phœnician of Tyre or Sidon, for in those maritime coasts Christ now was, ver. 20. This borders upon Syria, as we see in Pliny, Nat. Hist. l. 5. c. 12, *Qui subtilius dividunt, circum fundi Syria Phœnicen volunt, esse enim primum oram maritimam Syriæ ab Arabia,—deinde Phœnicen*, (as ^a Budæus out of an ancient copy hath restored that place,) “They that divide more subtly affirm Phœnice to be bounded by Syria, for that there is first the seacoast of Syria toward Arabia, then Phœnice,” &c. And so ^b Dionysius having resolved of Syria, ὑπεὶρ ἀλὸς ἔγγυθεν ἔρπει, “that it creeps close upon the sea,” adds, that all the “inhabitants are not of one name,” but severally called :

Οἱ μὲν ἐπ’ ἡπείρῃ, τοίπερ Σύριοι καλέονται,

Οἱ δ’ ἀλὸς ἔγγυς ἐόντες, ἐπωνυμίην Φοίνικες :

“Those that are on the continent are called *Syrians*, but those which are near the sea have the surname of *Phœnicians*,” that is, are called *Syrophœnicians*, not after the account, wherein the Lybophœnicians are in ^c Livy, *mistum Afris Punicum genus*, “a sort of Phœnicians mingled with the Africans,” but only as bordering upon Syria, or in ^d some accounts part of it; for so they that divide Syria into five parts name τὴν παραλίαν Φοινίκην, “Phœnice by the seashore” for one; and ^e Eustathius, speaking of that Syria, which is περὶ στρεπτικὴν θίνα τοῦ Ἰσσοῦ κόλπου, adds, τοῦτέστιν ἡ Φοινίκη, “this is Phœnice,” &c. Now Phœnice and Canaan are the same region, (and the learned ^f Bochart’s conjecture is very ingenious, that the Greek word φοίνιξ is lightly changed from פִּנְי, “the sons of Anak,” which we know were in Canaan, Numb. xiii. 33,) and to the land of Canaan, פִּנְי יִזְרְעֵל, Exod. xvi. 35, is by the LXXII rendered Φοινίκη, *Phœnice*; and so *Shaul*, Exod. iv. 15, is by them called, Σαούλ ἐκ τῆς Φοινίσσης, *Shaul of the Phœnician*; but Gen. xlv. 10, υἱὸς Κανανίτιδος, *the son of a Canaanitish woman*. So when their situation is set down, Num. xiii. 29, it is said expressly, *the Canaanites dwell by the sea*, and that assures us of their inhabiting Phœnice. And therefore as the Phœnicians were famous for merchandise, and cunning and subtilty therein,

(^g Ἐνθάδε Φοίνικες ναυσίκλυτοι ἦλυσαν ἄνδρες,

Τρώεσται, μυρί’ ἄγοντες ἀθύρματα νηϊ μελαινῇ,

“the Phœnicians are famous merchants,” &c. and

Δὴ τότε Φοίνιξ ἦλθεν ἀνὴρ, ἀπατήλια εἰδώς,

Τρώεκτης, ὃς δὴ πολλὰ κάκ’ ἀνθρώποισιν ἐώργει,

“a cunning Phœnician merchant;” and

^h Οἱ πρῶτοι νῆσσω ἐπειρήσαντο θαλάσσης

Πρῶτοι δ’ ἐμπορίας ἀλιδινέος ἐμήσαντο,

^a De Ass. l. 4.

^b Περιηγ. p. 117.

^c Dec. 111. l. 1.

^d See Eustathius

on Dionysius, p. 116. 2.

^e Ibid.

^f De Colon. Phœn. l. 1. c. 1.

^g Hom.

Odyss. l. 15.

^h Dionys. περιηγ. p. 117.

"they were the first that adventured on navigation, and the first that invented merchandise by sea;" and from them ⁱEustathius, Ἐμπορικοὶ οἱ Φοίνικες καὶ πρακτῆρες, καὶ τρώκται, καὶ πανταχοῦ πλωζόμενοι, "The Phœnicians were merchandisers, traffickers, and great navigators,") so we have it observed of Canaan in the scripture. Thus Hosea xii. 8, it is said of Ephraim, כנען, *He is Canaan*, (we from the Chaldee render it, *a merchant*,) *the balances of deceit are in his hand*, &c.; such it seems the Canaanites were to a proverb. And so of Tyre, Isaiah xxiii. 8, *whose merchants are princes, whose traffickers are the honourable of the earth*. And that which is said by the heathens of the original of letters and literature, confirmeth the same. It was brought, say they, by Cadmus from the Phœnicians, these Phœnicians of Tyre, (as ^kEustathius saith of Hercules, ὁ Φοίνιξ ἦτορ ὁ Τύριος, "the Phœnician," that is, "the Tyrian,") for Cadmus was a Tyrian; and therefore as by ^lLucian he is called Συροφοίνιξ ἔμπορος, *a Syrophœnician merchant*, so elsewhere he is Κάδμος ὁ νησιώτης, *Cadmus the Islander*, as being of this island Tyre. From this Tyrian or Phœnician, say they, was learning brought to the Greeks, that is, from the Hebrews, the inhabitants of Canaan; according to that of ^mLaertius, that philosophy was said to have had its beginning from barbarians; and of Clemens and the fathers, that the Greeks "stole all they had from the Jews. This same woman is by St. Mark called Ἑλληνίς, *a Grecian*, either in respect of her religion, that she was not of the Jewish profession, or else as all that were not Hebrews were called Greeks; and as the Greeks call all other nations barbarians; and as the Turks call several nations Franks.

23. [g] *Send her away*] The disciples speaking to Christ to dismiss her, seemeth not here to mean that he should send her away without doing what she desired, send her away empty, but that he should satisfy her request, and so dispatch or dismiss her, (as when a master bids the servant dismiss the poor body, his meaning is, that he should give him his dole): this sense accords with Christ's answer; which is, that he is *not sent save to the house of Israel*, ver. 24, in opposition to this Canaanitish woman, which was not such; and ver. 26, *it is not good to take the children's bread and cast it to dogs*; which objection of Christ's is a reason why he should not presently cure the *woman's child*, not why he should cure it; and so argues the sense of the disciples (who sure desire him to do that which he did not seem to intend to do) to be, that he should grant, not that he should deny her.

27. [h] *Truth*] The Greek *vaì* is here a sign of *beseeking*, not only of *assenting*; as Phil. v. 20, *vaì ἀδελφε, I beseech thee, brother, let me*, &c.; Rev. xxii. 20, *Naì ἔρχου Κύριε, Come, Lord, I pray thee*. This use of the word *vaì* seems to be taken from the Hebrew *נא*, which is a form of exhorting or praying, Numb. xii. 13, *Heal her now, O Lord, נא, I beseech thee*. So Gen. xix. 7, 8, and xviii. 30. 32; and so in the word *Hosanna*. So in Euripides, *vaì πρὸς σέ τῆσδε δεξιᾶς εὐωλένου*; and in Aristophanes, *vaì vaì καταδύσθηνι πατρίων Δία*.

39. [i] *Magdala*] What the Greek here reads *Magdala*, the Syriac reads *Magedu*; the vulgar Latin, *Magedan*; and the ancient Greek and Latin MS. *της Μαγδαλ, Magadan*; which makes it probable, that this *coast of Magdala* is all one with the *valley of Mageddon*, or *Megiddo*,

ⁱ In Dionys. p. 65.

^k Ibid.

^l In Concil. Deor.

^m In Proem.

ⁿ Ἑλληνες αὖτε κλεπταί, Clem. Alex.

which belongs to the *tribe of Manasses*, Joshua xvii. 11, Judges i. 27, where Josias was slain, 2 Kings xxiii. 29, by Pharaoh-nechoh. For to this belongs the narration of that story in Herodotus, l. 2, Σύροισι περὶ ὁ Νεκὸς συμβαλὼν ἐν Μαγδόλῳ ἐνίκησε, "Neco fought on foot with the Syrians" (that is, the Hebrews) "in Magdol, and had the victory;" and, as it follows, μετὰ τὴν μάχην Καδύτιν πόλιν τῆς Συρίας εὐσεύσαν μεγάλην εἶλε, "after the fight took Cadytis," (that is, saith Jos. Scaliger, Cadish,) "which was a great city of Syria."

CHAP. XVI.

6. [a] *leaven of the Pharisees*] That which is here *the leaven of the Pharisees and Sadducees*, the infusions of these upon all their followers, is, Mark viii. 15, *the leaven of the Pharisees and of Herod*. And the reason may be, either because some of the Sadducees were also Herodians, adhered to Herod's party, that is, to the Roman government, (see note [b] ch. xxii.) whereas, generally, the Pharisees were on the other side, took Cæsar for an usurper; or else because Christ mentioned all three, the *leaven of the Pharisees* and of the *Sadducees*, and of *Herod* also, each of them designing ill against Christ and his apostles.

10. [b] *baskets*] That which is here rendered *baskets* is not κοφίνους, (the word used before, ver. 9, and in the relation of the story, to which that refers, Matt. xiv. 20. Mark vi. 43. John vi. 13, constantly retained in all the three evangelists,) but σπιρίδας, which is retained also in the other story, (to which this passage refers,) Matt. xv. 37, and Mark viii. 8, from whence it is probable that these two, κόφινοι and σπιρίδες, were vessels of several quantities, and σπιρίδες much the bigger: so large that Saul was let down in one, Acts ix. 25; but what the bigness was, or how they differed, will not perhaps be worth the pains of inquiry; and however the word *basket* (being not a note of a limited measure or quantity, but only of the kind of the vessel) may well enough be retained in both places.

13. [c] *Cæsarea Philippi*] Καισάρεια Φιλίππου is not here set to signify that city where Philip the evangelist dwelt, Acts xxi. 8, the style is of another origination; for Euseb. Chron. l. 1. p. 43. saith, that Philip the tetrarch, Herod's brother, built many houses in the city Paneas, and having so enlarged it, gave it a new name, *Cæsarea Philippi*, the first part in honour of the emperor, the second of himself. And to the same purpose Josephus also. Whereas that other Cæsarea, simply so called, without any addition, in the Acts, was built by Herod, and was in Syria, formerly called *Stratonis turris*: of that see Ærodius Pandect. rer. Jud. l. 5. tit. 21. c. 7, where he relates the contention between the Jews and the Syrians, before Nero, for this city: the Jews said it was a city of Judæa, because built by Herod, and by him Jews planted there; the Syrians, that it was in Syria, and that Herod did not found but only enlarge it, and gave it a new name, and that he built it not for the Jews, because he set up images in the temple, which are not allowed by the Jews. Whereupon the emperor adjudged it to the Syrians.

13. [d] *Son of man*] That *the Son of man* is a title of Christ peculiarly (though the most humble title, and of least eminence, belonging to his state of exinanition) hath been before said, note [a] ch. xii. And so here it is set to signify Christ in that humble guise, as a man, or

according to his humanity. Where the setting of the words in Greek, *τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου*; doth somewhat incline to read them separately, not *μὲ τὸν υἱὸν*, *that I the Son of man*, but *μὲ εἶναι*, *that I am*? (and then, in a new interrogation, or as the top of the former,) *τὸν υἱὸν τοῦ ἀνθρώπου*; *the Son of man*? thus, *Whom do they say that I am? do they say that I am the Son of man?* But the ordinary reading agrees better with the context or question following, where, if Christ had first mentioned that phrase as the title of the *Messias*, and thereby so much as by intimation called himself *the Messias*, he could not probably have asked them, ver. 15, *Whom say ye that I am?* The meaning then of the whole is this, *I that have done such miracles on one side*, and so am *the Son of man* by way of eminence, somewhat above other men, and yet live in so mean a human condition on the other side, and have called myself by no other name among you, pretended to no other title but that of the *Son of man*, *Who am I taken to be?* In the other Gospels of Mark viii. 27, and Luke ix. 18, it is only thus, *Whom do men say*, or, *Whom say the people that I am?*

17. [e] *flesh and blood*] The phrase *σὰρξ καὶ αἷμα*, *flesh and blood*, is an Hebrew phrase, *בשר ודם*, signifying no more than a mere man here upon the earth, one that hath ascended no higher than the common state of men. Thus it is ordinary in the Jewish writers; take one example for all, in Gemara Babyl. ad Cod. Berachoth, where a parable of a rich man (the first draught, as it were, and monogram of that which is enlarged and filled up with lively colours by our Saviour, Luke xvi. 19,) is called *משל למלך בשר ודם*, *a parable of a king of flesh and blood*, that is, of a human, mortal king here on earth. Thus 1 Cor. xv. 50, *σὰρξ καὶ αἷμα*, *flesh and blood cannot inherit the kingdom of God*, that is, these corruptible, gross, earthy bodies of ours, till they be refined. So Ephes. vi. 12, *our wrestling is not against flesh and blood*, that is, against ordinary human enemies, but, as it follows, against the most powerful enemies, &c.; and so here, when Christ tells Peter that that confession of his, *That Christ is the Son of God*, was not founded on any human testimony, nor on the votes and wishes of men, which were not much likely to be gratified by this doctrine, but on that stronger of God himself. And so when St. Paul mentions his call to apostleship immediately from heaven, Acts xiii. 2, he adds, Gal. i. 16, that he applied not himself to *flesh and blood*, that is, to any men, to receive mission or commission of apostleship from them.

18. [f] *rock*] The name of *Πέτρος* signifying *a stone* here, such an one as for the firmness and validity is fit to bear the greater stress and weight in the building, is applicable to the person of St. Peter in respect of the church. He was the apostle of the circumcision, as Christ himself was. He was already a very considerable disciple, joined ordinarily with James and John in the participation of some favours, which others enjoyed not, (though in Christ's favour John enjoyed the first place, John xiii. 25); he twice made confession, with greatest boldness, of Christ's being the *Messias*, and *Son of God*, John vi. 19, and here. And after the resurrection of Christ, he had among the twelve the honour of his *first appearing*, 1 Cor. xv. 5; and proportionably was first of all to preach and make known to the Jews (but so as not to exclude the heathens) the truth of that which he here professed, viz. that

Jesus is the Christ. In this respect it is here told him that he should be a *stone*, by way of excellence, (for amongst the Hebrews all the Levites were in a common notion of this phrase called *stones of the temple*,) such as (next the corner-stone) may also be called the first stone in building the church of Christ, (which when it was once built, should never be destroyed again,) and that he should have a power of governing, signified by the *keys*, ver. 19, yet so as that other disciples are to be looked on as *foundation-stones* also, Ephes. ii. 20. Rev. xxi. 14, (see note [b] ch. x,) as they are called, after the erecting of it, *columns* and *pillars*, Gal. ii. 9, that is, principal supporters of the church built, and principal ingredients in the building, and so also endowed with the power of governing, of *binding and loosing*, ch. xviii. 18, *remitting and retaining*, John xx. 23, all one directly with that which is here bestowed on him. So that the application of this whole speech to St. Peter's person doth not either immediately import, or by necessary or probable consequence infer any oecumenical, pastoral power in him (much less in any other person, by claim of succession from him) over other apostles and their plantations, that is, the universal church of Christ, but only a reverence due to him, who was so excellent and principal an instrument in the first erecting of the church, and, in proportion also, to his successors in each church by him planted, as far as they should walk in his steps. And for any other privileges of particular see or bishop, upon claim of succession from him, they cannot appear to belong to any one or more, above all others, by the force of this text.

18. [g] *hell* *Hades* here (according to the notion of *ᾗδης* for the state of *ἀφάνισμός* before mentioned, note [i] ch. xi,) signifies *death*, or *grave*, or *destruction*, and by consequence *Satan* also, who hath the power of these. Then for *gates*, they may signify, first, *power*, *force*, *strength*, which consists in arms or weapons, which were usually kept over the gates of the cities. Secondly, *counsel*, *contrivance*, *stratagems*, *policy*, because they were wont to sit in counsel in the gates. Thirdly, *worldly authority*, borrowed by Satan from his instruments, the heathen powers of the world, because judgment was wont to be exercised in the gates: and so these three (τὰ τρίθυνα διαβόλου, in Macarius's style) being put together, will conclude, that it is not all the power and strength, wisdom and policy, authority and empire in the world, no, not death or grave, (which are proverbially irresistible, Cant. viii. 6,) nor Satan himself, that shall be able to destroy this fabric now to be erected by Christ and his apostles in the hearts of men, though that glorious temple of Jerusalem erected by God's own appointment shall be destroyed. Now that all this shall not prevail against the church, may be understood, either as the church signifies particular persons, (believers, true faithful Christians,) of which the church consists, or as it signifies the whole congregation and society of men: as the church signifies the persons, so the phrase imports, that though Christians shall die, yet death shall have no dominion over them, Christ shall break open those bars, and rescue them by his resurrection from the power of the grave. As it refers to the church *in complexo*, that is, to the whole congregation of Christian professors, so it signifies a promise of Christ, that it shall never be destroyed so as to perish totally, irrecoverably, but whatsoever change it undergoes in the world, it shall again lift up the head, and have as it were its resurrection;

which promise is performed, if, as it decays or perishes in one branch or part, it revive and flourish in another.

19. [*h*] *keys of the kingdom*] What is here meant by *the keys* is best discernible by Isaiah xxii, where God foretells *Eliakim*, ver. 20, *the son of Hilkiah*, that he will call him, and clothe him with the robe of *Shebna*, (which was over the household, ver. 15,) and strengthen him with his girdle, and commit his government into his hand, and lay the key of the house of David upon his shoulder; and he shall open, and none shall shut; and shut, and none shall open. By which is noted the bestowing on him the power of administering, and ruling the whole family or house of the king, so as to entertain and admit into it, and in like manner to exclude out of it whom he would. And accordingly this being by Christ accommodated to the church, notes the power of governing in it. This primarily and independently belongs to Christ, *the holy and true, which hath the key of David*, Apoc. iii. 7, where a difference must be observed betwixt *the key of David* and *the keys of the house of David*. Keys are an ensign of power; but that power is not all of one kind; it is greater or less, principal and independent, or inferior and derivative; and the several keys are emblems of these severals. David we know was a king, and independent from any on earth; and consequently *the key of David* notes an independent, supreme power, and that, applied to the church, belongs only to Christ, in that prophetic expression, Apoc. iii. 7. But *the keys of the house of David* notes an inferior power, that of a steward in David's family, which being perfectly subordinate to him, hath yet the διοίκησις, the administration of the affairs of his family intrusted to him. Now Christ is the original and prime fountain of all power over the whole church, that spiritual kingdom of David, as to whom was given by the Father *all power in heaven and earth*, particularly that of *loosing or remitting sin on earth*, Matt. ix. 6. And this is by Christ here communicated to his apostles, and their successors, the bishops in the church, as so many several stewards. Hence is that of St. Chrysostom, *περὶ ἱερωσ.* l. 3, "That the bishops are those faithful servants in the parable whom the Lord sets over his household," that is, literally, *stewards*. And so this agrees perfectly with the promise of Christ, ch. xix, of the *apostles sitting on twelve thrones*, where the power of judging and governing in the church, set answerable to that of the *phylarchæ*, or *chief of the tribes*, which was, among the Jews, next unto the regal, is directly that of the *æconomus*, or *ruler of the king's household*, which is here, as in Isaiah, noted by *the keys*. And this power being here promised by Christ to be conferred on Peter, a single person, so that whatever he *bound or loosed* was *bound and loosed* by Christ's affirmation, is by force of the words, ch. xviii. 18, (before the keys were given,) *Whatsoever ye shall bind and ye shall loose*, and by the form of conferring it actually, John xx. 23, *He breathed on them, and saith unto them, Receive the Holy Ghost: whosoever sins ye remit, they are remitted, &c.*, actually and equally instated on every of the apostles; and accordingly the fiery tongues *descended, and sat upon every one of them*. And so when Cephas, in respect of this authority, is styled Πέτρος, a stone, on which, as on a foundation-stone, built on Christ, *the head of the corner, this holy city, that comes down from heaven, the new Jerusalem*, the church of Christ, is built; it is also apparent that all and every the apostles have the same title bestowed upon them,

Rev. xxi. 14, where *the wall of the city hath twelve foundations, and upon them twelve names of the twelve apostles*, of which every one in respect of this power and dignity in the church is particularly compared to a *precious stone*, ver. 18. And when the *wall* of that *city*, the church, exactly meted, is found to be one hundred and forty-four *cubits*, that is, twelve times twelve, it is clear that an equal portion or province is assigned to each of them. To which purpose is that of Theophylact, *Εἰ γὰρ καὶ πρὸς Πέτρον μόνον εἶρηται τὸ, δώσω σοι, ἀλλὰ καὶ πᾶσι τοῖς ἀποστόλοις δέδοται*: "Though it were said to Peter alone, *I will give unto thee the keys*, yet they were given to all the apostles." And Cyprian, Ep. 27, *Dominus noster episcopi honorem et ecclesiæ suæ rationem disponens in evangelio loquitur et dicit Petro, Ego tibi dico, quia tu es Petrus, et tibi dabo claves, et quæ ligaveris, &c. Inde per temporum, et successionum vices episcoporum ordinatio et ecclesiæ ratio decurrit, ut ecclesia super episcopos constitutur, et omnis actus ecclesiæ per eosdem gubernetur*: "Our Lord Christ providing for the honour of the bishop, and the disposition of his church, speaks in the gospel, and saith to Peter, *I say unto thee, that thou art Peter, and I will give thee the keys, and what thou shalt bind &c.* From thence by vicissitudes of times and successions the ordination of bishops, and the disposition of the church doth flow, so that the church is built on bishops, and every act of the church is governed by them." And before him Irenæus, l. 5. c. 20, "the apostles delivered the churches to the bishops." And many the like testimonies. So Tertullian, de Præscr. c. 32, *Sicut Smyrnæorum ecclesia Polycarpum a Johanne collocatum refert, utique et cæteræ exhibent, quos ab apostolis in episcopatum constitutos apostolici seminis traduces habent*: "As the church of Smyrna had Polycarp placed bishop there by John, so the other churches are able to shew those whom they have constituted bishops by the apostles, the children," as it were, "of the apostles," who are "propagated by them." So St. Athanasius of the office of bishop, that it is one of the things, *ἃ ὁ Κύριος διὰ τῶν ἀποστόλων τετύπωσε*, "which Christ hath formed by the apostles," in his Ep. to Dracontius. And St. Basil the Great, *Ἐπισκοπὴ προεδρία ἀποστολική*, "Episcopacy is the apostolical precedence" or authority over others. And St. Ambrose, *Claves regni cælorum in beato Petro cuncti suscepimus sacerdotes*: "All bishops" (that is the notation of *sacerdotes* there, such as he then was) "received in St. Peter the keys of the kingdom of heaven." De Dign. Sacerd. c. 6. And Theophylact, *Ἐχουσιν ἐξουσίαν ἀφίεναι καὶ δεσμεῖν οἱ κατὰ Πέτρον ἐπισκοπικῆς ἀξιώθεις χάριτος*: "They that according, or answerably to Peter, are vouchsafed the honour or grace of episcopacy, have power to bind and loose." And generally all the ancient writers to this purpose, even St. Jerome himself in psalm xlv, *Quia apostoli a mundo recesserunt, habes pro illis episcopos filios*: "Because the apostles have departed from the world, ye have their sons the bishops instead of them."

22. [i] *Be it far*] This form of speech, *ἵνα σοι*, is borrowed from the Hebrews, who use it to express the Latin *absit*, that is, *amoliri malum aliquod*, to signify our desire that such a thing may not come to pass. So in the Jerusalem Targum on Gen. xlix. 22, *Parce tibi Joseph, ut ne conjicias oculos*, that is, "God forbid thou shouldst cast thine eyes;" and on Num. xxxi. 50, *Parce nobis Moses doctor noster, ne unus*

aspetit, "God forbid that any of us should have looked." See Buxtorf. Chald. Dict. rad. סִיח.

23. [*k*] *Satan*] The title of *Satan* here signifies according to the use of the Hebrew phrase, 2 Sam. xix. 22, where David, rejecting the counsel of Abishai, saith, *Why art thou to me this day*, שָׂטָן, in *Satanam*, *for an adversary*? that is, Why dost thou give me this evil, pernicious counsel, and so suppliest the true enemy's, or even the devil's place to me?

24. [*l*] *deny himself*] *Denying himself* is renouncing all interest, relations, engagements of his own, when they come in balance or competition with Christ. Thus saith Porphyry of the gymnosophists among the Indians, that there were two sorts of them, the θεόσοφοι, *divines*, by families, and the *samanai*, which were chosen; and of these, whensoever any had once taken the stole upon him, οὔτε πρὸς γυναῖκα οὔτε πρὸς τέκνα (εἰ τύχοι κεκτημένος) ἐπιστροφὴν, ἢ πρὸς αὐτὸν ὁλως νομίζων, περὶ ἀποχ. l. 4. pp. 58, 59, "he never thought of any return to wife, to children, or at all to himself again."

26. [*m*] *lose*] Ζημιωθῆναι, *to have a mulct inflicted on one*, is not thought very fitly to be joined with ψυχὴν, *the soul*, as the accusative case governed by it, but rather to stand as a passive, and τὴν δὲ ψυχὴν to be instead of κατὰ δὲ τὴν ψυχὴν, and so not only to belong to the final fatal loss, or damnation of the soul, but also to any loss or damage that belongs to it here: as deprivation of grace; nay, guilt of sin, &c. So Munster's Hebrew reads it, קָבַץ נֶשֶׁם, *receive damage in his soul*. Yet may it be read with an accusative case following the verb, as in that place of Agathias in the speech of Phartazes to the Colchians^a, Τί δὲ κερδανούμεν ἅπασαν τὴν Περσίδα, θώμεν γὰρ οὐτά, προσλαμβάνοντες, τὰς δὲ ψυχὰς ἐξημωμένοι; "What if we gain all Persia, and lose our lives, or our souls?" a place almost parallel to this.

27. [*n*] *glory*] The Hebrew שְׁכִינָה, *the appearance of God*, or *special presence*, which is called his δόξα, *glory*, consists generally in the appearance of his guard, the angels that wait on him; as, when Jacob sees the vision of angels, he concludes, *Surely the Lord is in this place*. And accordingly here, Christ coming ἐν δόξῃ Πατρὸς, *in the glory of his Father*, is expressed by μετὰ τοῦ ἀγγέλων αὐτοῦ, *with his angels*. See note [*k*] ch. iii.

28. [*o*] *coming in his kingdom*] The nearness of this to the story of Christ's transfiguration makes it probable to many that this *coming of Christ* is that transfiguration of his; but that cannot be, because the 27th ver. of the *Son of man's coming in his glory with his angels to reward*, &c. (to which this verse clearly connects) cannot be applied to that. And there is another place, John xxi. 23, (which may help to the understanding of this,) which speaks of a real coming, and one principal person (agreeable to what is here said of *some standing here*) that should *tarry*, or *not die*, till that *coming* of his. And that surely was fulfilled in John's seeing the πανολοθρία, or *famous destruction* of the Jews, which was to fall in that generation, (Matt. xxiv.); that is, in the lifetime of some there present, and is called the *kingdom of God*, and the *coming of Christ*; and by consequence here, most probably, the *Son of man's coming in his kingdom*, (see note [*c*], Matt. iii. 2,

^a Lib. 3. p. 82.

and note [b] ch. xxiv. 3 ; that is, his coming in the exercise of his kingly office to work vengeance on his enemies, and discriminate the faithful believers from them. And because the way for God to be present in one place more than another (as to the presence of a glorious appearance or vision) is by the presence or *satellitium* of angels, and because the appearing of them is called *schechina* or δόξα, *glory*; and again, because these angels are his officers, and employed in his service to punish, (as when the angel smites with pestilence, or discomfits the enemies' armies, destroys the murmurers, and the firstborn of Egypt, and is accordingly called ἀλοθρευτής, 1 Cor. x. 10, and ὁ ἀλοθρεύων, *the destroyer*, Heb. xi. 28, and the like,) therefore this *coming* of his is said to be *in the glory of his Father, with his holy angels*, v. 27; as Jude 14, *The Lord cometh with his holy myriads*, that is, with his hosts of angels, *to execute*, &c.; which it seems was an ancient form of speech there cited from the book of Enoch, by *God's coming with his angels*, to signify his taking vengeance on sinners.

CHAP. XVII.

10. [a] *Elias must first come*] By this question of the three apostles, made unto Christ at his coming down from the mount, may be collected what was the prime matter of the discourse betwixt him and Moses and Elias, ver. 3 ; (for that their question should refer to Christ's *resurrection from the dead*, incidentally mentioned, (ver. 9,) is not possible, because the scribes did not believe that the Messiah should die, or rise, nor consequently that Elias should come before that.) Of this discourse, what was the subject-matter of it, there is nothing said, either in this Gospel or in that of St. Mark, but only this, that the *disciples asked him, saying, Why then say the scribes that Elias must first come?* By the *scribes* are here meant their doctors of the law, those that were skilful, not only in the law, but in the doctrine of the whole Old Testament, and so of the prophets; among whom, Mal. iv. 5, they found that Elias was to come before a set time or period, that is, *before the great and dreadful day of the Lord*. This, therefore, being it that was asserted by the scribes, *the great and dreadful day of the Lord*, the thing before which, said they, *Elias must first come*; and the disciples' question, *Why then do they say that Elias must first come?* being an objection against what they had heard discoursed of in the mount; it necessarily follows, that that which was discoursed of in the mount was the approaching of that *great and dreadful day of the Lord*. Now what is meant by this *great and dreadful day of the Lord* appears by the first, second, and third verses of that chapter: *Behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as stubble; and the day that cometh shall burn them up, that it shall leave them neither root nor branch. But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and grow as calves of the stall. And ye shall tread down the wicked; for they shall be as ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.* What was the ultimate completion of this prophecy (and of the like, Joel ii. 11, 22, 23, 33, though Elias be not mentioned there) is clear enough—the eradication of the wicked, obstinate Jews, ver. 1, and the delivery and preservation of all the humble, faithful penitents out of that destruction, ver. 2 ;

together with the advantages that should come to the faithful by that means, as from a victory over enemies and persecutors, ver. 3. So in Joel, *the fire devoureth before, and the flame consumeth behind; the land from a garden of Eden becomes a desolate wilderness, yea and nothing shall escape them*, ver. 3, and much more to the same purpose, noting the utter destruction of the Jews; and then, *Fear not, O land; be glad and rejoice: for the Lord will do great things*, ver. 21. *Be not afraid*, ver. 22: *Be glad, ye children of Zion*, ver. 23: *And ye shall eat in plenty, and be satisfied, and praise the name of the Lord, that hath dealt wondrously with you: and my people shall never be ashamed*, ver. 26. *And it shall come to pass, that whosoever calls upon the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call*. These two then being the parts of *that great and dreadful day*, the destruction of the unbelieving Jews that stood out and persecuted and crucified Christ and Christians, and the rescue of a remnant, the persevering believers, and John Baptist being the prophet sent into the wilderness, like Elias, to foretell this destruction, and to preach repentance for the averting of it, there is little reason of doubting but that that prophecy of Malachi was exactly thus fulfilled; and that consequently this was the matter of the discourse of Elias and Moses with Christ, though as in a vision somewhat obscurely and darkly delivered; upon which the disciples, discerning this to be the day spoken of by Malachi, but not discerning that Elias was yet come, (and so that that precedaneous part was yet fulfilled,) ask Christ this question, why then it is resolved on by all that *Elias must first come? first*, that is, *before*, this *great and terrible day of the Lord*, which they now heard was approaching, and had nothing to say against it, but the known scripture prediction that *Elias was first to come*. That which hath been thus explained from this advantage of the disciples' question is indeed the very same with what St. Luke (the only one of the four evangelists that mentions any thing of this discourse of Elias and Moses with Christ) relates of it, ch. ix. 31: *ἔλεγον τῶν ἐξοδὸν αὐτοῦ*; *they related his exodus, or going out, which he should accomplish at Jerusalem*; which, that it agrees perfectly with what hath here been said, see note [c] Luke ix. and note [e] 2 Pet. i. And for this discourse Elias indeed and Moses were fit persons to be brought in in a vision to deliver it; because Elias was he that *called fire from heaven* upon the enemies of God, and so might fitly represent the destruction of enemies; and Moses, beside the destructions wrought on the Egyptians and Pharaoh, delivered the Israelites out of that thralldom and persecution endured there, and so was fitly chosen to represent the deliverance and rescue of true, patient, persevering believers.

11. [b] *restore* Ἀποκαταστήσαι, the word here used, is rendered by Hesychius and Phavorinus, *to finish, or perfect*. It is true, indeed, the ordinary books read ἀποκατεπίσαι, τελειῶσαι; but that is a false reading, as it is evident by that which it immediately follows, ἀποκατάστασις, τελείωσις, the substantive signifies *perfection, completion*. According to this notation of the word, this would be the importance of the place: he shall *finish or perform, establish, settle all things*, both perform all that was prophesied of Elias at his coming, and close and shut up the first state of the world, that of the Mosaical economy; making en-

trance, as an harbinger, on the second, that of the Messias. In this sense it is that it is said *that the law and the prophets were until John*, noting him to be the conclusion and shutting up, finishing and closing that state; and that was to be the office of Elias, under whose name John was prefigured. And thus the word ἀποκατάστασις clearly signifies, Acts iii. 21, the *establishing, settling, completing, or fulfilling of all things which God hath spoken by the mouth of all his prophets, &c.*; and so saith Œcumenius, ἀποκαταστήναι, εἰς πέρας ἐλθεῖν ἅπαντα, “for all things to come to an end.” But it is also certain that this word hath another signification belonging to it, *to restore or reduce*. So, Acts i. 7, when the disciples demand of Christ, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθίστανεις τὴν βασιλείαν τῷ Ἰσραὴλ; *Dost thou at this time restore, or reduce the kingdom to Israel?* (that kingdom which was prophesied of, that in the Messias’s time the *saints of the Most High should take the kingdom and possess the kingdom for ever, even for ever and ever*, Dan. vii. 18.) Christ’s answer is, that they were not to *know the times and seasons*, but be fitted for the ministry by descent of the Holy Ghost, and *preach the gospel over all Judæa and Samaria, &c.*; and by that time Christ had said, Matt. x. 23, that *the Son of man should come*, that is, should really perform that which was meant by those prophecies, which they conceived to signify his illustrious *delivering and redeeming of Israel*, Luke xxiv. 21, and, in that of Acts i. 7, of his *restoring the kingdom to Israel*. And so for this place in St. Matthew, it must be observed that, Mal. iv. 6, where Elias’s *coming* is foretold, it is there added in the Septuagint, instead of לִבְהִיבָם, *he shall turn the hearts of the fathers* (not *to*, but) *with the children*, ἀποκαταστήσει καρδίαν, (the word here used,) *he shall reduce or restore the heart, &c.* And it is evident that this place refers to that, though it repeat not the remainder of that verse, but only πάντα instead of it; and, doing so, it must then signify John Baptist’s preaching of repentance, (which is the signification of הִשְׁוּבוּ, and the importance of that verse in Malachi,) and by that means converting them to the faith of Christ; that is, by his preaching, endeavouring, though not very successfully, to do so. This then being the meaning of that prophecy in Malachi of a spiritual restoring, bringing them to repentance, or preaching the doctrine of repentance to the Jews, they understood it in a more carnal sense, of restoring them to their splendid state again which they enjoyed before their captivities and late conquest of the Romans over them. Thus is the word used by Origen against Celsus of the Jews, θαρροῦντες ἐροῦμεν ὅτι οὐδὲ ἀποκαταστήσονται, “We affirm confidently that they shall not be restored;” and Christ acknowledging the prophecy gives it the right interpretation, and shews how it was fulfilled in John Baptist.

15. [c] *lunatic*] The word σεληνιάζεται, here coming from σελήνη, the moon, is directly parallel to the English *lunatic*, from luna the moon also. Yet some mistake hath arisen from thus rendering of it; for the English word *lunacy* and *lunatic* is vulgarly taken to signify a *madman*, and nothing else, to wit, that species of madness which comes on men at such a set time, toward the *full* of the moon, as ordinarily it is observable in those that have any intervals. But here it is apparent, by the nature of the disaffection, and the effects of it, *falling into the fire, and water, &c.*, that it was not any *madness* that this man’s son was affected with, but a plain *epilepsy*, or *falling-sickness*; which further

appears by the relation of this same story made by St. Luke, ch. ix. 39, where it is said that the *spirit taketh him*, (λαμβάνει, of which *epilepsy* is compounded,) and *presently he cries*, καὶ σπαράσσει αὐτὸν μετ' ἄφρονος, and it agitates, shakes, boils within him, and thereby causeth him (as the boiling of a pot) to foam at mouth, and hardly departeth from him, that is, costs him an horrible pain in coming to himself again, as in the epilepsy it is observed, and συντρίβει αὐτὸν, shakes him shrewdly, works a great weakness on all his faculties: all clear and evident symptoms of an epilepsy. Now the reason why this is here expressed by σεληνιάζουσαι, is because this disease being in the head, as well as madness is, the moon hath the same influence on one as on the other; and generally the changes of the moon affect those that are subject to this disease, and cast them into fits of it. Now whereas it is said here, in the 18th verse, that *Christ rebuked him, and the devil went out of him*, noting this person to be possessed with the devil: and so, Luke ix. 32, *the spirit takes him*, and 42, *the devil threw him down, cast him into a fit*; and again, *Jesus rebuked the unclean spirit*: the clear meaning of all this is, that as in those days it was ordinary for the devil to have power over men's bodies, and, having so, to exercise it in bringing diseases upon them, (see note [a] ch. x.) so it was here; the devil that possessed him, cast him into frequent fits of epilepsy, of which there was no way of curing him but by casting out the devil. See note [b] John vii. This will generally be observable in all the demoniacs, which appear to be, by the devil that possesseth them, brought into some disease or other. And so when men are by the censures of the apostles delivered up unto Satan, it is said to be εἰς ὄλεθρον σαρκὸς, to the destruction of the flesh; that is, to the bringing some sore disease upon them.

22. [d] *betrayed*] Some difference there is betwixt παραδίδουαι and ποδιδίδουαι, tradere and prodere; the latter is ordinarily taken for treachery, falseness to him whose part we take, whether by going over to the enemy's part, or betraying secrets; but the former is somewhat more, not only to reveal those things to the enemy that may be hurtful to the friend, but to deliver him (master, captain, friend, fort) into the enemy's hand, who desires to have him and mischief him. So in Athenæus, l. 5, of Quintus Oppius, παραδοθεὶς δέσμιος, "a prisoner delivered up to custody;" so psalm lxxxviii. 8, παρεδόθη καὶ οὐκ ἐξεπορεύομην, I was imprisoned, and went not forth. And this is it that is peculiarly affirmed of Christ here and in other places, he shall be delivered into the hands of men, and of sinners, the Roman soldiers; and Matt. xxvi. 3, he shall be delivered to be crucified. And therefore, although the English word *traitor* is originally all one with the Latin *traditor*, and so to betray with παραδίδουαι here, yet because the ordinary use of the word is for revealing of secrets, or advantages, &c., and is not thought peculiarly to denote that to which the Greek here belongs, of delivering into the enemy's hand, it was therefore most reasonable to render it in this phrase (not so subject by custom to mistake) to deliver up.

24. [e] *tribute money*] The δίδραγμα signifies two drachms. The word δραχμή is a Greek word, first δραγμή, saith Julius Pollux, that is, an handful, as containing so many oboli ænei, "pieces of brass money," as would make an handful, to wit, six. This word from the Greeks

came not only to the Romans, but after the time of the Seleucidæ to the Jews also. So, Ezra ii. 69, we have רַחֲמֹנִים, the Greek word with a very light change, which is by the Septuagint rendered δραχμαί, by us *drachms*. Now four Attic drachms make one shekel, or στατήρ, so saith Hesychius and Phavorinus, στατήρ (not τετράγραμμος, as it is corruptly read, but) τετράδραχμος; and so, ver. 27, it appears one στατήρ was two of these half shekels, which served there for two men's tributes. See note [d] ch. xxvi. Now the truth is, the δίδραχμον ἅγιον, the shekel of the Jews and the Alexandrians, the shekel of the sanctuary, is double as much as the ordinary shekel, or δίδραχμον; and therefore, Exod. xxx. 13, when there is mention of the *half shekel*, which was to be paid for the use of the temple, the Septuagint reads τὸ ἥμισυ διδράχμον, *the half of the didrachm, or half shekel*, which is all one with a whole didrachm Attic. This sum was yearly paid by every Jew above twenty years old, to the use of the temple, and so continued till Vespasian transferred it to the capitol; so saith Josephus: Φόρον δὲ τοῖς ὑποδηήτοσι οὖσιν Ἰουδαίοις ἐπέβαλε δύο δραχμάς, ἕκαστον κελεύσας ἀνὰ πᾶν ἔτος εἰς τὸ καπιτώλιον φέρειν, ὥσπερ πρότερον εἰς τὸν ἐν Ἱεροσολύμοις ναὸν συνετέλουν; "He commanded that every Jew should pay the yearly tribute of two drachms to the capitol, as they did before to the temple in Jerusalem."

25. [f] *own children*] That the *own sons* here are not the natural subjects of the kingdom, and ἀλλότριοι, those whom they have conquered and brought under their dominions, will appear, 1, because the natural subjects ordinarily do pay tribute, and the law was clear, Exod. xxx. 13, that every Jew should pay his half shekel to the temple; and, 2, because to the state of the Jews which now exacted this tribute (not the publicans or officers of Cæsar, this being not collected by them till it was transferred to the capitol, that is, in Vespasian's time) there were no such sorts of men, that were so conquered by them, which could own that title of ἀλλότριοι in that notion. The words and sense will be clear, if it be understood thus, that no king imposes taxes on his own children or family, but on ἀλλότριοι υἱοί, *alieni filii*, that is, *the children of other men*, as ἀλλότριος δούλος is *another man's servant*, opposed to ἱδιοὶ δούλοι, *his own servants*, ch. xxv. 14, (as that is opposed to οἰκεῖοι, or ἱδιοὶ, *his own children and servants*;) and therefore, by proportion, this tribute to the King of heaven ought not to be exacted from the Son of that King, but from others. Some possibility and colour there is that this tribute here might be a tax paid to the Romans, imposed under the form of the δίδραγμα ever since Pompey had overcome the Jews, or else imposed on them by Augustus; and a passage in Josephus de Bell. Jud. l. 7. c. 10, (where he saith that Agrippa remitted them the tax which was yearly paid by them,) makes it more probable; and it might well be that this was by the Romans imposed under the form of the δίδραγμα, the known tax among the Jews, as in Cicero's orations against Verres we every where see that the prætor of Syria required the tenths of that province, which was, we know, first instituted by God to be paid the priests; and so Christ's pleading an immunity, (who yet was to fulfil all righteousness, that is, to observe the Judaical law,) and mentioning the kings of the nations, is thought to incline also. But because, 1st, that tribute in Josephus remitted by Agrippa was paid by each house, not by each head, and

this here is for each head ; and, 2dly, because, though Christ as man was resolved to *fulfil all righteousness*, and accordingly paid this, yet as God, or here as the Son of God, he was not bound to it, at least it was not the custom (which is all that Christ here saith) in other places for the children to pay their fathers those taxes which others paid ; and, 3dly, because it is not so much as intimated that this was paid to the kings of the nations, but only that among them it is not the fashion for kings' sons to pay, (which Christ only accommodates to his own purpose ;) and, 4thly, because Christ was to live as obediently to the Roman laws (as far as they were of force in Judæa) as to the Jewish, and to give example of obedience to all that are set over us by God's providence, and so did in his good confession to Pilate, and making no resistance at his crucifixion ; and, 5thly, because there is no evidence, but only conjecture, that there was any such Roman tax on every head at that time, or that that was *διδραχμα*, but on the contrary the Cæsarean tribute money is *denarius*, a Roman coin, (see note [c] ch. xxii.,) and if it had been Roman it would have been gathered by publicans, and those in all probability would have been here named, whereas on the contrary the persons are here styled as by a known title, *they that received the διδραχμα* :—for these reasons, I say, the former interpretation of the Jewish tax seems to be most reasonable, especially when it is not very likely that, or imaginable how, Christ should call himself a child or son of the Roman emperors, to whom that tax was paid. One only question may be further asked, why the payment should fall particularly on Christ and Peter, and not on the rest of the disciples ? To which I answer, 1st, that it no way appears, by Christ's paying for himself and Peter, that the others did not also pay ; and, 2dly, that it may be very probable that those receivers did at that time require it only of those that dwelt at Capernaum, and so of Christ and Peter, and that the rest paid it in their several cities.

CHAP. XVIII.

10. [a] *angels*] That angels are God's ministering spirits, and do perform his commands in guarding his servants here below, is the doctrine of scripture, Heb. i. 14, and so several times in the Revelation, where *the seven spirits*, ch. i. 4, and ch. iv. 5, (that is, saith Andreas Cæsareensis, *seven angels*,) are said *in heaven to behold his face*, in the same manner as is here affirmed of them. But whether the *ἄγγελοι αὐτῶν*, *their angels*, here be to be defined singular angels peculiarly designed to particular persons, is not here distinctly affirmed, only that they are, as God sees fit, employed in services for the benefit of these *little ones*, that is, of Christians ; and of that there is no doubt. Thus saith Origen, contra Cels. l. 6 : "Ἄγγελοι τεταγμένοι εἰς τὸ προϊστάσθαι αὐτῶν," "the angels that are appointed to preside over them," as guardians, to counterwork the treacheries and policies of Satan. That these are said *continually to behold the face of God*, is, saith ^a Dionysius Alexandr., *ὅτι ἀτενίζουσι τῷ θεῷ κἀλλει διὰ παντός. οὐδέποτε ἐκ τοῦ ὄντος ἀγαθοῦ προεδρίας ἐκπίπτοντες* ; "because they continually and steadfastly behold the beauty of God, and never fall off from that dignity and preferment" (as Lucifer did) "which they enjoy by their

^a In Cat. Jobi, p. 21.

nearness to the true, real, eternal good." But there is, besides this, a more peculiar notation of the phrase, as, *to behold the face* signifies *to wait, attend as a servant*, psal. cxxiii. 2, as a minister to be ready at hand, to do whatsoever is commanded. Thus in Elias Levita, speaking of the word *Mitateron*, "he is," saith he, שר הפני, *princeps facierum*, "prince of faces;" that is, *angelus qui semper videt faciem Regis excelsi*, &c., "an angel which always beholds the face of the high King," &c., that is, of God. And both these put together make up the full sense of the words, which yet further note a more eminent sort of angels.

19. [b] *shall ask*] It is somewhat uncertain what is the meaning of οὐ εἰν αἰτήσωνται here; for that it is not in the active, which is ordinarily used for *asking*, (see ch. xxi. 22,) is clear; and if it be rendered in a passive sense, then it will be *whatsoever they shall be required to*, and refer to the *one or two* that are *taken*, ver. 16, that is, required to go along with the admonisher; which being here part of Christ's institution, it may consequently be said of it, as a promise from Christ, γενήσεται αὐτοῖς, &c., *it shall be unto them from my Father*; that is, My Father shall give authority to that which they, being thus called or required, συμφωνήσουσιν, *shall agree on*. The reason of which is given, ver. 20: *For where two or three are thus assembled in my name, according to my appointment, there am I in the midst of them*. This hath that degree of appearance of truth, that I thought fit here to mention it, but not so much certainty as to put it in the margent, or to impose it as the primary sense in the paraphrase.

23. [c] *servants*] The *servants* here, that the king or lord is supposed to call to account, seem to be those which are entrusted by him to negotiate for him, such as are mentioned ch. xxv. 14, and Luke xix. 13; and proportionably his reckoning with them here, ver. 24, is all one with that, Matt. xxv. 19; and the same phrase, συναίρειν λόγον, is used in both places, which in St. Luke, (who calls him a *king* also, as he is here,) ch. xix. 5, is expressed by commanding his *servants to be called, that he might know how much every one had gained by trading*, that is, what every man had gotten, and had ready to bring him in, above the money which he received. That is there set down to be a very strange increase: *one pound* had been improved into *ten*, ver. 16; another into *five pounds*, ver. 18; and in St. Matthew *five* are increased into *five more*, *two* into *two more*. And so in both evangelists some such increase is brought in by every one, but only by him that had *laid it up in a napkin*, and been perfectly idle, done nothing with it. Agreeably to this it here follows, that one of these servants, when he comes to be reckoned with, is found upon account to be indebted to his lord *ten thousand talents*, which, at the rate of 750 ounces of silver to a talent, and of five shillings an ounce, arises to one thousand eight hundred seventy-five thousand pounds, a vast sum of money; and that being required, he was no way able to make payment, and so was adjudged by his lord (as such debtors are wont) *to be sold*, &c. Upon this, his petition to his lord is, that he will *bear with him a while, and he will repay him all* that upon account was due unto him, *all the ten thousand talents*. And thereupon his lord, moved with pity towards him, not only ἀπέλυσεν αὐτὸν, *released him from that sentence of selling and imprisoning*, before decreed against him, but also remitted him τὸ δάνειον,

the *whole debt*, the *ten thousand talents*, for which he was cast into prison. It is true, indeed, that the word *δάνειον* here used, and rendered *debt*, doth also signify *usury* or *interest*, and so might be thought to signify here, not the *whole debt*, but only the *interest* that would be due for the forbearance of it for the space that he now desired. To this also the words of the servant's request seem to incline, which were only these, that he would *have patience*, that is, grant him some time; promising, if he would, to *pay him* the whole sum, and not desiring the forgiveness or remission of that. But although *δάνειον* sometimes signifies *use*, yet it signifies a *loan* or *debt* also, and so it is expressed to do here, vv. 30. 32. 34; and the Arabic reads *colla mah alaihi*, "all that was upon him," all that he was liable to or responsible for: now that was plainly not only all the interest that this desired forbearance would arise to, but even the principal itself; for though the servant doth not beg the absolute remission of that, but uses the ordinary form of insolvent debtors, which desire patience or release from prison, and labour to incline the creditor to that, by fair promises that he shall lose nothing by them, yet God's mercy, expressed by this of the lord's, and the example set to us in the former passage, ver. 22, of plenary and absolute forgiveness, of what is already suffered, (and not only of what may follow,) will certainly extend it to the whole sum, and not suffer it to be restrained to no more than the creditor's request, the interest for forbearance. And so the other part of the parable, his dealing with his fellow-servant, doth demonstrate also; for there, that which he would *not forgive* was in all reason answerable to that which the lord had forgiven him, (differing only in the quantity of it, so few *denarii* or eight parts of an ounce to so many talents, and answerable to that is the *brother's trespass* against *me* in proportion to thy *sins* against *God*,) and that is there called τὸ *ὀφειλόμενον*, (in a word which is not capable of that ambiguity,) *the debt*, ver. 30, not the *interest*, and *πᾶσα ὀφειλὴ ἐκείνη*, *all that debt*; and therefore this is most reasonably to be pitched on as the meaning of the place; and the conclusion from thence, this plain truth, that God's pardons here in this life are not to us absolute while we become uncharitable to our brethren, but, according to the petition in our Lord's prayer, answerable to our dealings with others, and so conditional, and are no longer likely to be continued to us than we perform that condition.

28. [*d*] *took him by the throat*] The word *πνίγω* is not only to *choke* or *throttle*, but also, according to the use of the Hebrew בָּעַר (which sometimes is rendered *πνίγω*, 1 Sam. xvi. 14, sometimes θαμβέω, rapάρω, ἐκτραπάρω, στροβέω,) signifies to *pluck*, to *exagitate*, to *trouble*, to *hale*, to *shake*, to *terrify*; and so it may here signify.

34. [*e*] *tormentors*] Βαρανιστῆς, δηρόκοινος, saith Hesychius; it not only signifies one that *explores*, and *examines*, and *puts upon the rack*, (in which notion it cannot be taken here,) but also a *keeper of a common gaol*; and so it must do here, the usage in this verse being proportionable and parallel to that which this man had dealt to his fellow-servant, ver. 30, which was *casting him into prison until he should pay the debt*; which argues the *βαρανιστῆς* here, to whom he is delivered, to be the *keeper* of that *prison* and no more, there being no use of the rack or torment in this business.

CHAP. XIX.

12. [a] *eunuchs*] The word *εὐνοῦχοι* and *εὐνουχίζεσθαι* have a vulgar ordinary signification, which is known by the English use of the word *eunuch*, that is, in the expressions of the grammarians, *σπάδων, τομίας, &c.* And accordingly three sorts of them are ordinarily set down: 1. *ἐκτομῖαι, castrati*; οἱ διὰ σιδήρου ἀκρωτηριασθέντες: 2. *σπάδωνες, οἱ ἐκ γενετῆς διδύμους μὴ ἔχοντες*; and, 3. *θλιβῖαι* and *θλαδῖαι, οἱ νηπιόθεν ἀποβάλλοντες τὰ παιδύγονα μόρια ὑπὸ τῶν γονέων θλιβέντα, καὶ ἀχρηστευθέντα*. But here the context, which sets it in opposition to marrying, makes it clear, that *eunuchism* is taken for the chastity of a single life, howsoever acquired, whether, 1, by natural temper, or, 2, by some outward accidental weakening, or debilitating of nature, as was frequent among the Gentiles, in order to some offices and services, to which men, that were thereby secured from desires, were designed; such, if it were done by themselves, are called by the Apostles' Canons, *αὐτοφονευταί, self-murderers, ἐχθροὶ τῆς τοῦ Θεοῦ δημιουργίας, enemies of God's workmanship*, can. 22, 23: or 3dly, by firm purpose or resolution of mind, assisted by God's grace, in order to his service; such were the *ascetæ, σκληραγωγοὶ τῇ ἰδίᾳ καρδίᾳ ἀγωνιζόμενοι*, "those that imposed hardships on themselves," and "combated with their own desires." Thus in Phavorinus, the word being deduced according to some grammarians from *εὖ νοῦν ἔχειν*, "to have the mind well or wisely disposed," it signifies, saith he, *ἀπηλλάχθαι τῶν ἀφροδισίων*, "to have nothing to do with any thing of venery or carnality;" for, saith he, the ancients *ἀφροδίσια ἀνόητα ἐκάλουν*, "called all things of that kind, follies;" thus we know the scripture hath expressed any such unlawful commission, the doing *folly in Israel*, and so it is cited out of Aristophanes, *ὑπνου τε ἀπέχεσθαι καὶ τῶν ἀνοήτων πάντων*, "to abstain from sleep and all foolish things," where yet Aristophanes hath only, *Οἶνον' ἄπεχε καὶ γυμνασίῳ, καὶ τῶν ἄλλων ἀνοήτων*, which the Scholiast expounds by *τῶν ἀφροδισίων, τὸ γὰρ ἀνοηταίνειν, μοραίνειν, διὰ τὸ ἀφροδισιάζειν ἔλεγον*, saith he. But it is possible that the place in Aristophanes is to be read *ὑπνου τε* instead of *οἶνον*, and then there is no question, but that *ὑπνος, sleep*, might be a civil word for things of that nature, as in the wise man, *ἡδονὴ δι' ὑπνον* signifies.

21. [b] *perfect*] What is the notion of *τελειότης, perfection*, here, must be defined by considering what is meant by *entering into the kingdom of heaven*, v. 23. For it appeareth that the not undertaking the condition required of the young man by Christ, to his being *perfect*, doth also exclude him from *entering into this kingdom*, or render him incapable of it. Now that *kingdom of heaven*, signifying that crown of eternal life and bliss, which was this man's aim, ver. 16, the *entering into that kingdom* is the undertaking the condition now required by Christ, or the attaining that bliss by performing that condition; and therefore his *going away*, ver. 22, that is, forsaking of Christ, caused by the greatness of his riches, is all one with the rich man's not being able to enter into that kingdom, v. 23. This again appeareth by the question and answer ensuing, v. 25, where, when the disciples ask, *Who then can be saved?* (whatsoever they mean by that, whether, *Who can be a Christian?* as the word rendered *escaping* or *being saved* often signifies, (see note [h] Matt. x., note [b] Luke xiii., and note [a] Rom. x.) or whether, *Who can come to heaven?*) Christ's answer is, by *looking upon them*, &c. intimating them to

be examples of this possibility, capable of this salvation, this *entering* into *the kingdom of heaven*, as having performed the condition required to qualify them for it. From these premises it seems necessary to conclude that the *perfection* here spoken of is Christianity itself, (and not only an heroic eminent degree of it,) and that the condition here required to it is matter of command, not counsel only, and such as he that will not ascend to, (the young man here,) cannot be called or deemed a Christian, cannot attain to bliss as it is now offered under the gospel. From hence it follows, not, that no man is savable, or a Christian, but he that *sells all*, and *gives it to the poor*, and *so follows Christ*; for there is no command elsewhere given by Christ to all men to do so, (and this command here given to this young man, and the like in some degree to the disciples, to *leave their nets*, that is, their whole estates, and *follow him*, obliges none but those to whom it was given;) but only thus, that he that loves any thing more than Christ is no Christian, that whatsoever Christ shall at any time by any explicit command, as here, or else by his providence, (by making it impossible to preserve my fidelity to him, or obedience to any known command of his, without parting with my wealth &c.) require of me, I must impartially perform it, though it be with the loss of my estate, or even of life itself; and if I do not resolve and undertake to do so, I cannot be saved, I am no Christian. Or if, having vowed it, (as every Christian doth in baptism, vowing there, whensoever the world comes in competition with Christ, to *forsake the world*, and *follow Christ*,) I do not in time of trial perform it, I forfeit the privileges of Christianity, all title to bliss. And this is it that maketh it so *hard* a thing *for the rich man*, and even so impossible for him that *trusteth in riches*, Mark x. 24, (that hath reposed any confidence in them, that depends or looks on them as his felicity,) to *enter this kingdom*, to be and continue Christian, to attain this perfection or this bliss; for, *where his treasure is, there will his heart be also*.

24. [c] *camel*] It was an ordinary proverb among the Jews that "an elephant cannot pass through the eye of a needle," to signify the most impossible thing. Thus in the Babyl. Talmud. Perek Haroe Barachoth, "You perhaps are one of Pumbeditha," (an academy of Jews in Babylon,) "where they can make an elephant pass through a needle's eye;" signifying them a vainglorious people, that would boast of doing impossibilities; and in Gemara, בְּקוֹפָא דְּרַעֲלָא דְּעִיל, "There is no elephant that enters by the hole of a needle." This proverb Christ was willing to change from the elephant, which was a beast that few had seen, to a camel, which was very ordinary in Syria, and whose bunch on his back is apt to hinder his passage through any narrow entrance. This being thus premised, as the full account of the place, it is yet further observable that Phavorinus on the word *κάμηλος* saith, that it is not only the name of that beast, but *καὶ τὸ παχὺ σχοινίον, ἐν ᾧ δεσμεύουσιν τὰς ἀγκύρας οἱ ναῦται*, it signifies "also a cable with which the mariners bind the anchors," and cites this place of the Gospel, as belonging to that signification of the word; and so Theophylact, that it is *παχὺ σχοινίον ᾧ χρῶνται ναῦται πρὸς τὸ ῥίπτειν τὰς ἀγκύρας*, "a cable with which mariners use to cast their anchors." Were the word to be found in that sense in other authors, it would be an ingenious conjecture; but this word for a *cable*, (from which the English probably

comes with a light change of *m* into *b*) is by Suidas and the Scholiast of Aristophanes written with *ι*, κάμιλος, and so in Hesychius, (from whom Phavorinus ordinarily borrows,) for so sure should it be read κάμιλος (which is now καμίνος) μέρος τι τῆς νεώς; and so this being the only place cited by Phavorinus, (and from him or with him observed by others,) it is more possible, that it was but a conjecture of that grammarian, and so of no more authority than such; and therefore the proverbial speech among the Hebrews forementioned, (the using of which was not extraordinary with Christ, see note [i] ch. x.,) to him probably unknown, but to us made clear by their writings, may remove all that difficulty, the not discerning of which put him upon that bolder interpretation. Meanwhile the application of that proverb to the rich man's turning Christian, or entering bliss, is no further to be extended, than to signify the greatness of the distance, and so of the change or passage from one of these states to the other, the rich man's trusts and joys and confidences being so contrary to the Christian's, and so perfectly irreconcilable with them. This is so far affirmed by Plato 5. de Leg., Ἀγαθὸν ὄντα διαφερόντως καὶ πλούσιον εἶναι διαφερόντως ἀδύνατον, "It is impossible to be exceeding good and exceeding rich," that Celsus, the heathen enemy of Christ and Christians, saith, that this speech of Christ's was but a corrupting of that speech of Plato's: see Orig. cont. Cels. l. 6. p. 294.

28. [d] *regeneration*] The word παλιγγενεσία signifies properly a *new* or *second* state, τὸ ἐκ δευτέρου γεννηθῆναι, καὶ ἀναπλασθῆναι, say the grammarians. It is used among the Pythagoreans for the *return* of the *soul*, εἰς γένεσιν, when that soul which was once in him that is dead comes back to life again in another body. In sacred writers it is used agreeably for the *resurrection*, whether that of the future being of body and soul, or that which Christ is pleased to make preparative to it, the spiritual proselytism, expressed by that phrase, Tit. iii. 5, the change and renovation of the soul and affections in this life, and as a token and sign of that work of Christ's, it is used for baptism, that being *born of water* and the *Holy Ghost*, John iii. And so hath Phavorinus observed, παλιγγενεσία, τὸ ἅγιον βάπτισμα λέγεται, it is set to signify *holy baptism*, (see note [a] Matt. iii. and note [a] John iii. Further yet, and by the same analogy, it may signify that *second* or *new state*, that μέλλον αἶων, in Isaiah, that *age to come*, that is, the state of the church under Christ, or his spiritual kingdom, beginning at the resurrection of Christ; and this, either in respect of the beginning of it, Christ's resurrection, which is fitly styled παλιγγενεσία *the new birth* of Christ, or else in regard that all other things (that is, the general disposal of all things in the church) are become *new*, 2 Cor. v. 27, the Gentiles received into the church, the Jewish priesthood and ceremonies abolished, &c. If this last sense be here made use of, then it will be most agreeable to the ordinary punctuation of our printed copies, which set a comma after ἀκολουθήσαντές μοι, *ye that have followed me*, and another again after ἐν τῇ παλιγγενεσίᾳ, *in the regeneration*, severing the latter from the former, and joining it so with καθίσσθε καὶ ὑμεῖς, *ye shall also sit*, &c. that what is betwixt ὅταν καθίσῃ &c. *when the Son of man shall sit on the throne of his glory*, shall be as in a parenthesis, to explicate what is meant by that time, and what that *in the regeneration* signifies, viz. when Christ shall be gone to heaven, and all power in the church

solemnly enstated on him. At which time they shall be placed in authority next unto him as the *four and twenty elders*, Rev. iv. 4, are next to him that *sits* in the midst *upon the throne*. And thus that which is in these words here proposed to Peter and the rest of the disciples, by way of reward for following him, will be exactly proportionable to that other promise in the same kind made to them in the person of St. Peter, ch. xvi. 19. For *the giving the keys* there was the enstating on them a power in the church, to which they were to succeed, under and after him, upon his ascension, which very thing is clearly expressed by *sitting on seats, and judging the twelve tribes*; the expression being taken from the *φύλαρχαι*, or “chief of the tribes” among the Jews, who had a dignity inferior, but (in that circuit) next to the regal, to which Christ was by his ascension enthroned. What this dignity and power was to be, is discernible both by that place of the donation of the keys, and more particularly by that, which ch. xx. is added upon this very occasion; there the sons of Zebedee, or their mother in their behalf, having on this present promise of Christ, built an expectation of some earthly greatness, particularly of that (so familiar among them) of the *φύλαρχαι*, “the chief of the tribes,” thereupon they petition, that they in the dispensing of these dignities among the twelve might have the *πρωτεία*, (as Judah and Joseph among the Jews,) *the preeminence* above the rest of the twelve, whereupon Christ disabuses her, and shews them that they were no kind of secular advantages (or such as would be very desirable to them) which were likely to come in to them by this means (see Power of Keys, ch. 5. §. 13, &c.) By which answer of Christ to the disciples, reflecting on the dignity and office of judge here mentioned, it is in some degree evident, (what St. Augustine affirmeth,) that the judicature here spoken of, is that in the church of Christ. Yet because it is by St. Paul also affirmed of the saints, that *they shall judge the world*, 1 Cor. vi. 2; and because in St. Luke ch. xxii. 29, there is joined herewith the *eating and drinking at his table in his kingdom*; and because Mark x. 30, (which is parallel to this,) beside the reward *in this time* (this world) there is mention of the *world to come* also, and *everlasting life*; therefore it will be most safe to interpret this judging here, of the apostles’ power in the church of Christ, yet so as may not exclude that future dignity also.

29. [e] *hundredfold*] There is a saying in the Alcoran very agreeable to this, *Qui opes suas erogant in via Dei, similes sunt grano, quod septem spicas germinavit*, “They that lay out their riches in the way of God, are like a grain of corn which hath shot out seven stalks.” Now supposing every of those stalks or ears to have ten corns in it, that will be the *seventyfold* spoken of, Matt. xiii. But supposing fourteen or fifteen in each, (as in the most fruitful places and years it is,) then it amounts to an *hundredfold*, and so the *hundredfold* being the proportion of the most fruitful messuage, is here set down as the harvest of the Christian (that suffers or gives for Christ’s sake) and that *in this life*.

CHAP. XX.

12. [a] *wrought*] The word *ποιεῖν* in the New Testament, when it is joined with words that denote time, is to be rendered, *to stay*, or *to spend*. So Acts v. 34. *βραχύ τι ποιῆσαι*, *to stay a little while*. So Acts

xv. 33, ποιεῖν χρόνον, *to stay time*, and χρόνον τινα, *some time*, ch. xviii. 23. So Acts xviii. 21, ἐορτὴν ποιεῖν, *to stay*, or *spend the feast*, Acts xx. 3; ποιεῖν μῆνας τρεῖς, *to stay three months*. And so here it may possibly note the *space* of their *being* and *labouring* in the vineyard; though it is not improbable that the right reading might be ἐπόνησαν, *laboured*, which is very little distant from it. If it be not, yet most probably the word ἐποίησαν must be taken in that sense of ἐπόνησαν, as visibly it is Ruth ii. 19, Ποῦ ἐποίησας; *Where hast thou laboured?* and ποῦ ἐποίησε, *where she had laboured*; and μεθ' οὗ ἐποίησα, *with whom I laboured*; where still the Hebrew hath עָשָׂה, *labouring*.

15. [δ] *good*] The word ἀγαθός, *good*, hath a peculiar notion in this and some other places, and signifies *bounty* or *liberality*, as when works of mercy are called ἀγαθὰ ἔργα, *good works*; Acts ix. 36, ἀγαθοποιεῖν, *doing good*, Matt. xii. 12; καρποὶ ἀγαθοί, *good fruits*, James iii. 17; and ordinarily in the church-writers ἀγαθοεργίαι, *working good*. Thus ἀγαθὸν ἐργάζεσθαι, *to work good*, Gal. vi. 9, and πᾶν ἀγαθὸν ἔργον, *every good work*, 2 Cor. ix. 8, appear by the context to belong to works of mercy. Thus Rom. v. 7, where the *good man* is so particularly distinguished from the *righteous man*, and Tit. ii. 6, where the *elder women* are commanded to be ἀγαθαί, *good*, that is, merciful or kind to those of their family. Thus when Hesychius mentions the word χάριος, (which is, as hath been said, the Hebrew חַסִּיד, or Syriac חַסִּי, with the Greek termination, which signifies *bountiful* or *merciful*,) he explains it by ἀγαθός, χρηστός, making these three words to have the same signification, and so doth the Targum render the Hebrew חַסִּיד by מַלְכוּת sometimes, that is, *good*. And so in this place the master is said to be *good*, because he gave to him that had been in the vineyard but an *hour* as much as was the *wages* of the *whole day*: this, though it were not matter of injury to them that had *laboured all day*, because they had the full hire, for which they had contracted, is yet matter of murmuring there, ver. 11, and indeed hath somewhat of difficulty in it, how to reconcile it with God's *rewarding every man according to his works* or actions, (which is every where said of God,) and his giving a more liberal harvest to him that soweth plentifully, than to any that soweth less plentifully, 2 Cor. ix. 6. The way of clearing this difficulty will be by observing that this parable here used by Christ was a parable used among the Jews, and therefore if any part of it were here unmentioned by Christ, and briefly referred to by him, the sure way will be to supply it by the authors among them, by whom it is fully set down. Now this is done by Gemara Hierosol. Cod. Berachoth. Of a king, and labourers hired by him, and one of them paid for a little time the whole day's hire, whereupon the rest of them grieve and murmur, and say, "We have laboured all day, and this man" לֹא יָנַע, &c. "hath not laboured above two hours of the day, and," say they, יְשׁוּל שְׁכָרוֹ מִשְׁלָם, "he hath received his hire in peace," that is, the full hire of a day for that small time; to these the king's answer there is, "He in that two hours hath laboured as much as you have done all the day." Here it is evident, the account of the business is laid upon the superabundant diligence and earnestness of those that came late in, which God (though not tied by contract, as with the other, but only by promise of giving them *what shall be meet*, ver. 47, that is, dealing equitably with them) thinks fit to reward, through his merciful interpretation and acceptance of it,

as richly as the whole day's labour of the others. And though the weight of the reason or answer here mentioned by Christ seem wholly to be laid upon the freewill and liberality of the lord, ver. 15, and not upon their superabundant diligence, for the time that they were in the vineyard; yet is this other reason to be supposed here also, being not by this excluded, any more than God's rewarding according to works is excluded by his being merciful (when indeed David makes a close connection between them, psalm lxii. 12, *Thou, Lord, art merciful; for thou rewardest every man according to his works*); and it is possible it might also be mentioned by Christ, though for brevity it be not here set down. And indeed this form of answer (here used by Christ, and set down) by way of *ἔνστασις*, to repel and pose the disputer, (*Is it not lawful, &c. Is thine eye evil, &c.*) is very fit to have been proemial to this other of the equitableness of the payment, in like manner as Rom. ix. 20. 21. is preparatory to the fuller and more satisfactory answer ver. 22. However, this is clear, that in Christ's application of the parable to his designed business, this is more than intimated. For the whole parable being briefly applied in these words, *Οὕτως, &c. : So the first shall be the last, and the last the first*; the reason is distinctly annexed, *for, or because, many are the called, but few the chosen; many of the called* (that is, those that were hired, and admitted into the vineyard) *are not the chosen*, that is, are not thought fit to be rewarded at all by Christ, which *à majori* concludes, that some that came in later deserved as well as they that were first called in in the morning, which cannot be, but (as saith St. Paul of himself) by their *labouring more abundantly* for the time, than they had done which were longer there.

16. [c] called] What the word *κλητός* signifies here, and how it differs from *ἐκλεκτός*, is worth examining at large now once for all, which therefore I shall set about. The words *κλησις* and *κλητός* in the New Testament are proportionable one to the other, and will mutually help to the understanding one the other. If we look on them in the Apocrypha, as we meet with them both in one place of the third book of the Maccabees, it will prove a useful rise; there *κλητοὶ* signifies *guests invited to a feast*, *ἀθρόους τοὺς κλητοὺς ἰδὼν*, (as in human authors, *ὅταν πῇ κληθῶμεν καὶ λαμπρῶς συνευχωῶμεθα*, Heraclitus *περὶ ἀπιστ.* λβ', to which is opposed *ἄκλητοι* in Homer, and *invocati* in Plautus,) and *κλησις* the *office of inviting and entertaining them*; and Judith xii. 11, *a banquet or invitation*. So *ὁ πρὸς ταῖς κλίσεσι τεταγμένος*, is he that was to *invite and entertain* (*κλήτωρ, invitor*, in the Gloss, and *δειπνοκλήτωρ*, see note [d].) In the Greek translation of the canonical books of the Old Testament the word hath another notion; as when those that were pitched on as special men by Adonijah to be of his party are called *οἱ κλητοὶ τοῦ Ἀδωνίου*, 1 Kings i. 49, and ver. 41, *the called of Adonijah*, not because they had been invited by him to a feast, but such as were called by his name, that is, such as adhered to him. For so they that Absalom had picked out in the same manner to be his confidants are called *κλητοὶ, two hundred called men*, 2 Sam. xv. 11. So that hitherto *κλητοὶ* signifies those that are pitched on either to receive special favours, or over and above to be employed in special trusts, and the latter the special meaning of the word. So Aristotle in his *Œconomics*, l. 2, in the passage of Antimenes Rhodius, where we find *τεχνίτας*

κλητῶν subjoined to *σατράπας προσδοκίμους*, "approved officers," where probably it must signify *special picked artificers*. Besides this notation of the Greek from the Hebrew for *calling*, there is another for *celebrare*, "to celebrate," and so the words מְקָרֵם and מְקָרֵם signify *celebrem*, as well as *vocatum*, and is rendered ἐπικλητος, *illustrious, famous*, sometimes, and κλητός, *called*, when it signifies ἐπικλητος, *famous*. Thus in the book of Exodus (ch. xii. 16,) and in Levit. often we find this phrase κλητὴ ἁγία, *called holy*, where the Hebrew read מְקָרֵם קִרְיָה, where yet we have no more reason to reprehend the Greek for either solecism or mistranslation than in the εἶσα τὰ πιστὰ for *sure mercies*, which yet is transcribed by St. Luke, who was skilful enough in that language, Acts xiii. 34. The Greek, I conceive, is to have a sense assigned fit and proper for both the words and intention of the original, and it will be this, that such a day, the *seventh*, or the like shall be the *called*, or the *solemn holy*, *holy* signifying one set apart to a separate use, the service and worship of God, and κλητὴ, the *solemn* or *called*, a special celebrity, a known day, favoured by God with that privilege above others, and both together a *solemn holy*, or a *holy solemnity*, not, I conceive, as our ordinary English reads, (and the sense, though not the words, bears well enough,) *an holy convocation*, as if the מְקָרֵם referred peculiarly to the *calling* or *assembling* the *people together*, but as it notes a special *honouring* and *picking* out of a day, and *preferring* it before others, a *solemn, separate, festival day*. So saith Phavorinus, Κλητὴ ἢ καλλίστη (not, as the copy hath it, καλεστή) ἐξοχωτάτη, ὡς τὸ αὐτὸ ἢ κλητὴ καὶ ἁγία ἡμέρα, it signifieth the "best and principal day, and is the same as an holy day." And just agreeable to this notion of κλητός for *called*, or *renowned*, or *picked* out, (*set apart* in some special degree, allowed some privilege, which others were not vouchsafed,) is the notation of ἐπικλητος in the Septuagint, either as applied to a day, Numb. xxviii. 18, ἐπικλητος ἁγία, just as before κλητὴ ἁγία, or as to persons, Numb. i. 16, οἱ ἐπικλητοὶ τῆς συναγωγῆς, which we render *the renowned of the congregation* (as in Hesychius κλητός ὁ ἔνδοξος) where yet the Hebrew hath (from the same root, that before) מְקָרֵם, *the called*, and is, Numb. xxvi. 9, rendered σύγκλητοὶ βουλῆς, "senators of the council," or *patres conscripti*, as it were. Thus far will the Old Testament lead us into the sense of this word, and by the consent which is between the translators of that, and the writers of the New, κλήσις actively taken (as it must be, when it is applied to God) signifies that peculiarity of favour now vouchsafed (unto both Jews and Gentiles, but first to the Jews, to whom Christ first came, and the gospel was first preached) which had not before been allowed to any, a state of favour vouchsafed by God's special providence and grace, particularly that of having the way to heaven laid open to them, in the preaching of the gospel. So Rom. ix. 11, *God's calling* is set to signify his peculiar favour contrary to ἐξ ἔργων, *doing any thing* on intuition of merit; and Rom. xi. 29, it signifies God's favour in allowing the means of salvation, and place of repentance unto the Jews, and is joined with the χαρίσματα, *gifts* or *graces* of God, particularly that of special promise to them (that is, to their fathers) that they should not utterly be destroyed, of which two favours of God to that people for their fathers' sakes (1. that they should not utterly be destroyed, 2. that the way to heaven, the knowledge of Christ, should not utterly be obstructed to

them, but that there should still be a possibility of returning) it is there affirmed, that they are *ἀμεταμέλητα*, absolutely *immutable* and *irreversible*. So 1 Cor. i. 26, *κλήσις* signifies that invitation unto Christ, which, as it follows there, brought in those especially which were of the poorest spirits, not that others were not called, but that they did not ordinarily accept of the invitation. So Ephes. i. 18, and iv. 4, the *ἐλπίς κλήσεως*, *hope of his calling*, is that hope that results from the mercy of God in revealing his Son to them, or possibly in a passive sense, the hope that was consequent to their belonging or retaining unto Christ, being Christians; and so when ch. iv. i. they are exhorted to *walk worthy of that calling*, that service into which they were entered. So Phil. iii. 14, *βραβεῖον τῆς ἀνω κλήσεως τοῦ Θεοῦ*, *the reward, or crown of the supernal calling of God*, supposes the *κλήσις* or *calling* to be some service of ours, to which the reward given by God the Judge is styled *βραβεῖον τῆς κλήσεως*, *the reward of the calling*. So 2 Thess. i. 11, *κλήσις* is that great honour of retaining to Christ, being his followers; and that it is there looked on as a special dignity appears by the *ἀξιώση*, which ought to be rendered, not *vouchsafing*, or *counting worthy*, but *making worthy*; for that is pertinent to dignities and privileges already enjoyed by any. So 2 Tim. i. 9, the *holy calling* is that honourable condition of being Christians, through the free mercy of God in revealing his Son to us, not upon the intuition of any merit of ours, but by his own free undeserved grace, called his *purpose* and *grace* in the middle of the verse. So Heb. iii. 1, *κλήσις οὐρανία*, *the heavenly calling*, is the retaining to Christ, which is mentioned as a high mercy of which they were *μέτοχοι*, *partakers*; and lastly, 2 Pet. i. 10, where we are exhorted to *make our calling and election firm*, the *calling* is again those mercies of God's in making us Christians, and the *ἐκλογή*, *election*, either again the same, (as *κλητοὶ* and *ἐκλεκτοὶ*, *the called* and *the elect*, are the same, Revel. xvii. 14, both expounded by *πιστοὶ*, *believers* or *faithful*, which follow,) because that of having Christ revealed to them, this favour vouchsafed to them was an act of God's free choice, without any kind of merit on man's part, (and so the word appears to be taken, Ephes. i. by comparing ver. 4 with ver. 9, or else the purpose and mercy of God of rewarding believers eternally. And these are *made firm*, when that sanctifying use is made of them, when men live proportionably to their talent given, God threatening otherwise to remove and withdraw those mercies. By proportion with this signification of the substantive *κλήσις*, *calling*, we must render *κλητός*, one that hath received this mercy and honour of retaining to Christ in any higher or lower quality. Thus *κλητός ἀπόστολος*, Rom. i. 1, and 1 Cor. i. 1, *one that hath received this special singular honour and mercy of Christ* to be an *apostle*, called from heaven to that office, and ver. 6, *κλητοὶ Ἰησοῦ*, Christians, though not apostles, and ver. 7, and 1 Cor. i. 2, *κλητοὶ ἄγιοι*, though not dignified so far as to be his apostles, yet to be his servants or Christians; and ch. viii. 21, *κατὰ πρόθεσιν κλητοὶ*, either (in proportion to 2 Tim. i. 9.) they that are thus loved and favoured by God out of his special grace, or (according to St. Cyril of Jerusalem his notion of *πρόθεσις* in his preface to his Catechisms) they that are come in to the faith of Christ, not only bodily, as Simon Magus, but in sincere purpose and resolution of mind, (see note on Rom. viii. 28.) So 1 Cor. i. 24, *οἱ κλητοὶ*, *the called*, being opposed to infidel Jews and

Greeks, are servants, followers of Christ; so Jude 1. the word is used absolutely and substantively τοῖς κλητοῖς, *to them that are called*, that is, to the saints or Christians, *sanctified by God the Father, and kept by Jesus Christ*. Having gone thus far, there are only three places behind; two are those in which κλητός is set in opposition to ἐκλεκτός, here, and ch. xxii. 14. In this place it is clear that κλητός belongs to the notion of retaining unto Christ, entering into his service in the vineyard, and ἐκλεκτός to some special excellence or diligence there, to which reward is consequent. Nay κλητός may refer to the favour of being *called before others*, preferred before others in that respect, when others *lie idle* a great while, because *they are not called*, ver. 7. But ἐκλεκτοὶ such, as to whom God hath awarded the hire or reward, which we see was by God (who *rewards every man according to his actions or works*) awarded as plentifully to them that came in late to the vineyard, as to those that came in earliest, and that signifies that they coming in late laboured more for the time than the other did, nay very many of those that were *first called*, viz. the Jews, came not in at all, and so were not all capable of that reward; and in both respects, 1. of them that being *called first*, were yet exceeded in diligence, and so overcome by those that came later; and 2. of those that forsook their own mercy, it is there said, that *many are the called, but the chosen few, and the last shall be first, and the first last*, those that had been vouchsafed earlier mercies, greater graces for the obtaining salvation, called before others to the gospel, nay perhaps allowed higher revelations here, are not yet found capable of higher rewards, greater degrees of glory hereafter. And the reason is, because, though not this of God's vocation, which is free, yet, that other mercy of eternal reward, is dispensed *secundum opera*, according to proportion, to that use that is made of that grace of vocation, that is, *to every man according to his works*. So in the second place, Matth. xxii. 14, *the called* are those to whom the first graces are given of inviting and calling to Christ, vv. 3, 4, and yet further, of bringing in to that spiritual feast, ver. 10; but then those that were invited, and did not at all come in, and so were not worthy, ver. 8, that is, capable of the further grace of reward or reception there, and he that coming in, came without the wedding garment, that due reformation and change of mind, required of him in obedience to that call, were not allowed those higher vouchsafements; but even those *which they had taken from them*, and they punished for the abuse of them, *cast into utter darkness, where there is crying out*, &c. The last place, Apoc. xvii. 14, is very remarkable, where κληταί, ἐκλεκτοί, πιστοί, *called, chosen, faithful*, are set down either as all one, or else as divers degrees of Christians, and πιστοί, the last or highest: 1. κλητοί, retainers to Christ, or to the faith of Christ; then ἐκλεκτοί, those that had lived like such, that had not in vain received the gospel; 3. πιστοί, the *faithful servants that continued faithful unto death*, performed all the trusts that God had reposed in them. By what hath been thus shortly said, may be discerned what probably is the meaning of this word in the several places in the New Testament, which here once for all was not amiss to have mentioned. Of the word ἐκλεκτός see note [c] 1 Pet. ii.

29. [d] In this place, after ver. 28, there is a large addition in the ancient Greek and Latin MSS. thus: Ὑμεῖς δὲ ζητεῖτε ἐκ μικροῦ αὐξήσαι, καὶ ἐκ

μείζονος ἐλαττονεῖναι (either miswritten for ἐλαττον εἶναι, or ἐλαττονοῦσθαι) εἰσερχόμενοι δὲ καὶ παρακληθέντες δειπνήσαι, μὴ ἀνακλείσασθαι (for ἀνακλίνασθε) εἰς τοὺς ἐξέχοντας τόπους, μήποτε ἐνδοξότερός σου ἐπέλθῃ, καὶ προσελθὼν ὁ δειπνοκλήτωρ εἴπῃ σοι, "Ἐτι κάτω χάρει, καὶ καταισχυθήσῃ. Ἐὰν δὲ πεσῇ εἰς τὸν ἥττονα τόπον, καὶ ἐπέλθῃ σου ἥττων, ἐρεῖ σοι ὁ δειπνοκλήτωρ, σὺνάγε ἔτι ἄνω, καὶ ἔσται σοι τοῦτο χρήσιμον. *But do ye seek to increase from a little, and from the more to lessen. But when ye enter, and are invited to supper, lie not down in the most eminent places, lest a more honourable than thou come in, and he that made the invitation come and say unto thee, Get thee lower, and thou be put to shame. But if thou lie along in the inferior place, and one inferior than thou come, then he that made the invitation shall say to thee, Come up higher; and this shall be for thy advantage.* That some such thing was spoken by Christ upon some occasion, appears by Luke xiv. 8; and of this there is no other mention in this Gospel, unless it be here.

CHAP. XXI.

9. [a] *Hosanna*] The word *Hosanna* is contracted of ὡς σωσὼν δὴ, *Save I beseech thee*, a form of acclamation which the Jews were wont to use in their feast of tabernacles, in which also they used to carry boughs in their hands, (see Nehem. viii. 15, 1 Mac. xiii. 5, 2 Mac. x. 7.) and also to sing psalms, as it is in the Maccabees, that is, to cry *Hosanna*. Both these of boughs and hymns were usual among the Grecians in any time of sacred festivity. See Hesychius on the word Αἶσαχος, which, saith he, is ὁ τῆς δάφνης κλάδος, ὁ κατέχοντες ὕμνον τοὺς Θεοὺς, "a bough of laurel" (as here of palm) "which they held in their hands when they praised their gods." From these two put together it is, that as Elias Levita tells us in his Thisbi, those boughs there used were called *Hosannas*, and to *bind up Hosannas* is, properly, to bind up bundles of willow boughs, which, saith he, where they were to be had, were most used by them, though those that are prescribed in Nehemiah are olive and pine and myrtle. This ceremony, thus largely used to Christ, with all the solemnities of *strewing garments* and *boughs* in the way, as at the inauguration of a king, as in David's coronation, psalm cxviii. 25, and psalm xx. 9, and as at the feast of tabernacles (by which was noted or prefigured, God's pitching his tabernacle in our flesh, his ἐσκήνωσεν ἐν ἡμῖν, *dwelling*, or *pitching his tent* or *tabernacle among us*, John i. 14, *his dwelling in the tents of Shem*, Gen. ix. 27.) is a token of the people's acknowledging him to be the Messiah, the Shiloh, whom they expected, who is therefore expressed by the ὁ ἐρχόμενος, *he that cometh*, that is, he that was thus solemnly sent and anointed by God (see note [a] Matt. xi.) And the addition in the next words of *Hosanna ἐν ὑψίστοις*, *in the highest*, will be best understood by comparing it first with psalm cxlviii. 1, (where במרום, *in the highest*, signifies poetically *in the heavens*, immediately precedent) and then with Luke xix. 38, where it is, *peace in heaven and glory in the highest*, that is, glory and praise to him in heaven, who had used this means of reconciling heaven with us, that is, God in heaven to us sinners upon earth.

12. [b] *tables*] The word τράπεζα, *table*, here, is that from which those that dealt in returning moneys, or in bills of exchange, and made advantage and gain by so doing, are called τραπεζίται, Matth. xxv. 27,

ordinarily among authors. Thus among the Jews in the Gemara, Sanhedrim, c. vii. §. 11, והוא לי ואין לי שולחני להוצות, "I have a great deal of money, but there is no trapezite, or money-merchant, with whom I may place it." Here the *trapezite* seems to signify that sort of men who, as merchants among us, return money for others to some other place, or help them to do it, and by so doing receive some themselves, and help them to advantage sometimes. Hence it was that the Israelites being by the law to come up to Jerusalem (how far soever they dwelt from it) and there to sacrifice and to offer the *half shekel* for the use of the temple, Exod. xxx. 13, which by the length of their journey sometimes they were disabled to do; these *trapezitæ* set up their tables in the very temple, that so they might traffick with all that had use of them, in like manner as others brought oxen and sheep and doves, to sell there to them which had not brought their sacrifices with them. These traders are here called *κολλυβισται*, that is, men that dealt in money (for, as the grammarians tell us, *κόλλυβος*, for which the printed copy of Thomas Magister reads *κόλλυμβος*) *εἶδος νομίσματος*, καὶ ὁ ἐν τῷ χαλκῷ κεχαραγμένος βοῦς, it is "a piece of money with the image of an ox upon it," and so also *κερματισται*, John ii. 14, and that is the very same, *κέρματα* being ordinarily taken for *χρήματα*, that is, *money* indifferently, and it is a mistake of those, which from the nature of this word, think it fit to translate it *money-changers* in this and that other place, (a meaning thereby those that "change one piece of money into another," other coins, greater or smaller, into that of a shekel,) whereas it is dealing in money by way of return or exchange. From whence it is that Hesychius puts these four words in the same sense, one to explain the other, *τραπεζίτης*, *κολλυβιστής*, *κερματιστής*, (in like manner as Thomas Magister renders *ἀργυραμοιβὸς* by *κολλυβιστής* (for *κολλυβιστής*) and explains it by *καταλλακτήης*;) and *δανειστής*; the three former used in the gospel, and all to be interpreted by the fourth, *an usurer*, that is, one that made gain by loan of money, though this were not the usury directly forbidden by their law, but rather a way of merchandise, giving then so much money here for so much more in another place; where the thing that is paid for, is not so much the use of the money, as the conveying it from one place to another, or the saving others that trouble of conveyance. It is true, *κερματίζω*, coming from *κείρω*, to cut or shave, signifies to divide any thing into small pieces, as in Plato, man's nature, saith he, seems to me *εἰς μικρότερα κατακερματίζεσθαι*, "to have been cut into very little pieces." And in St. Chrysostom, who speaking of his homilies, more than one of the same matter, saith, *Εἰς πολλὰς ἡμῖν αὐτὸ κατακερματίσαμεν ἡμέρας*, "We have cut it into many minute parts for several days." And Hesychius, *κέρματα* (or, as it should be written, *κερματίζει*) *εἰς λεπταὶ διαίρει*, "to divide into thin parts;" but that doth not signify the changing gold into silver, or a shilling into three groats, &c., but to divide the wedge of gold or silver into little parts, and then stamp them and make coin of them, and such are generally called (be they bigger or lesser pieces) *κέρματα*, as it is plain John ii. 15, that is, *money*, and by analogy *κερματισται*, *numularii*, they that deal in

* Quibus sielus non esset ex lege Dei, Exod. xxx. 13. in promptu ibi invenirent apud numularios seu permutatore alterius monetæ, &c. Drusius Præter.

money for advantage, returning it by way of exchange, in the sense, in which among authors χρυσαιοῖσι and ἀργυροῖσι are used; as in Themistocles' Epistles, where Philostephanus the Corinthian χρυσαιοῖσι, is the same of whom before he had said, τῇ τοῦ τραπεζίτου ἐργασίᾳ χρώμενον, he "that made gain by returning of money." All these traders and traffickers that had set up in the temple, Christ removes from thence, and, as St. Mark adds, ch. xi. 16, would not permit that *any should bring σκεῦος*, (that is, not only vessel, but any other utensil, as in Nicolaus Damascenus of the Sordo-Libyes, of whom he saith, οὐδὲν σκεῦος κέκτηνται ἔξω κύλικος καὶ μαχαίρας, "they have no σκεῦος but a cup and a sword," where the sword is called σκεῦος, as well as a cup, and so is a sheet, Acts x. 11.) *any kind of commodity*, through the temple, which was observed also among the Jews. For so saith Maimonides in Halacha Beth Habbechira, ch. vii. "No man may come into the mount of the temple with a staff, or shoes, or with a wallet, or with money folded up in a napkin," all which are contained in the Greek word σκεῦος. And that which is observed in this kind of some temples by Plutarch seems very probably to be meant by him of this temple of Jerusalem, as P. Cunæus hath observed.

13. [c] *thieves*] By λεῃται, *thieves*, here are meant those that by merchandise make gain of others, not those that are robbers indeed; so John ii. 16, it is οἶκος ἐμπορίου, *a house of merchandise*. Of this see our learned countryman Mr. Fuller, Miscell. l. iv. p. 6. p. 499.

16. [d] *perfected praise*] The Greek καταρτίσω αἶνον in this place is the Septuagint's translation of עָזַרְתָּ עוֹ, *thou hast founded, or ordained strength*. There is little doubt but our Saviour repeated this place, as it was in the Hebrew of the psalm, or in the Syriac dialect (as it appears he did in the repeating of the beginning of psalm xxii. by the Syriac *sabachthani*) and not in the Greek, and therefore the Greek made use of by the evangelist or his interpreter must still continue to have a sense that the Hebrew words will bear, and so belongs to the children's singing hosannas, (for though those which did so were not infants or sucklings, but as they are called ver. 15, παῖδες, *children*, yet were they of an age far less able to judge, than the Pharisees that rejected Christ; and if that which was said by the psalmist of very infants were true, then much more may it be admitted of these,) which was a testimony of his divinity; and so was the *ordaining strength*, that is, a strong and glorious effect from weak means, and again the *perfecting praise*, that is, compacting, putting together a song of confession or praise, (see note [c] 2 Cor. xiii.,) a testimony of him, such as the Scribes and Pharisees could not think fit for him to accept, but he by remembering them of that prophecy of the psalmist, acknowledges and owns it as a good and valid testimony, and gives them reason to do so too.

25. [e] *heaven*] *Heaven* here signifies *God*, one of God's titles among the Hebrews being עֶלְיוֹן, *heaven*.

42. [f] *this*] Both in the Greek of psalm cxviii. 23. and here, αὐτῇ is put for αὐτῷ, the feminine for the neuter, because the Hebrew הוּא is so used; and so psalm xxvii. 4, the Greek hath μίαν ἠτήσαμην, for ἐν, *one thing have I asked*, because the Hebrew הוּא is feminine.

44. [g] *grind*] Λικμᾶν here is by the grammarians rendered τὸν σίτον καθάριεν, and ἀλοᾶν, and σίτον καὶ ἀχυρα διαχωρίζεν, not only to *winnow*

but to *thresh* the corn, either by breaking it with an instrument, a flail among us, or by bringing the wheel over it, or by treading it out, which was the custom among the Jews, (see note [i] chap. iii.) and accordingly ἀλοᾶν, which is set to render λικμᾶν, is itself rendered by Phavorinus, τὸ ἐπὶ τῆς ἁλῶ πατεῖν, καὶ τρίβειν τοὺς στάχυας, καὶ τύπτειν, “to tread, or rub, or beat the ears of corn.” Now this phrase here applied to men (as it is also in the prophets of the Old Testament, *I will thresh you with a threshing instrument*, &c. seems here to signify that sad condition of the people of the Jews, all of them that should hold out against Christ, Christ shall come upon that people, as with his threshing instrument in his hand, ch. iii. 12, shall break and dash them to pieces, violently separate the straw from the wheat, the multitude of unprofitable, that is, unbelieving impenitents, from the little sound corn among them, the few sound believers; and then break all that straw into small pieces, as the manner of their threshing was; see note [i] ch. iii. So we have the word Dan. ii. 44, λεπυνεῖ καὶ λικμήσει πάσας τὰς βασιλείας, *he shall beat small and break into chaff all the kingdoms*.

CHAP. XXII.

2. [a] *marriage*] That γάμος and γάμοι signify both in this place and John ii. a *marriage-feast*, we have before observed (see note [e] ch. ix.); that here the ἔνδυμα γάμου signifies the *garment* that was *customary* at such feasts, that is, a better sort of array than those that were used upon ordinary days, will be obvious to any man that is conversant in ancient customs; so in the wardrobes of great men, there were robes to put on for that use, mentioned by Juvenal, when he speaks of the *trechedipna*, that *runs* about to *feasts* or entertainments. These were *vestes discubitoria*, fine and florid, such as Trimalcios in Petronius, in whom they are also called *vestimenta triclinaria*, and in Xiphilin, in the Life of Adrian, στολή δειπνίς, *the festival garment*, and this, it seems, so necessary, (as repentance and reformation of life, the new garment, or array of the soul, which is here parabolically expressed by it,) that without it, even they that were invited to come, were not yet permitted to taste of the feast, or remain among the guests.

16. [b] *Herodians*] The Herodians were not a distinct sect from the Pharisees and Sadducees (see note [a] ch. xvi.), but some of them Sadducees, as appears by comparing Matt. xvi. 16. with Mark viii. 15. They are by ^ba learned man said to be Grecians, which king Herod brought with him out of the desert, and which became a certain sect after that time, for which he cites Aruch; but this was by a great mistake in him of the Hebrew יוני, as if it were Ἰῶνες, Grecians, when it is no more but *jonim*, *doves*, or *pigeons*, which Herod brought with him out of the desert, and from which sprang a certain sort of pigeons, (not sect of men) different from others. The Herodians by many of the ancients are thought to be those that (conceiving the prophecy of Jacob concerning the sceptre departing from Judah to be accomplished in Herod the Great, who was not a Jew, and yet swayed the sceptre there) believed him to be the Shiloh promised by Jacob at that time; so Epiphanius, that they were Jews, idle and hypocrites,

^b Drusius in Præter.

that thought Herod to be the Christ promised in the prophets. So Tertullian, *Herodiani qui Christum Herodem esse dixerunt*. So Chrysostom on Mark xii.; so Theophylact, and St. Hierom, Dial. cont. Luciferianos, though in his comment on this place he utterly rejects it. Nor indeed is it any thing probable, that now at this time, thirty years after Herod's death, there should remain any of this belief, that Herod was the Messias; it is therefore in the next place observable, that the Syriac for *Herodians* reads *Herod's followers*, and that may give us an hint of another interpretation, which seems to be the most probable. Of the Jews, some part acknowledged and adhered to the Cæsarean or Roman authority, some part looked upon it as an usurpation, and of this generally were the Pharisees. This difference or controversy was thus occasioned. About 150 years before the birth of Christ, the government of Judæa came into the hands of the Zealots or Maccabees; among them, Judas Maccabæus, being in fear of Antiochus, entered into a league with the Romans, which continued about ninety years. Then Hyrcanus and Aristobulus, the sons of Alexander, falling into contention for the kingdom, and the younger brother Aristobulus getting possession of it, Hyrcanus applied himself to the Romans for redress; and by Antipater's mediation besought Pompey (being then near) to come with an army to his relief; Pompey did so, and thereupon besieged Jerusalem; Hyrcanus's party within soon delivered it up, and Aristobulus's party retired into that part where the temple stood, and Pompey stormed the temple and took it, and so the city came into the Romans' power, and Hyrcanus was restored to the high-priesthood, and kingdom of Judæa, but so as to hold (as he obtained) it being under the Romans' protection, which they did, those of them that were of Hyrcanus's party, by consent and not by force, by a choice which the factions among themselves put them upon, and by way of dedition, and so ^c Josephus plainly saith of the Jews, that they had "made a dedition of themselves." Meanwhile they of Aristobulus's party looked upon the Romans as usurpers, and forcible possessors. And thus it continued till our Saviour's time. And at this time some of each party, Pharisees on one side, and Herodians, that is, followers of Herod, on the other, came unto Christ, meaning to insnare him, whatsoever he said, and to take advantage either to inflame the Pharisees (which were the most eminent men among the Jews) if he should say that tribute was to be paid, or to bring him into danger of Herod and the Roman party, if he should say it was not to be paid. And though Christ's answer be punctually in favour of the Roman emperor, especially to those that took the tribute to be his right, yet because in prudence Christ thought fit to give such an answer, as might best avoid the opposite danger, this very prudence of his is after by false malicious persons improved into an accusation against him, Luke xxiii. 2, as if he *forbad to give tribute to Cæsar*, see note [a] Mark xii.

20. [c] *superscription*] The *tribute-money* or *denarius*, that was to be paid to Cæsar by way of tribute, had on it, saith Occo, the picture or image of Cæsar, and in it these letters written, *Καίσαρ Αὐγούστου*: *Ἰουδαίας ἐαλωκνίας*, *Cæsar Augustus*, such a year, *after the taking of Judæa*. This

latter, no question, is that which is here meant by the *ἐπιγραφή*, *inscription* or *superscription* of the coin, from whence Christ concludes Cæsar's right by title of conquest to require tribute of the Jews.

31. [*d*] *resurrection*] The argument against the living of souls now after death, and before the resurrection, which is taken by some (see Brevis Disquisitio) from this place of Matt. xxii. 31, 32, lies thus: Christ proves the resurrection of the dead, ver. 31, by this argument; *God saith, he is the God of Abraham, &c.* long after Abraham's death, and *God is not the God of the dead, but of the living*; which proof being put into form must lie thus: "Abraham's body shall rise," and likewise Isaac's and Jacob's, "therefore the bodies of the dead shall rise;" the antecedent is proved thus, "Abraham shall live again now he is dead, therefore his body shall rise;" that antecedent thus, "God is the God of Abraham now he is dead, therefore Abraham shall live again now he is dead." If this antecedent were denied, then the plain words of scripture were denied, and therefore the argument or consequence must be denied, or nothing; and that will thus be proved: "God is not the God of the dead who are so dead that they shall never live again; therefore it being granted that God is the God of Abraham, since the time of his death, it must follow, that though he be now dead, he shall live again." Christ's argument being supposed thus to proceed, might readily have been answered (by them that deny the resurrection of the body) in case the continued life or not dying of the soul were granted; for they might reply thus: "Abraham's soul lives all this while since his death, and therefore God's being the God of Abraham, granting him to be the God of none but the living, doth not conclude that Abraham's body shall rise; for he who lives in soul, may be said to be living, though his body never rise." Now because it is certain that Christ's argument was a good argument, concluding unanswerably what he meant to prove, therefore the not dying of souls, on concession of which the refutation of Christ's argument is or may be grounded, is not to be thought a truth. To this objection against the immortality of souls from this manner of Christ's arguing against the Sadducees, the answer might be easy enough, by remembering the disputers, that the Sadducees, with whom Christ disputed, are not supposed to grant the immortality of the soul, any more than the rising of the body, and therefore this argument of Christ's, though it would not hold against him that did acknowledge the immortality and continued life of the soul, without ever having the body united to it, would yet be a good argument *ad homines* against the Sadducees, and that were sufficient to salve the matter; or secondly, that the resurrection of the body is a necessary consequent to the life of the soul, and that the proving that the soul lives after death is therefore used by Christ as an argument sufficient to infer that the body shall certainly revive also: but this is not all: they that make use of this arguing of Christ to favour their opinion of *ψυχοναννυχία*, do mistake the thing that Christ went about to prove against the Sadducees. For it being certain that the Sadducees denied all other life beyond this that here men live in the flesh, (affirming that there is *no spirit*, no soul of man subsisting after death, and in consequence to that, that the body after death rots, never to rise again,) it is as certain that Christ here confronted his argument (out of the law, which was the only scripture which those

Sadducees acknowledged) against this whole doctrine of the Sadducees, (not only against one part of it, the resurrection of the body,) and by that testimony of the law, which they could not deny, demonstrated to them that there was another life after this. Of this whole matter, (not only of that which concerned the body,) it is clear that the Sadducees' question and objection (of the wife that had seven husbands) proceeded, concluding, as far as it did conclude, but being indeed a very weak ridiculous argument, against all future being; for if the death of the husband voided the relation between him and his wife, as it is certain it did, and he and she live together again any way after this life, the Sadducee thinks that relation must revive also, and upon that his argument proceeds, and doth so as well (that is, equally, or no worse) on supposition of another life of spirits, as of bodies spiritualized also. For if there were those relations of husband and wife in heaven, they would sure be there before the resurrection of bodies as well as after, unless the Sadducees believed Christ's doctrine to be, that procreation (and the like, which could not be done without bodies) continued in heaven as here on earth, which it no way appears that they did, or that that was the thing here particularly opposed by them. The only matter of difficulty now remaining is, whether *ἀνάστασις*, of which the Sadducees ask ver. 23, and *ἀνάστασις τῶν νεκρῶν*, which Christ undertakes to demonstrate ver. 31, doth not peculiarly signify the *resurrection* of the body. To which I answer positively, that it doth not, but denotes another life, (besides this and after this,) a continuing or being kept alive by God after departure out of this life; as that which is called, Rom. ix. 17, *raising up* (and in Luke the phrase is *ἐγείρονται*, the same that there) is in the Hebrew, from whence it is cited, Exod. ix. 16, *to make to stand*, and is rendered by the Septuagint, *keeping alive*, or *safe*; and the literal notion of the word *ἀνάστασις* goes no further; for *στάσις* is *standing* or *subsisting*, and *ἀνὰ* in composition signifies *re* or *again*, so *ἀνάστασις νεκρῶν* is the *resubsistence* or *second state* of men, that after this life, consisting first of the immortality and continuance of the soul in state of separation, and at length in the reunion of the body to it, whereby it becomes perfect: it is true, it sometimes signifies the *resurrection* of the body distinctly, but that is when it is joined with the word *σὰρξ*, of the *flesh*, or *σῶμα*, of the *body*, or *νεκρῶν*, of the *dead*, in the neuter, (as *νεκρά* signifies *cadavera* or *dead bodies*,) or when, without any of these, the context of the author doth appear to restrain it to that sense; and indeed in later ecclesiastic writers it may perhaps be found to be commonly used for the *resurrection* of the body; but all this no whit prejudiceth the notion which I have given of it in this place, where *τῶν νεκρῶν* is the masculine, (as appears by comparing it with the story in St. Luke, where it is distinctly *νεκροὶ* in the parallel,) and where the context doth not so restrain it, but rather enforceth the enlarging of it, in like manner as *οἱ λέγοντες μὴ εἶναι ἀνάστασιν*, ver. 23, may be the character of the Sadducees, who denied all future life or subsistence of soul or body after death; and thus *ἀνάστασις τῶν δικαίων* seems to note Luke xiv. 14, the reward there spoken of being that which is opposed to our rewarding one another here in this life, and so the phrase denoting all which is not of this life, that is, that bliss which the just enjoy after this life. And the phrase which the Jews used to signify this, is, *the age*, or *world to come*, which these

Sadducees distinctly denied, and the Pharisees believed and affirmed; and sure St. Paul, one of those Pharisees Christianized, did reckon of this continued life of the soul, contrary to the mortality or sleeping of it, when, Phil. i. 23, he saith that he *desires ἀναλῦσαι*, (which sure is a phrase to express the separation of soul and body,) *and to be with Christ*, which I suppose must conclude a being of the soul, and that an happy one, unless Christ be imagined still to be asleep; and so again when he calls the *ἐκδημῆσαι ἐκ τοῦ σώματος*, *travelling out of the body*, a *travelling to the Lord*, 1 Cor. v. 8.

38. [e] *great*] This commandment, by which the worship of the one God is commanded, Deut. vi. 4, is not only one of those which were written in their phylacteries, fastened on their posts, and read in their houses daily, but to note it to be the *great commandment* indeed above others, it is observable, that in Deut. the words in the Hebrew, which begin and end it, have the last letter written very big, and noted in the margin to be so written.

40. [f] *hang*] The word *κρέμνται* may fitly, and according to the notion and use of it in sacred authors, and according to the importance of this place, most properly be rendered *conspire* or *agree*, for so the Hebrew קשר, which signifies *an agreement of minds, a covenant, or league*, Gen. xlv. 30, is rendered *ἐκκρέματα*, where we read, *is bound up with*, noting an huge kindness and conjunction of affections between Jacob and Benjamin. As in Chrysostom, Epist. κ'. σφόδρα κεκρεμᾶσθαι τῶν ἐπιστολῶν, is "earnestly to desire his epistles." So Judith viii. 24, where we vulgarly read *their hearts depend on us*, it is most proper to render it, *their hearts agree* or *conspire with us*, or *are bound up with us*. So Luke xix. 48, the people *ἐξεκρέματο αὐτοῦ ἀκούων*, *as they heard him they took his part*, were of his side, agreed with him. So in Chrysostom, Ep. ξή: Τῆς θεοσεβείας ἐκκρέμαται τῆς σῆς, καὶ ἡμῶν σφοδρὸς ἐστὶν ἐραστής. "He affects you much, and is an earnest lover of me," and Ep. ρκς'. ἀγαπῶντων καὶ ἐκκρεμαμένον, "loving and tendering." So in Palladius, *ἐκκρεμαμένη πάση ψήφῳ τῇ κόρῃ*, "placing all her affection on the young maid." And so here in these *two commandments all the law and the prophets conspire*, that is, the whole Old Testament agrees, conspires with these, these are the sum of all that is said there. But if it be rendered *hang*, then the meaning will be, that all commanded in the Jewish received scripture depends upon one of these two, hangs on one of these great pegs, that is, is in the last resort reducible to one of these heads.

CHAP. XXIII.

4. [a] *heavy burdens*] *Heavy burdens* imposed on men by the Pharisees may be discerned by their own writers. R. Joshua before Christ's time, among the several things that are pernicious to the world, numbers מכות פרושין, *plagas Phariseorum*, "the strokes, or severities of the Pharisees." And these are mentioned in the Talmud^a tr. Sotah, *Plagas Phariseorum vocat superfluos cultus, ac ritus molestos ab ipsis in religionem lege Mosaica præscriptam subintroducitos*, "By the strokes of the Pharisees he means superfluous worships and troublesome rites, introduced by them underhand into the Jewish

^a Cap. iii. §. 4.

religion." And Maimonides: *Appellarunt additamenta illorum quibus legem gravem reddiderunt, plagas*: "They called the additaments by which they made the law heavy, strokes or severities."

5. [b] *phylacteries*] The *phylacteries* were a great part (though a great mistake and deceit) of the religion of the latter Jews. Upon God's commandment, Deut. vi. 8, Exod. xiii. 16, of *binding* those words for a *sign* upon their *hands*, and as *frontlets* between their *eyes*, and *writing* them upon the *posts* of their *doors*, and of their *gates*, (which certainly were but figurative expressions of that which was before mentioned, Deut. vi. 7, *Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest in the way*, &c.) this carnal people, which were apt to turn all inward piety into outward formality, and matter of ambition and ostentation, would needs understand this precept literally, and made them scrolls of parchment, in which they wrote four sections of the Pentateuch; 1. the nine former verses of Deut. vi.; 2dly, the nine first verses of the xiiiith of Exodus; 3dly, the eight last verses of the same chapter; 4thly, from the 13th to the 22nd of Deut. xi. These rolls of parchment were by them prepared with a great multitude of ceremonies and decrees made by them of the creatures of whose skins that parchment was to be made, of the knives with which it was to be cut, and a great deal more. Being made, they fitted and applied them to the foreheads and to the wrists, and they were called by them in Hebrew *tephillin*, because the special use of them was in their prayers, and here *φυλακτήρια*, either because they were to help keep the law in their memory, or because they were a kind of amulet or charm against fascinations and diseases, against the *malus genius*, saith Paulus Fagius. This being the nature of the *phylacteries*, a carnal observation of their own, set out with many ceremonies, and yet by them affixed on God, as if commanded by him; the Pharisees, the most exact among the Jews, that would go beyond all others in performances, and withal the most ostentatious of any, and willing to be differenced from all others by such marks of extraordinary piety, did *πλατύνειν φυλακτήρια*, wear these of a greater breadth than any others, and are here said properly to do this, *πρὸς τὸ θεωθῆναι τοῖς ἀνθρώποις*, *that they may be looked on by men*.

1b. [c] *borders*] The *κράσπεδα* are the *fringes*, that God commands the people to use, Num. xv. 38, and wear on the *borders of their garment*, with a *blue ribband* on the *fringe*. And the use of it there assigned was, 1. that they may *look upon it, and remember all the commandments of God, and do them*; 2. that they *seek not after their own hearts, and their own eyes, after which they use to go a whoring*, that is, that they take not up the customs or fashions of other nations, which they were very apt and prone to do, ever since they came out of Egypt, and therefore are by this forewarned that they keep themselves a peculiar people to God, in outward fashions, and consequently in inward purity of heart (in order to which the other was designed) discriminated from all the nations of the earth. By this it appears how this custom of the fringes differs from the other of the *phylacteries*: that was wholly a tradition and invention of the Jews, on a mistake of God's command, and then an enlarging of this to vanity and ostentation; but this hath a truth in God's precept, was really commanded

by him, in order to a pious end, which end being forgotten, they wholly contented and satisfied themselves in the outward observation of them; and the Pharisees made that as pompous as they could, labouring to exceed all other men in the bigness of their fringes, or ציצית, and placing piety in that, as being most discriminated thereby from the nations (in order to which this fashion was prescribed by God) and in some measure from other Jews, which wore them not so big, and so are particularly in this, as in many other things, ἀφωρισμένοι, according to the meaning of their name in Hebrew, vainglorious separatists, and are thus looked upon by our Saviour in this place.

9. [d] *father*] The wise man, the principal of the school of the prophets, who had the great authority among them, no man contradicting what he said, was by them therf called אב, *father*. So Maimonides Com. ad Peah, c. i. §. 1. כבוד אבות והחכמים שהם אבות הכל. "The parents must be honoured, and the wise men, which are the fathers of all;" and in this respect, and this sense of the word *father* among the Jews, all Christians, being now taught of God by Christ, are appointed to acknowledge no *father* in earth.

15. [e] *proselyte*] A *proselyte* is one that, being a Gentile by birth and religion, comes over to the Jewish religion, either in whole or in part; for there are three sorts of strangers, and two of proselytes among the Jewish writings. The first sort of strangers are those which continue open idolaters, who were not permitted to live, or have any place of being in the land of Israel; the second sort of strangers are the first of proselytes, which though they embraced not the whole Jewish religion of circumcision, washing and sabbatizing, &c., yet renounced the idolatry and πολυθεΐης or multitude of the Gentile gods, and assented to some foundations of the Jewish religion, which they called the *seven precepts of the sons of Adam*, and of Noah, of which we shall have a fitter occasion to say more on Acts xv. These were called *proselytes of the gates*, were permitted to live among them, to come into one court, the outer, of the temple, (called *atrium Gentilium*, divided by a low wall or sept from the other, called by St. Paul μεσότοιχον φραγμού, Ephes. ii. 14, a *half-wall of partition*, on which, saith Josephus, was written μη δέιν ἀλλόφυλον ἐντὸς ἵέναι, "that no stranger might go into the inner court") and, in brief, were by the Jews allowed to have *portionem in vita futura*, "a portion in the life to come," whether that be heaven, or the kingdom of the Messias, Maimon. de Pœn. c. 3. §. 5. And yet of these it is observable, that after the Jews came under the Roman yoke, and so were unable to keep their proselytes of the gates within their prescribed rules, having no jurisdiction over them, their wise men determined that they should have no commerce with them, which was accordingly observed, till St. Peter's vision (Acts x.) assured the Christian Jews that this was not required of them. The third sort of strangers, and second of proselytes, are those which embraced the whole Jewish religion, submitted to be circumcised, and to perform the whole number of the precepts of the law; and these are admitted to privileges proportionably, and differ nothing from a Jew, but only that they are not born in the land, (as the Mamluchi, among the Mahomedans,) of whom it is ^b Justin Martyr's affirmation, προσήλυτος δ

^b Dial. cum Tryph. p. 275.

περιτεμνόμενος, εἰ τῷ λαῷ προσκεχώρηκεν, ἐστὶν ὡς αὐτόχθων, "the circumcised proselyte is as one that was born in the land." To which purpose they apply that of the prophet, "The stranger," Γηόρας, saith he, that is, "the proselyte, shall be joined unto them, shall be joined to the house of Jacob, ἐνὸς καὶ τοῦ αὐτοῦ καὶ πᾶσι τοῖς περιτεμνομένοις κειμένου νόμου, "one and the same law being given to all that are circumcised." Of this sort were the Sichemites, Achior, (Judith xiv. 10,) Nebusaradan, (saith Gemara, Sanhedrim cap. 11,) Urias the Hittite, and Herod the Idumæan (whose kingdom in his successors is therefore called מלכות גרים, "the kingdom of the strangers"), Nicolas, Acts vi. ; and these are called גרי צדק, *proselytes of righteousness*, and גרי ברית, *proselytes of the covenant*. Of these say the Jews, that above all things they must be circumcised, and Tacitus, Hist. l. 5, having mentioned the Jews' custom of circumcision, adds, *transgressi in morem eorum idem usurpant, nec quicquam prius imbuuntur quam contemnere divos*, &c. And because some other nations had gotten a traditionary custom of circumcising, without forsaking heathenism, or undertaking any degree of proselytism, as the Egyptians, and from them, saith ^c Diodorus Siculus, the men of Colchos, and of old the Ishmaelites, and now the Turks; it is therefore resolved among the Jews, that if any such shall become a proselyte, though he cannot be circumcised again, yet on the eighth day of his proselytism some blood must be fetched of that part which they call פריצת, "the breaking of the skin," for a testimony of their proselytism, which, they confess, Moses knew nothing of, but is an institution of their own. These proselytes of the covenant may perhaps be meant by *the children of the covenant*, Acts iii. 25, the multitude there being mixed of Jews and proselytes, ch. ii. 5, 14, and both those spoken to in the third chapter, the Jews under the title of *children of the prophets*, that is, of Abraham &c. the rest under the title of *children of the covenant*, which being made with Abraham belonged not only to Israelites, but to all the *kindreds of the earth*, as it follows there. Now of these latter sort of proselytes this place here seems to be understood, wherein Christ reproacheth the diligence of the Pharisees, who took such pains to make a proselyte, that is, to bring a Gentile, that was no way bound to it, to be circumcised, and to undergo all the Judaical law, which God had never proposed to the Gentiles, thereby demonstrating, that it was not true purity and reformation of heathen vices that they thought to work in their proselytes, but did it only to get more companions to their faction of holding up the external ceremonies of circumcision against the reformation now preached by Christ. From whence it appears, not only why the Pharisees were called *hypocrites* for so doing, this being no way an act of piety, which they pretended to do so zealously, but also, why the proselyte so made by them is said to be worse than they, or than their own children, made *doubly more than they the child of hell*, that is, worthy of punishment; first, because before the coming of Christ, the Pharisees were bound to observe the whole law, and so though Christ, the substance being come, did take it away, that is, the typical parts of it, yet the

^c "Ὅτι δὲ τοῦτο γένος Αἰγυπτιακὸν ἐστὶ σημεῖον τὸ περιτέμεσθαι τοὺς ἀνθρώπους παπλησίως τοῖς κατ' Αἴγυπτον, διαμένοντος τοῦ νομίμου παρὰ ταῖς ἀποκόις, καθάπερ καὶ παρὰ τοῖς Ἰουδαίοις. lib. 1.

Pharisees were more excusable, if they continued in the observation of it; whereas the Gentiles were never obliged to it, and so had not that excuse, if they should resist Christ upon that ground of his destroying the Mosaical law, which was the great scandal against Christ's doctrine. Secondly, because the Pharisees being now engaged in this faction against Christ, these new proselytes of theirs, to approve themselves to their masters, expressed more bitterness against Christ than themselves had done, and by their instigation were made instruments of more mischief after to Christians. So Acts xiii. 50, the Jews *παρώτρυναν τὰς σεβόμενας γυναῖκας*, *instigated and inflamed the worshipping*, that is, proselyte *women* against the apostles, and it follows, *ἐπήγειραν διαγμὸν*, *they raised a persecution* against them. So saith Justin Martyr, Οἱ δὲ προσήλυτοι οὐ μόνον οὐ πιστεύουσι, ἀλλὰ διπλότερον ἡμῶν βλασφημοῦσιν εἰς τὸ ὄνομα αὐτοῦ, καὶ ἡμᾶς τοὺς εἰς ἐκείνον πιστεύοντας καὶ φονεῦν καὶ αἰκίζειν βούλονται, κατὰ πάντα γὰρ ὑμῖν ἐξομοιοῦσθαι σπεύδουσι, "The proselytes do not only not believe, but do, doubly to what the Jews do, blaspheme the name of Christ, and kill and reproach us who do believe, and make all haste to be like you." The truth of this was very observable in the Gnostics, who being Gentiles first, then Christians, at last in appearance turned Jews, and then became the most bitter persecutors of the orthodox Christians. Three other things observable concerning these two sorts of proselytes will come in more naturally in other places, to which they more immediately refer.

16. [*f*] *swear by the temple*] It seems by this, which Christ here affirms of the Pharisees, that they had a tradition that those oaths only were obligatory which were conceived by God, or something immediately consecrated to him; meaning thereby not the temple and altar, which had only an universal consecration, (being set apart to his service,) but other particular oblations and gifts, which were by the voluntary piety of men devoted unto him. Of this sort is *the gold of the temple*, and *the gift on the altar*, wherein it seems they placed a more especial sanctity than in the other. This Christ looks on as a pitiful, nice piece of deceit, either to frustrate the obligation of some oaths, (it being ordinary with them to swear *per templa tonantis*, saith the poet, "by the temple," when, it seems by him, they did not think themselves obliged by such an oath,) or to make a nice distinction of sanctity, where indeed there was none, the whole sanctity of the *gold* or *gift* flowing from the *temple* or *altar*, to which, and the God in it, they were consecrated. What should be the colour or pretence of this doctrine of theirs, it would be hard to guess, unless perhaps it was that they conceived the *temple*, by its having been demolished, to have lost its sanctity, and not to have recovered it at its rebuilding and increase by Herod; whereas the *gold* or the *gift* which the piety of the Jewish donor had consecrated might be allowed by them to have that sanctity: but this, being so weak a reason, leaves it liable to the censure of hypocrisy which Christ here lays upon it; the true cause surely being, that by persuading men that the *gold* and *gifts* brought to the temple were the holiest things in the world, holier than the temple or altar itself, they might bring men to great liberality that way, and so make gain of their doctrine.

23. [*g*] *judgment*] For the discerning the meaning and difference of these three, the best rise will be from the observation of Maimonides,

a sober, learned Jew, Moreh Nevoc. par. 3. ch. 53: These three, saith he, are most accurately distinguished among the Hebrews, צדקה, חסד, משפט, all to be met with together, Hos. ii. 19, *judgment and mercy and righteousness*. The first signifies *justice or equity* in judging, whether it belong to reward or punishment; the second to the highest degree of *mercy or bounty*, that which is in Hosea further expressed by the addition of רחמים, *bowels*, or *tenderness of mercy*, and is the same that before we said was signified by ἀγαθότης, *goodness*, (see note [b] ch. xx. 15;) the third denotes that virtue of *honesty* in all kinds which by the law of God is due from us to our brethren, whether by way of strict justice or of charity, which is also commanded us, and is part of our righteousness toward our brethren, of which we have also spoken before, see note [g] ch. i. and note [a] ch. vi. Thus when John the Baptist tells all the sorts of men that came to him what was their righteousness, their duties, (Luke iii.) that which he prescribes to the promiscuous multitude is, μεταδιδόναι τῷ μὴ ἔχοντι, *to communicate, or give, to him that hath not*. And Ὀλυνπιδόρου, according to the sense of the fathers, tells us, Ἀποστερηγὴς ἐστὶ καὶ πλεονεκτὴς ὁ μὴ ἐνδύων τῆς γυμνῶν, “He that doth not clothe the naked is a defrauder and a coveter,” that is, sins against the tenth commandment of the law. And the whole difference of this from the second is, that in this a man performs all acts of charity required in the law, when occasions offer themselves; but in the other the merciful man doth seek out occasions, and doth more than the law requires of him, which therefore Christ calls τελειότητα, *perfection*, Matt. v. 48. Now to the two first of these in Maimonides, the two former here, κρίσις and ἔλεος, are directly parallel; κρίσις, *judgment*, literally and clearly answerable to the first, and ἔλεος, *mercy*, to the second. All the difficulty is of the third, πίστις, *faith*, which that it is parallel to and equivalent with δικαιοσύνη, *righteousness*, may at first sight be thought probable also; for the Hebrew מַצַּח, which is directly rendered πίστις, and hath the same importance sometimes which we gave out of Maimonides to צדקה, is by the Septuagint rendered also by the very word δικαιοσύνη, *righteousness*, Gen. xxiv. 49, Isa. xxxviii. 19. The same is sometimes again rendered ἀλήθεια, *truth*, and so πίστις, δικαιοσύνη, ἀλήθεια, *faith, righteousness, truth*, are oft taken promiscuously the one for the other among the Jews that write Greek. So psalm lxxxv. 10, we have ἔλεος καὶ ἀλήθεια, *mercy and truth*; Prov. iii. 3, ἐλεημοσύνην καὶ πίστιν, *mercies and fidelities*; and Hesychius renders ἀληθῆς, *true*, δίκαιος, *righteous*; and so δίκαιον seems to be taken, Luke xii. 57; κρίνετε τὸ δίκαιον, *judge right, or true*; and, Luke xvi. 11, μαμμωνᾶ ἀδικον, *the unrighteous mammon*, is set opposite ἀληθινῷ, to the *true riches*, agreeable to that of the Targum, Ezek. xxii. 27, who call it רשקון רשקון, *the mammon of vanity or falsity*. All makes it not improbable that πίστις, *faith*, here, should be taken in that notion of צדקה, *righteousness*, and so rendered not *faith*, but *fidelity*; and thus Mr. Calvin hath interpreted it in this place. But upon further consideration it will appear that there is no place for these probabilities, the express words of St. Luke in setting down this passage enforcing another interpretation of it; for, Luke xi. 42, the words are these: *Ye tithe mint and rue, and all manner of herbs, and pass over judgment and τὴν ἀγάπην τοῦ Θεοῦ, the love of God*; where, as

d Cat. in Job. xxii.

by *judgment* must be understood all the duties of justice and charity to our neighbours, (set down more fully in St. Matthew by *judgment* and *mercy*,) and so under that, צְדִיקָה, *righteousness* also is comprehended, viz. that mercy which is our righteousness, (as being from us due to other men,) so the *love of God*, which comprehends all the duties of the first table, Matt. xxii. 37, is set down as directly parallel and answerable to *πῶς, faith*, which must therefore necessarily be the *believing* in God, as that is the foundation of our love of him, as the apostle affirms, 1 Tim. i. 5, *The end of the commandment is charity out of a pure heart—and of faith unfeigned*. And then, as the two former may be taken from Micah vi. 8, *doing justice and loving mercy*, so this third may be parallel also to the third thing mentioned there, *walking humbly with thy God*; and, if so, will give us an excellent definition, whether of the *faith* or the *love* of God, or indeed of the conjunction of them, *faith perfected by love*; that it is an humble fiducial obedience unto, or walking with God, as when Enoch's *walking with God* is by the son of Sirach (Ecclus. xlv. 16, and St. Paul, Heb. xi. 5, out of the LXXII.) called his *pleasing of God*, and that including faith, *without which*, saith he, *it is impossible to please God*, ver. 5, and that *faith a believing that God is, and that he is a rewarder*—and this *faith*, very fitly here mentioned by Christ to the Jews, who are so frequently and justly accused and reprehended by him for want of faith, or not believing in God, and that their guilt evidenced by their not believing in him, who had so signally and powerfully demonstrated himself to be sent by God. And if it be here demanded, with what propriety *faith* in this sense can be called one of the βαρύτερα τοῦ νόμου, *the weightier things of the law*, when faith is so oft set opposite to the law, and so is not so much as a part of it, and when the law of Moses was but the *pedagogy* to that *faith which should after be revealed*, the answer will be clear, that the law to which faith is opposed is chiefly the law of Jewish ceremonies, which, being but the shadow of those things which are the object of the Christian's faith, were to be done away at the presence of the body itself, and so faith set opposite to them, as perfect is opposite to imperfect, clear day to twilight. And of these also those words are to be taken which affirm the law to be a *schoolmaster*, or *leader of children to Christ*, these being but those initial elements fitted for those of tender years and grosser understandings, yet designed also to adumbrate those things which are now more clearly taught us by Christ. As for the law of God, as that was given to Moses, and comprehended all the duties to God and man, it is evident that faith in God is a part, and weightier part of that, and so reducible to the *first and great commandment*, (as that phrase, Matt. xxii. 37, comprehends the whole first table of the commandments,) being certainly comprised in the love of God, and supposed in it; and not only so, but it is particularly contained in the first commandment of that first table, *I am the Lord thy God, thou shalt have no other gods but me*; the former of which are federal words, and so are to be answered by our believing what God promiseth in his covenant, viz. that he is *our God*, a merciful and a gracious Father, and so to be filially depended on, trusted in, and obeyed, as well as loved by us; and the latter part, commanding us to have God for our God, must again be interpreted to require from us a believing of him, both as that signifies a fiducial reliance and affiance

on him, a believing his promises; and as it is a believing whatsoever he shall say, whether bare affirmations, (our doctrinal points, either in the Old or New Testament, revealed to us,) or more especially his commands and threats, as our belief of them is all one with fearing and obeying him, God's veracity being one of those his attributes, to which our belief must be answerable, if we will be deemed to have him for our God. As for the promises of another life, which are a principal part of the object of a Christian's faith, if they be not thought to have been revealed under the law of Moses, which is conceived to look only toward an earthly Canaan, and so the felicities of this life only, this sure is a mistake, caused in many perhaps by not distinguishing betwixt less clear revelations (such indeed were those under the law, in comparison with the lustre that Christ brought into the world) and none at all; or perhaps, by most, through not observing that those diviner promises were revealed before the law; and being found inefficacious among the sensual world, God was further pleased to add, under Moses, those earthy promises to attract even sensual men, and give them a present taste of those good things which he had laid up for them that would adhere to him.) These, therefore, being long before revealed to Adam and Noah, and by tradition from them steadfastly believed by all the people of God, were supposed in the Mosaical law, as known already, and therefore needed not therein to be more particularly repeated. Besides, Moses, in his giving the law to the Jews, set down, over and above the law itself, a story from the creation to his time, wherein many passages there are which give certain evidence of another life, and the joys of that, as the reward of a godly living; as when of Enoch it is said, Gen. v. 24, that *Enoch walked with God, and was not, for God took him*, when he was but three hundred and sixty-five years old; which must needs infer that somewhat extraordinary befell Enoch, (which the apostle calls *translating* him, Heb. xi. 5,) and also that that life to which *God took him* was much more desirable than that which here he parted with, else his untimely death (far sooner than others there recited, both before and after him) could not be proposed as a reward of his *walking with*, that is, *pleasing God*, Heb. xi. 5. This translation of Enoch then, being known among those in whose time it happened, and by Moses recorded for all the Israelites to know that came after, must needs be to all them a testimony beyond all doubt of this truth, that there remained a blessed life after this for those who pleased God. The like was that of Elias in the time of the kings, who was visibly carried up to heaven; and this both by the sons of the prophets foretold beforehand, and testified by Elisha, who succeeded him in his prophetic office, and was an eyewitness of it. The same appears by that passage of God's being by himself styled in the law *the God of Abraham*, &c. after their death; whence our Saviour concludes against the Sadducees that *Abraham lived with God*, and that there was another life revealed by God in that style. To this pertains the speech of Balaam, Num. xxiii. 10: *Let me die the death of the righteous, and let my last end be like his*. But above all, the express words of Daniel, long before Christ, and so under the law, Dan. xii. 2: *Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt*. And in a word, though the law given by Moses have

not, in the letter, the mention of any other life but that in the land of Canaan, yet all the ceremonies of the law were principally, no doubt, designed to this end, to adumbrate and so reveal this truth unto them, and that in such a manner as was most for the turn of such childish and gross and rude minds, viz. by sensible representations, which the apostle, that well knew their meaning, interprets to this sense throughout the Epistle to the Hebrews, and assures us that Abraham, Isaac, and Jacob expected *a city that had foundations, whose builder and maker was God*, Heb. xi. 10, meaning heaven undoubtedly by that phrase; and so of Moses, ver. 26, that *he had respect to the recompence of the reward*, that sure which was after this life, (for he came not to Canaan,) the pleasures and honours of which were on this intuition despised by him, ver. 25. Thus much hath been here added on this occasion for the refuting the doctrine of those men who can discern none but temporal, carnal promises under the law; whom for further satisfaction (if it be yet needful) I refer to the judicious and perspicuous treatise of P. Baro, *De Præstantia et Dignitate Divinæ Legis*, (dedicated to archbishop Whitgift, but first read in his Lady Margaret Lectures at Cambridge,) lib. 1.

27. [*h*] *whited sepulchres*] There is little difficulty to determine what is meant by *τάφοι κεκονιαμένοι*, *sepulchres washed over with white lime*, on purpose that they may be discerned by passengers, and avoided lest they contract legal pollution by them; for thus the Jews were wont to mark sepulchres: *Calcem aqua maceratam effundit in locum immunditiei*, "They use lime macerated with water, and pour it upon the place of uncleanness." *Yad. Tum. Met. c. 8*; and *Rashi ad Gemar. Moed kat. c. i. f. 5*, renders the reason, *quod ipsa alba sit instar ossium, quam ergo videntes, eo non accederent*, "because lime is white like bones, and therefore they see and go not near it." So among the Christians in **Optatus: Corpora (occisorum) per dealbatas aras aut mensas poterunt numerari*, "The bodies of the slain may be yet numbered by the whited altars or tables," that is, by the tombs in fashion of an altar or table, laid over them and whited. All the difficulty is, in what respect it here follows that they *appear έξωθεν ώραιοι, outwardly fair*, when, Luke xi. 44, it is said of them that they are *ώς μνημεία άδηλα*, *as graves that appear not*. And this will be fitly salved by considering that this fairness is not all one with their being whited before, but denotes the reason why they had need of being thus whited. These graves were, it seems, grown over with grass, and so were undistinguishable from other ordinary ground, were outwardly as fair green grass, as if there were no graves under; and so, as they are properly said to *appear ώραιοι έξωθεν, outwardly fair*, so most fitly is it said of them in Luke that they are *άδηλα μνημεία, undiscernible graves or monuments*; so that the men that go over them are not aware of their being graves, and so are polluted by going over them; and that makes it necessary that they should have some mark set upon them, be washed over with lime; proportionable to which was Christ's reproof of these Pharisees' hypocrisy, that so, as fair as they were outwardly, they might not deceive and pollute silly disciples, which were not aware of their wickedness. See Mr. Pocock, *Miscell. c. 5*.

35. [*i*] *Zacharias son of Barachias*] Who this Zacharias was, is

* L. 3. p. 90.

questioned among learned men, and it falls out there were very many of the name, to each of whom some part of this character here set is competent. There was Zachary the prophet, who, besides that he was a prophet, was *the son of Barachiah* also, Zech. i. 1; but of him no author reports that he was slain; and *betwixt the temple and the altar* he could not be slain, because the temple in his time was destroyed, and so there was neither temple nor altar then; and though he were chief of those which caused the reedifying of the temple, yet in that he offended not the Jews, nor in any other part of his prophecy; nor indeed is it imaginable that so immediately after they came from under the scourge (from the captivity) they would kill their prophet or defile their temple. A second Zacharias was the father of John the Baptist; and though the scripture neither mention him to be the *son of Barachias*, nor to have been killed, yet for the latter (that of his death) two traditions there are, one indeed of ^f writers of no great authority, yet pretending to be very ancient, that he was killed by Herod's officers because he would not tell where his son John was, for whom Herod sent. And with one passage of that narration, viz. that his blood continued upon the threshold like a stone, agrees that which is affirmed by Tertullian, contra Gnost. c. 10. The other is asserted by ^g St. Basil, and before him by ^h Origen, and repeated in the same manner by ⁱ Gregory Nyssen, ^k Cyril of Alexandria, Theophylact, and others, that there being a place in the temple where the virgins were wont to be by themselves, and to pray, and Mary, after the birth of Christ, continuing to come to that place, she was prohibited by those that knew she had a child, but maintained by Zacharias the priest, who affirmed her still to be a virgin; whereupon the men of that age set upon Zachary as a manifest transgressor of the law, and killed him *betwixt the temple and the altar*. But this tradition is rejected by St. Jerome. And indeed, whichever of those two causes be assigned for the cause of his death, it will not be very proper for this place, where Christ speaks of their *killing of prophets*, (and such this Zachary was not, but only a priest,) and those prophets particularly *sent* to them, vv. 34, 37, as instruments to *gather* them, ver. 37, that is, to reduce them unto repentance by denouncing judgments against them. And upon this ground it is that the learned men which believe this Zachary to be here meant do not yet believe either of the two assigned causes of his death to be the true one; but his foretelling the destruction of the city and temple, (as Stephen after did, and was stoned for it,) and so executing the prophetic office; which, as it is not very applicable to this Zachary, who was no prophet, so it also takes away all force from the authority of those ancient writers in this particular; and the tradition by them mentioned, (which are the only basis whereon this opinion can stand, and in reverence to whom it is that I set down this opinion so largely,) they and the tradition being as positive for that cause of his death as that he was at all killed. There was a third Zachary, and he a prophet, and slain by the people at Joash's command, and that for testifying against them, being sent particularly by God to reduce them, 2 Chron. xxiv. 19, 20. This death of his was by stoning, ver. 21, (as here, and *stoned them which were sent unto you*, as he also was said to be

^f Prot. Evang. Jacobi, Petrus Alexandrin. in Canon. ^g Hom. 25. ^h Tr. in Matt. 26. ⁱ Or. in Nativ. ^k Cont. Anthropomorphit.

sent, ver. 19,) and that in the very place here mentioned, *betwixt the temple and the altar*, expressed thereby *in the court of the Lord's house*, see note [k]; and of him it is peculiarly mentioned, that *when he died, he said, The Lord look upon it, and require it*; which makes the mention of this man's death very proper to be joined with Abel, whose *blood cried for judgment from the ground*. The most considerable objections against this interpretation are, first, that this Zacharias was *the son of Jehoiada*, ver. 20, which is answered by those that favour it, by saying that it was very ordinary for men to have more names than one, especially those that had *Jehovah* in their names. Thus *Jehoiakim* the king is also *Eliakim*, 2 Kings xxxiii. 34; and so *Joiakim* the priest (Judith xv. 8) is *Eliakim*. Thus *Judas* (Luke vi. 16) is also *Lebbaeus* and *Thaddaeus*, Matt. x. 3. And, say they, it is possible that *Zacharias* might be set in this Gospel, as in Luke it is, without mention of his father, or with mention of *Jehoiada*; and some scribe might set *ὁ υἱὸς Βαπαχίου* in the margin, taking it for Zachary, one of the small prophets, who was so; and this might afterward creep into the text. To which purpose it is observable that St. Jerome, upon search, found in the Hebrew Gospel, called *the Gospel of the Nazarites*, the name of *Jehoiada* for this of *Barachiah*. A second objection against this is, that this Zacharias being slain by Joash so long ago, could not fitly be set down as the last of that catalogue whose blood brought down judgment on the Jews, it being in all reason that, beginning so high as the *righteous Abel*, the speech should descend much lower than to that Zacharias; and it is not very easy to give a probable answer to, or account of, this. A third exception there is further against this interpretation, viz. that here it is said that *they* (that is, those of that present generation) *killed him*; which some have answered by saying that that people, of whom that generation was a part, continuing in their sins, are the *they*, and that it is ordinary in scripture to charge the acts of parents upon their posterity, which go on in their sins. And accordingly the reason why those words, *ὃν ἐφονεύσατε, whom ye have killed*, are here added and annexed to Zacharias, might be this: because Cain indeed, who had killed Abel, was not their progenitor, and so that people could not be said to have killed Abel. But for Zacharias, whom their progenitors killed in the discharge of his office to that people, they who do not yet obey his prophecy by repenting may justly be said to join with them that did kill him. But there is yet a fourth Zacharias, and he, saith Josephus, l. 4. c. 18. *ὁ υἱὸς Βαρούχου*, "the son of Baruch," which might well be all one with *Barachias*, as we know *Ananus* is with *Ananias*, and he was slain by the Jewish zealots *ἐν μέσῳ τῇ ἱερῇ*, "in the midst of the temple;" and that so immediately before the siege of Jerusalem, that as Christ mentions Abel the first that was slain, so he might very fitly mention this Zacharias also, as the last instance of their bloodiness upon holy and eminent men. This I find to have been pitched on in the Spanish Bible of Cypriano de Valera, where upon this verse is this note: "*Whom ye killed, that is, shall kill*. He foretelleth the history of Zacharias the son of Baruch, which Josephus, de Bell. Jud., describeth, whereby the measure was filled up (ver. 32) for which Jerusalem was destroyed." The only objection against this is, the *ὃν ἐφονεύσατε, whom ye slew*, whereas this man was not now slain at the time of Christ's speaking; but this is

readily answered, 1. that the aorist may fitly be rendered *whom ye shall have slain*, and that it must be so, because the blood of Christ and Stephen and James, and all that should fall by them in those forty years, was contained in the *τῶν αἵμα δίκαιων*, *all the righteous blood* here mentioned, as ingredients in that judgment on the Jews. 2dly, It is ordinary in prophecies to use the time past for the future, and so Rev. ii. 13, when Antipas is mentioned, *ὃς ἀπεκτάνθη, who was killed*, (who yet was not killed till after the time of that vision,) it is clear it must be so taken; so, 1 Thess. ii. 16, speaking of the destruction of the Jews, ver. 15, which was not then come at the writing of that epistle, he saith, *ἔφθασε*, in the aorist, *the wrath of God hath overtaken them*, or *come hastily upon them*, *εἰς τὸ τέλος*, *to a final utter destruction*; that is, their measure of iniquity is filled up, and so this destruction secured to them, as if it were already fallen upon them. And so this is the most full interpretation of the place, and clear from all difficulty.

35. [*k* altar] There were two sorts of altars, one the *θυμιατήριον*, *the altar of incense*, within the temple, (*ἐνδον πρὸς τὸ ἐπιθυμιᾶν* in Philo,) the other *θυσιαστήριον*, *the altar of holocaust or burnt offering*, that was without in the court, (*ἐξω πρὸς τὰ ἱερεῖα*, see note [e] Apoc. vi.) Of both of them Philo's words are perspicuous, and worth setting down: *Ὁ νόμος προστάξας δύο κατασκευασθῆναι βωμοὺς, καὶ ταῖς ὕλαις, καὶ τοῖς τόποις, καὶ ταῖς χρήσεσι διαφέροντας*, "The law appointed two altars to be made, differing in matter and place and uses;" *ὁ μὲν γὰρ ἐκ λίθων λογιζόμενον ἀμύτητων συνεκδοκίμηται, καὶ ἐν ὑπαίθρῳ παρὰ ταῖς τοῦ νεῦ προβάσειν ἱδρυνται, καὶ γέγονε πρὸς χρεῖαν τὴν τῶν ἐναίμων*, "for the one was built of choice unhewed stones, and was set in the open court by the ascent or stairs of the temple, and was for the bloody sacrifices;" *ὁ δὲ χρυσοῦ μὲν κατασκευάσται, ἱδρυνται δὲ ἐν ἀδύτῳ εἰσω τοῦ προτέρου καταπετάσματος, ὃς οὐδενὶ τῶν ἄλλων ἐστὶν ὁρατὸς, ὅτι μὴ τοῖς ἀγνεύουσι τῶν ἱερέων, καὶ γέγονε πρὸς τὴν χρεῖαν τὴν τῶν θυμιαμάτων*, "the other was made of gold, set in the inner court within the first veil, which cannot be seen by any other but only by those of the priests that are clean, and this was for the offering of incense." And so that which was said of Zacharias, 2 Chron. xxiv. 21, that he was *stoned in the court of the house of the Lord*, that is, in the court of the temple, (as *ναὸς*, *temple*, here, and *οἶκος*, *house*, Luke xi. 51, are directly all one,) might be well enough agreeable to what is here said, that he was *slain betwixt the temple and the altar*, to wit, this altar of holocaust, peculiarly *θυσιαστήριον*, as here, which was without in the court; and to that also belongs as properly that which Josephus saith of the other Zacharias, son of Baruch, that he was "slain" *ἐν μέσῳ τῷ ἱερῷ*, "in the midst of the temple," that is, not of the *ναὸς* or *sanctuary*, rendered *temple* here, but of the *ἱερόν*, that is, the whole fabric of the court, &c. Beyond this altar and court was Solomon's porch, built before the temple, or at the entrance to it; and the space betwixt that portal and the altar of incense was, saith Codex Middoth, c. 3, twenty-two cubits. Thither the priest was wont to enter at other times, with incense at that altar, to sanctify the prayers of the people; but on days of expiation he was not to approach so far, but without the door of the porch to prostrate himself, as unworthy to approach the sanctuary, and there to confess the sins of the people,

¹ See the Premonition concerning the Apocalypse.

Joel ii. 17, where the priests are said to *weep between the porch and the altar*, that is, betwixt Solomon's porch and the altar of burnt offering in the court, where, saith Kimchi, on that place, עומדים לעבוד עבודה, "they stood to minister their ministry," that is, to officiate there. So Joma, c. 3. §. 8: "The bullock stood ולמזבח האולם, between the porch and the altar, and the priest laid his hands upon him, and confessed, and said, אָנָּה הוֹשֵׁה, &c. 'I pray thee, Lord, I have offended and been rebellious, and have sinned before thee, I and my house; I beseech thee, Lord, forgive now the offences, and rebellions, and sins, wherewith I have offended, and rebelled, and sinned against thee, I and mine house,' &c. And they answer, 'Blessed be the name of his kingdom for ever and ever.'" So Ezra x. 1, Ezra is said on the fast-day to *weep, and cast himself down before the house of the Lord*, that is, in that court before the porch of the temple; and 1 Mac. vii. 38, the priests entered in, (to the court of the temple,) and stood between the altar and the temple weeping, where, though the Greek translator read κατὰ πρόσωπον τοῦ θυσιαστηρίου καὶ ναοῦ, *before the altar and temple*; yet Joseph Ben Gorion's Hebrew reads distinctly בין האולם ולמזבח, *between the porch and the altar*.

36. [*l*] *generation* Γενεά, *generation*, signifies not a whole secle, but rather *the third part of a secle*, or hundred years; as in Homer, when of Nestor it is said,

Τῷ δ' ἦδη δύο μὲν γυνεαί,

Ἰλ. α'. 250.

the *two generations* signify about *sixty years*; and so in ^m Herodotus, τριακοσαί μιν γενεαὶ δύνανται μύρια ἔτη, *three hundred generations* are equivalent to *ten thousand years*; and Clem. Alex. Strom. l. 2, εἰς τὰ ἑκατὸν ἔτη τρεῖς ἐγκαταλέγονται γενεαί, *three generations* amount to *an hundred years*; so Phavorinus, γενεαὶ κατὰ τοὺς παλαιοὺς τριάκοντα χρόνοι, the ancients used the word to signify *thirty years*; and, citing that of Nestor's age in Homer, saith it signifies that ὑπερέβη τὰ ἐξήκοντα ἔτη, "he was above sixty years old." So in Hesychius the word is taken to signify either *the life of a man*, or *thirty years*, or *twenty-five*, or *twenty*, (as it is also taken for *seven years* by the physicians, and for *ten* clearly in Jeremy's Epistle, v. 2,) where *the life of a man* signifies not the ordinary space of a man's life from birth to death, for that may be *sixty* or *eighty* years, but so as the space of the life of fourteen men, children to one another, and succeeding one another, make up *fourteen generations*, Matt. i. By all which it appears what is meant here by the phrase *this generation*, such a space that they that were then alive might and should live to see it. And so Christ here foretells, 1. the great persecutions from the Jews, and, 2. the great judgments and destruction that should then come upon that people within few years, ⁿ about forty, saith Eusebius, Eccl. Hist. l. 3. c. 7, within the space of the life of some that were then alive, as was said, ch. xvi. 28, (see the note there,) and is more largely shewed, ch. xxiv., where that which was said of the destruction of the Jews was occasioned by this speech of Christ's in this chapter. See note [*c*] Luke xviii. 7.

39. [*m*] *henceforth* Ἀπ' ἄρτι here, as in some other places, signifies not *from henceforth*, as it were from that very time wherein he spake,

^m L. 2. p. 144. p. 335.

ⁿ Τεσσαράκοντα ἐφ' ὅλοις ἔτεσι μετὰ τὴν κατὰ τοῦ Χριστοῦ τόλμαν, τὸν κατ' αὐτῶν δλεθρον ὑπερβεμένην προνοίαν.

for it is clear they saw him after this ; but as Euthymius expounds the same, Rev. xiv. 13, (whether in two or one word, *ἀν' ἄρτι* or *ἀνάρτι*, it is all one,) *within a while*, after, or no long time after ; which seems to be the same speech which St. John expresses by the *ἐν μικρὸν καὶ ὁ κόσμος οὐκ ἔτι θεωρεῖ με*, John xiv. 19, *yet a little while*, and *the world seeth me no more* ; and again, ch. xvi. 16, *μικρὸν καὶ οὐ θεωρεῖτέ με*. See note on Rev. xiv. 13. So John i. 51, *Verily I say unto you, ἀν' ἄρτι ὄψεσθε τὴν οὐρανὸν ἀνεγύγῃ*, *within a while ye shall see the heaven opened*, (which belongs not to any thing that was beginning at that minute, but within a few years after, at his ascension,) *and the angels of God ascending and descending upon the Son of man*, which clearly belongs to that which is set down by way of story, Acts i. 9, 10, *While they looked he was taken up, and a cloud received him out of their sight, and behold two men stood by them in white apparel, &c.* Beside these places, twice more is the word used, John xiii. 19, and xiv. 7, where it seems to be taken only as an expletive, (as *ἄρτι* or *νῦν*, or as we use *now*,) and no more.

CHAP. XXIV.

2. [a] *one stone upon another*] The full completion of this prophecy of *not one stone left on another*, is very remarkable in story, which tells us that Turnus Rufus did with a ploughshare tear up the foundations of the temple, and so not leave any part of it underground undissolved, *not one stone upon another*. See Scaliger's Canon. Isagog. p. 304.

3. [b] *coming*] Παρουσία Χριστοῦ, *the presence*, or *the coming of Christ*, is one of the phrases that is noted in this book to signify the destruction of the Jews. See note [o] ch. xvi. A threefold *coming of Christ* there is : 1. in the flesh, to be born among us ; 2dly, at the day of doom, to judge the world, 1 Cor. xv. 23, and in many other places ; and beside these, 3dly, a middle *coming*, partly in vengeance, and partly for the deliverance of his servants ; in vengeance visible and observable on his enemies and crucifiers, (and first on the people of the Jews, those of them that remain impenitent unbelievers,) and in mercy to the relief of the persecuted Christians. So it is four times in this chapter, vv. 27. 37. 39, and here. So 2 Thess. ii. 1 and 8, when *the coming of Christ* is said to *destroy that wicked one*, which it seems should then in a short time be *revealed* ; which therefore, as it agrees with the predictions here of the many Antichrists before this destruction, so it cannot be applicable to that other *coming* at the end of the world. So James v. 7, 8, where the design being to establish the scattered Jew-Christians, and to give them patience in their present pressures, the only argument is, because *the coming of the Lord draws nigh*, which being foretold as the season which he that surviveth should escape, (both here in this chap. ver. 13, and ch. x. 22, and Mark xiii. 13,) as when their persecutors (for such were the unbelieving Jews) are destroyed, it must necessarily follow. The nearness of it is therefore the best motive to confirm the patience of any ; and is again expressed, ver. 9, by the *judge's standing before the gate*, that is, very nigh at hand, ready to enter on the work ; and so I conceive it signifies also, 2 Pet. i. 16, as will appear by considering the circumstances of the place, see note [c] ; and so, ch. iii. 4 and 12, being *a coming*, which was within a while to be expected by them ; and so 1 John ii. 28, there having been

before mention of the *ἐσχάτη ὥρα*, ver. 18, *the last hour* then present, which belongs therefore to that matter, both by the *ἐστὶ*, the then presence of it, (John being the disciple that lived to see it,) and by the Antichrists again, that were to come before it. Of this *coming of Christ* it is that Cunæus and some other learned men interpret the prophecy of Jacob, of *Shilo's coming*; for that by *Judah* is signified *the Jewish nation*, and by *the sceptre, the government or politia*, it is clear, which yet did not depart from them at Christ's birth, no, nor at his death, till about forty years after, at which time the government was wholly taken away from that nation, and from that time to this was never in any degree recovered again, (and so that prophecy then, and not till then, perfectly fulfilled,) and at the same time was the preaching of the gospel to the Gentiles, which follows in that place. Thus when Christ answered Peter about John, *If I will &c.*, John xxi. 20, (which is in effect that John should live till this *coming of Christ*,) it is clear that it must belong to the ^a destruction of the Jews, which John did outlive. That this is the meaning of his *coming in glory with his angels*, Matt. xvi. 27, hath been shewed already. So again, Matt. xxvi. 64, his *coming in the clouds of heaven*, though it may be thought to look toward his final third coming at the great day of doom, yet as the very Jews have observed that that phrase signifies the infliction of judgment or punishment, so that it doth so there, appears by the beginning of the verse, where saith Christ, *ἀπ' ἄρτι ὀφείθετε*, *from now* (that is, *within a short time*, saith Euthymius) *you shall see this*, &c. To the same may be applied that parable wherein the master, giving talents to his servants, bids them *occupy till he come*, Luke xix. 13, that the disciples use the talent entrusted to them to get believers to Christ in Judæa, till the time when Christ thus comes to visit. So Luke xviii. 8, *when the Son of man comes*, (that is, when Christ thus comes to judge this nation,) *shall he find faith ἐν τῇς γῆς, in this land of Judæa*? that is, very little faith should be found among them. The phrase *ἐν τῇς γῆς* (like as *בארץ* among the rabbins) signifying in the same manner as it doth, Luke xxi. 23, that is, *ἐν λαῷ τούτῳ, among this people*, and so *φύλαι τῇς γῆς, the tribes of Judæa*, ver. 30. So Heb. x. 37, *Yet a little while, and he that cometh will come, and will not delay*, which cannot be interpreted of any other coming but this, and had before been expressed, ver. 25, by *ἡμέρα ἐγγίζουσα, the day approaching*, (see the note on that place.) And all this agreeable to that expression in St. Luke, ch. xix. 15, where in the parable there is mention of the man *ἐπανελθὼν, returning, or coming back, when he had received the kingdom*, that is, of Christ returning again after his going to heaven, and that first to call his servants to account for the talents, to see what profit came in of all his and the apostles' preaching on earth, and then for his enemies, that would *not have him reign over them*, that is, the Jews that rejected and crucified him, to send for them, and see them slain before him. The only objection (of any appearance of reason) against this interpretation is, that this destruction being wrought by the Roman army, and those as much enemies of Christianity as any, and the very same people that had joined with the Jews to put Christ

^a Κατὰ τῶν σταυρωσάντων με Ἰουδαίων, μέλλων αὐτοὺς διὰ τῆς Ῥωμαίων ῥάβδου πατάξαι, καὶ καταστρέψαι τὴν πόλιν αὐτῶν. Theophylact. in Johan. 21.

to death, it doth thereupon appear strange that either those armies which are called *abominable* should be called *God's armies*, or that Christ should be said to come when in truth it was Vespasian and Titus that thus came against this people. To this I answer, 1st, that it is ordinary with God in the Old Testament to call those Babylonish, Assyrian, heathen armies his, which did his work in punishing the Jews when they rebelled against him. As for Vespasian, (though it need not be said, and though the answer is otherwise clear, that Christ is fitly said to come when his ministers do come, that is, when either heathen men or Satan himself, who are executioners of God's will when they think not of it, are permitted by him to work destruction on his enemies, to act revenge upon his crucifiers,) it is yet not unworthy of observation how easy it might be in many particulars to shew that Christ was resembled or represented by that emperor; as, 1st, that it was beforehand prophesied of him that he should be emperor, see Josephus, l. 3. c. 7. ἀλῶσ., Suetonius, Tacitus, Dion; 2dly, that an ox brake in and fell down at his feet, in Suetonius, as when Christ was born in the stable it had been; 3dly, that he healed the blind and the lame with spittle and touch, so Sueton. c. 7, and Tacit. l. 4. Hist.; 4thly, that he was most humble and mild, *humillimus et clementissimus*, saith Suetonius, a perfect image of what was most eminently true in Christ, *Learn of me, for I am meek*, &c.; 5thly, that he shut the gate of Janus' temple, and erected a temple of peace, Josephus de Bell. Jud. l. 7. c. 24, and Baron. Ann. 77; 6thly, because he came out of Judæa, and was ruler over the Gentiles, and so was by Josephus believed to be the Messiah; 7thly, that neither he nor his son Titus would be called *Judaicus*, (in token of their victory over the Jews,) but ascribed all the conquest and whole work to God, saith Dio; 8thly, that he was by the Jews themselves taken for Shiloh or Christ, because at that time all the progeny of the Assamonæi were ceased. By all which it is clear how far it would be from strange, how agreeable to scripture prophecies, (which must be allowed to have somewhat of figure in them, and not to be perfectly literal,) that Christ should be described here, in the person of Vespasian, to return, and so to come again to avenge his crucifixion, and punish the Jews that crucified him. To which purpose many further parallels betwixt the story of that destruction and the passages in the story of Christ might be observed out of Josephus; as, 1st, that in Galilee were the beginnings of these miseries, (Joseph. de Bell. Jud. l. 3,) where Christ's first miracles were wrought; 2dly, that from mount Olivet the siege began, (l. 6. c. 10,) where Christ seems to have been, ver. 1, when he began to deliver this prophecy against them, and near which place it was that he was apprehended; 3dly, that the time of the passover was the beginning of the slaughter, c. 11, and lib. 7. c. 17, as it was of his crucifixion, (see Eusebius, Eccl. Hist. l. 3. c. 5;) 4thly, that the high and low places were made smooth for the coming of the Roman army and the engines, c. 12, as was said in John Baptist's prophecy of it; 5thly, that at the coming of the balistæ they cried out, *Filius venit*, (c. 18,) *The son cometh*, which is the very phrase which we have now in hand; 6thly, that one was crucified alive before their faces, c. 19; 7thly, that Longinus pierced the side of one, c. 22; 8thly, that Titus desired

to save the temple in spite of them, c. 24, and many prodigies of this nature, which might make it more reasonable that that destruction should be thus styled *the coming of Christ*.

3. [c] *end of the world*] By what hath been said of the meaning of Christ's *coming* in this place, will appear also what is the *συντέλεια τοῦ αἰῶνος*, *the conclusion of the age*, especially if it be marked, that, instead of these two together, St. Luke, ch. xxi. 7, hath only *ταῦτα, these*, uniting them into one, *What is the sign when these things shall come to pass?* and St. Mark, *ὅταν μέλλῃ ταῦτα πάντα συντελεῖσθαι, when all these things shall be concluded*, that is, those immediately forementioned, *the destruction of the temple*, ch. xiii. 4, see note [a] Mark xiii; for the word *αἰὼν* literally signifies *age*, (see note [p] Luke i.), and is in a manner the English word with the Greek termination, and so is used sometimes for the *age* of man, all one with *γενεά*, as Homer, Il. γ', *μυνηθάδιος αἰὼν*, "a short age;" and then *συντέλεια* will denote the *conclusion* or *shutting up* of that *age*, or the Jewish state, which was to be within that age; according to that of the Jews, that there was a double age, the then present and the future, *μέλλον αἰὼν, the age to come*, Isa. ix. 6, which they call *the age of the Messias*. And so this revenge upon the Jews, the destruction of that people, may be styled *the consummation of the age*. An eminent place there is in the book of Tobit, which will give light to this, and shew the ground of this phrase in the ordinary speech of the Jews; it is ch. xiv. 5, where Tobit prophesies of three periods, which should fall after his time: 1st, the rebuilding of the temple; *God shall again bring them into the land, where they shall build the temple, but not like the first*, and that shall continue till the times of that age be fulfilled, that is, the second period, *the conclusion or consummation of the age* here, the end of the Jewish state. And then after is the glorious Jerusalem, *the glorious building spoken of by the prophets*, and there described, ver. 6, by the *turning of the nations*, converting of the Gentiles, and *serving God truly*, and *burying their idols*, which is clearly the state of Christianity. Thus when, in Gemara, out of an ancient writing it is said, (Sanhed. c. 11. §. 29,) that after 4290 years עולם יתום, "the age shall be consummated," it is clear that it belongeth to this matter, not to the end of the whole world, but, as they say, to the days of the Messias, which they use to call *האחרים הימים*, "the last days;" and so Heb. ix. 26, *συντέλεια τῶν αἰώνων, the consummation of the ages*, in the same sense also: and in that famous place of Daniel, (referred to ver. 14.) ch. ix. 27, *he shall make it desolate even until the consummation*. So ch. xiii. 40, *συντέλεια αἰῶνος τούτου, the conclusion of this age*, that famous period of the Jewish state, till which time Christ would not have the wicked heretical professors meddled with or discriminated, but pure believers and impure misbelievers permitted together, that is, the Gnostics (that soon sprung up after Christ's departure) and the orthodox Christians. And accordingly so it was: these abominable heretics infested the church, and so for some time continued to do under the guise of Christians, though their heresy were a rhapsody of heathenism and Judaism, and all vile practice; only when the time of visitation came, then they were destroyed with the crucifiers of Christ, and then the discrimination was made. Thus ^b Orosius evidently understands it,

^b L. 7. c. 3.

for, speaking of the times before that destruction, *Cum Christus*, saith he, *a discipulis interrogatus esset de conclusione temporum subsequentium, sic ait, Audituri estis praelia, &c.* : "When Christ was asked by his disciples of the conclusion of the following times, he said, Ye shall hear of wars," &c. For the notion of this phrase, Matt. xxviii. 20, see note [c] on that chapter. The like phrases (τὸ τέλος, *the end*, and τέλος πάντων, *the end of all things*, &c.) have and shall be observed in their due places.

6. [d] *end*] What τὸ τέλος, *the end*, signifies, is expressed by St. Chrysostom, τέλος Ἱεροσολύμων, "the end of Jerusalem," the same that before by *Christ's coming*, and *the end of the age*. So ver. 14, *Then shall the end come*, to wit, when the gospel having been preached through all the cities of Judæa successfully, the apostles turn to the Gentiles, as it is in the beginning of that verse. So Mark xiii. 7, the place directly parallel to this; so Luke xxi. 9 also, and 1 Pet. iv. 7, τὸ τέλος πάντων, *the end of all things*, that is, of the Jewish state, wherein those of the dispersion to whom he wrote were so particularly concerned; and it is observable, that as there, when the *end of all things*, that is, that fatal destruction was at hand, there was actually ἐν ὑμῖν, *among them*, the πυρώσις, ver. 12, that is, a *combustion* or *conflagration*, to wit, that of civil broils caused by the unbelieving Jews and heretical Gnostics against the orthodox and pure Christians; so here, before this *coming of the end*, the nation shall rise against the nation, &c., ver. 7, that is, there should be these civil commotions and wars among them, which did indeed so hasten their ruin, and make it so cruel when it came. Thus also, 1 Thess. ii. 16, where, upon the *filling up the measure of their sins*, the *wrath of God* is said to have come hastily upon those Jews εἰς τὸ τέλος, to a *πανοληθρία*, or *total destruction* of them; for though it were not then actually done, when that Epistle was writ, yet it was so certainly decreed against them, that it is said in the aorist indefinitely, it *hath overtaken them* already, that is, will speedily overwhelm them. Thus is the phrase used by Ezekiel, ch. vii., *An end, the end is come upon the four corners of the land*, ver. 2; and 3, *Now is the end come upon thee*; and ver. 6, *An end is come, the end is come*, all to the destruction of the Jews, not to the end of the whole world. See note on Acts ii. 6. Now whereas it is here said that *all must come to pass, but the end is not yet*, it follows yet manifestly from hence that the *false Christs* mentioned, ver. 5, must be some persons that came before that period which is here called the *end*, that is, before the approach of the Romans to destroy Jerusalem, soon after the ascension of Christ. Of this kind is that Theudas which is mentioned by ^c Eusebius in the time of Claudius, not he that is referred to by Gamaliel, Acts v. 36, (for he is there said to have been before Judas Galileus, which was in the *days of the taxing*, that is, about the time of the birth of Christ, see Euseb. l. i. c. 5.) but another later Theudas, which, though Eusebius by incogitancy affirm to be the same which is mentioned by Gamaliel before Judas, yet he out of Josephus places him in the time of the prefecture of Fadus, that is, in Claudius's reign. And of this Theudas saith Josephus, that, "being a sorcerer, he persuaded a great multitude to bring all their goods and follow him to the river Jordan, which he promised to divide by his commands, and

^c Eccl. Hist. lib. ii. c. 12.

give them an easy passage over it;" and saying thus, πολλοὺς ἐπάτησεν, "he deceived many," (which is the thing here affirmed of him,) and he and his were by Fadus discomfited, and his head cut off and brought to Jerusalem. Such again was the Egyptian, Acts xxi. 31, mentioned also by ^d Eusebius and Josephus; and such was Dosthes, or Dositheus, which called himself Χριστὸς, saith Origen, contra Cels. l. 2. And indeed the rest of the forenamed, and many more, which rose up with this undertaking, that they would redeem the Jews out of their subjection to the Romans, (see Luke xxi. 8,) though they did not distinctly call themselves *Christ*, yet did so in effect, the definition of a Christ being ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ, *he that should redeem Israel*, Luke xxiv. 21. As for the *false prophets* mentioned ver. 11, they belong to another period of time, immediately before the *fatal day*, ver. 14; and by that which is mentioned together with them, (the Christians *hating* and *betraying* one another, and *many* being *scandalized*, and falling off from Christ by that means, and the *multiplying of iniquity*, that is, the unnatural dealing of those fellow-Christians in sharpening the Jews, and bringing that heavy tribulation and oppression upon them, and the *growing cold of love*, that is, of constancy in confessing of Christ, all which was eminently fulfilled in the Gnostics, that filthy sect of Christians,) it is most proper to interpret those pseudo-prophets to be the followers of Simon Magus, to wit, those Gnostics which first secretly infused their doctrines of compliance with the Jews, on purpose to avoid persecution from them; Gal. vi. 12, and at the time of writing the second Epistle to the Thessalonians were then a *mystery of iniquity*, that is, had not then broken out into that height, as soon after they did upon occasion of the apostles departing from the Jews, and going professedly to the Gentiles a while before the destruction of the Jews, which came and destroyed these also, 2 Thess. ii. 8. And so it is here said, next after the mention of the *false prophets* and the *persecutions* wrought by them, that *the gospel shall be preached to all the world for a witness to all nations*, that is, that the apostles shall give over the Jews, and go preach to the Gentiles, and *then shall the end come*, ver. 14; and what that is, appears by the next words, ver. 15, *the abomination of desolation*, &c., that is, *Jerusalem besieged* in St. Luke. As for the *pseudo-prophets* and *pseudo-Christ*s, ver. 24, they belong to a third time, or period immediately consequent to the *great tribulation*, ver. 21, upon Titus's building the wall about the city, which made the famine rage so horribly, and the soldiers firing of the temple, which soon followed after; for at this point of time ^e Josephus tells us of a false prophet, who, as from God, promised deliverance to all that should go up into the temple; and many believing him, six thousand were by that means burnt in that fire. Beside this, saith he, there were many false prophets set up by the *στασιασταί*, "seditionaries," promising help from God, and conjuring them neither to fly nor think of delivering up the city; and though Josephus mention it not, yet it seems by ver. 24. that by evil arts they wrought some strange feats, to gain belief from them. Of these, some exalted Simon, with his army in the wilderness, as the person by whom the work would be wrought; others directed them to John and his faction of zealots, which kept within the city, as it follows there, ver. 26, *If they shall say unto you, Behold, he is in the desert*, &c.

^d L. 2. c. κα'.^e L. 8. c. 12.

For by these means they were still kept in hope, and restrained both from flight and delivering the city, and so more ascertained to all sad distress and destruction finally.

7. [e] *nation*] The Greek word *ἔθνος* here, which we render *nation*, and the Latin *gens*, (answerable to the Hebrew *גוֹיִם*), are the originals from whence the words *ethnick* (or *heathen*) and *Gentile* come; and by the customary acception of the words for the other nations of the world exclusively, and in opposition to the Jews then and Christians now, it comes to pass that the word *nations* is ordinarily thought to signify all other people of the world, but never the Jews. But this is a mistake, thus casually and causelessly occasioned; for there were several divisions of Palestine, (as they were before *ἔθνη πολλὰ*, Deut. xv. 6, *many nations and great*, ch. ix. 1, which were the Jews now possessed of) Judæa, and Galilee, and Ituræa, and Abylene; and each of these is properly called *ἔθνος*, *nation*, and so *βασιλεία*, *kingdom*, too, there being several tetrarchs over them, Luke iii. 1. So Eccclus. i. 26, there being mention of *δύο ἔθνη*, *two nations*, Samaria is presently specified to be one of them. And so here and Luke xxi. 10, the phrase *nation against nation*, (and in like manner *kingdom against kingdom*.) may well denote civil intestine commotions in Palestine, perhaps one of these tetrarchies against another, or else one of these against itself, as civil wars are intestine breaches in the same city or nation; and so certainly the very phrase is used, 2 Chron. xv. 6, where, as an expression of the great vexations of the Jews, ver. 5, it is added, *nation was destroyed of nation, city of city*, where the Greek reads *πολεμήσει ἔθνος εἰς ἔθνος*, *nation shall fight* (as here *shall rise*) *against nation*. In this sense we find not only the word *nation* in the singular appropriated by some adjunct to Judæa, (as *our nation*, Luke vii. 5; *our place and nation*, John xi. 48; *the nation of the Jews*, Acts x. 22; *this nation*, Acts xxiv. 2. 10; *thy nation*, John xviii. 35; and *my nation*, Acts xxiv. 17, xxvi. 4, xxviii. 19,) but without any such adjunct, τὸ ἔθνος, *the nation*, Luke xxiii. 14, and John xi. 50, 51, 52, and even in the plural, the word *nations* used in the prophets for Palestine. So, psalm ii. 1, the *ἔθνη*, or *nations*, and *people*, that oppose Christ, are, I conceive, the Jews in their consultation against him; and so it is interpreted and applied peculiarly to them, Acts iv. 25. 27, where they are called *ἔθνη, καὶ λαὸς*, *the nations and people*, and more distinctly, ver. 28, (divided from Herod and Pontius Pilate,) *the nations and people of Israel*. And so when of Jeremy it is said that he was *ordained a prophet unto the nations*, Jer. i. 5, the Jews sure are at least one of those nations. So ch. iv. 16, *mention to the nations*, that is, to the Jews; for by that which follows in the next words, *publish against Jerusalem*, it appears to be a prophecy against that people. So ch. xxv. 11, *these nations*, that is, the Jews, *shall serve the king of Babylon seventy years*, the precise time of the Jewish captivity. So when (Matt. xii. 15) it is said that *Christ withdrew from Capernaum*, and (Mark iii. 7) it is specified that it was to the *sea of Galilee*, upon that is applied to him by St. Matthew that of Isa. xlii. 1, *that he shall declare judgment to the Gentiles, or nations, and in him shall the ἔθνη, nations trust*, that is, the Jews in Galilee and the adjacent cities of Tyre and Sidon, &c. which came out and were healed of him, Mark iii. 8, when the Pharisees consulted to destroy him, Matt. xii. 14. So Lam. i. 1, when of Jerusalem it is said that she was *great among the*

nations, that signifies that city to have been the metropolis of Judæa, as is further expressed by the next words, and *princess among the provinces*. And so, I suppose, is to be affirmed of the *chief* or *firstfruits* of the *nations*, Am. vi. 1, and some others the like. Thus, Luke xxi. 25, ἐπὶ τῆς γῆς συνοχή ἐθνῶν, *a distress of the nations on, or in, the land of Palestine*: see note on that place. That this is the meaning of *nation* here will appear both by the completion of this prophecy (not by wars in other parts of the world, for that was so ordinary a thing, that it was incompetent to be given for a sign or denotation of a particular time, but in the great commotions and slaughters (see Rev. vi. 4, note [a]) that were in Palestine, as also by the addition of famines &c. κατὰ τόπους, *from place to place*, which belongs to that famine mentioned Acts xi. 28, (and in Eusebius Eccl. Hist. l. 3. c. 5, out of Josephus de Bell. Jud. l. 5, in the days of Claudius Cæsar, which (agreeably to this prediction of Christ) was there also foretold by Agabus, and when it is there said that it shall be ἐφ' ὅλην τὴν οἰκουμένην, *on the whole world*, that must be understood, (as οἰκουμένη, *world*, signifies Luke xxi. 26, and Rom. x. 18,) the whole land of Judæa, according to the manner of the Septuagint, who oft render the land (when it signifies the land of Judæa) by οἰκουμένη, *the world*. So Isa. x. 23, where for ἐν τῇ οἰκουμένῃ, *in the world*, the apostle, Rom. ix. 28, reads ἐπὶ τῆς γῆς, *upon the land*: so Isai. xiii. 5, καταφθεῖραι πᾶσαν τὴν οἰκουμένην, *to destroy the whole world*; where according to the context we read, *to destroy the whole land*; and so again ver. 9, θείναι τὴν οἰκουμένην ἔρημον, *to lay (not the world, but) the land desolate*: so ch. xxiv. 1: see note [a] Luke ii. And in this sense of οἰκουμένη, *world*, the prediction here exactly agrees with Josephus's relation of the times, who saith, μέγαν λιμὸν κατὰ τὴν Ἰουδαίαν γενέσθαι, that "there was a great famine through Judæa." And accordingly it is said in the Acts, ch. xi. 29, that they of Antioch sent relief into Judæa, which argues the famine to have been confined to Judæa, and not extended to Antioch: see 1 Cor. xvi. 1, and 2 Cor. ix. 1. And thus most probably must πάντα ἔθνη be interpreted in this chapter, ver. 9, *all the nations*, that is, of Palestine, all the Jews in all parts; for the Jews were they which so hated and persecuted them, (and the Gentiles comparatively did not but as they were stirred up by them,) and the apostles are not yet supposed to go out of Palestine, but to be on their task of *preaching through the cities of Israel*, till the time of *Christ's coming* to destroy that people, Matt. x. 23: see note [h] on that chap. And accordingly it is possible, that the 14th verse of this chapter of the preaching of the Gospel ἐν ὅλῃ τῇ οἰκουμένῃ, *in the whole world*, and εἰς μαρτύριον, *for a testimony*, πᾶσι τοῖς ἔθνεσι, (which is there the immediate forerunner of this end, or *coming of Christ* to destroy the Jews,) may be so understood, as will be most agreeable to ch. x. 23, of the *apostles' preaching* through all the parts of that region, that is, so as οἰκουμένη and ἔθνη shall not signify the *world*, or *nations* in the greatest latitude, but all *Palestine*, and the *several nations* and *cities* in it, as we know *gens* signifies among the Latins in a very limited sense no more than a *family* or *kindred*, and so here it may signify *all the tribes* of the Jews. But in that 14th verse it may be otherwise interpreted very fitly, that just before the *coming* of that vengeance on the Jews, the gospel shall be *preached through all the world*, which indeed was the natural consequent of their having preached over all the

regions of the Jews successively. See more of this word *ἔθνη* in note [b] ch. xxviii., and Rev. xi. note [g].

15. [f] *abomination*] That the *βδελυγμα ἐρημώσεως ἐστὸς ἐν τότῳ ἁγίῳ*, *abomination of desolation standing in the holy place*, is the Roman army besieging Jerusalem, may appear, 1, by the parallel place, Luke xxi. 20, where before that admonition of, *Then let those that are in Judæa fly to the mountains*, &c. (which here follows immediately, and so demonstrates it to be this very matter,) these words are set, *When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh*. 2dly, By the agreeableness of the words to this sense, and consonance of them to that other expression in St. Luke. For the *βδελυγμα ἐρημώσεως* doth (by an Hebraism, imitated by the writers of the New Testament) signify an *abominable, heathen, profane, wasting* company of *soldiers*, or the like; so in the place of Daniel (here referred to) it is clear, ch. ix. 27, *with the abominable armies he shall make it desolate*, the word *abominable* being ordinarily applied to the then polluted and idolatrous heathen world, of which the Romans were a principal part, whose armies were to work this desolation on Jerusalem. Agreeable to which it is what Artemidorus hath said in his *Oneirocritics*, l. 2. c. 20, that *γύπες, vultures or eagles*, (the very creatures to which in this place the Roman armies are compared, ver. 28,) signify in his art *ἐχθρὸν ἐναγείν καὶ μαρὸν, wicked abominable enemies*, the very paraphrase of *βδελυγμα* here; this army, by which the desolation is wrought, is therefore expressed by this. And the *standing of it in the holy place*, is the situation of it about Jerusalem, for so *ἐν* signifies *on* or *among*, or *close* to that place, to wit, the bounds of that city, which is so oft called *the holy city, or place*. And so these words, though at first sight somewhat distant from it, signify no more than that *heathen army about Jerusalem*. And when in St. Mark it is said to *stand*, *οὐδὲ δεῖ, where it ought not*, that refers to the separation made by God of the Jews from all other the heathen people, which were not to come to that place, which is therefore called *holy*, in respect of that separation from all others. That by this prophecy in Daniel is meant the *πᾶν τῆς φθορὰ καὶ ἀφανισμὸς ἰσχυρὸς, the total destruction and final ruin* of the temple, see Euseb. Eccl. Hist. l. 3. c. 5.

16. [g] *flee into* &c.] How exactly the several passages of story in Josephus agree with these predictions will easily be discerned by comparing them, particularly that which belongs to this place of their *flying to the mountains*, &c. For when Gallus besieged Jerusalem, and without any visible cause, on a sudden raised the siege, what an act of God's special providence was this, thus to order it, that the believers or Christian Jews being warned by this siege, and let loose (set at liberty again) might *fly to the mountains*, that is, get out of Judæa to some other place! Which that they did accordingly appears by this, that when Titus came some months after and besieged the city, there was not one Christian remaining in it. This same thing is observed by Eusebius, Eccl. Hist. l. 3. c. 5, and that the people of the church in Jerusalem (that is, the Christians there) *κατὰ τινα χρησμὸν* &c. "according to an oracle delivered by revelation to some honest men among them, commanding them to go over Jordan to a city called Pella," did all remove thither, and left Jerusalem without any Christians in it at their destruction; and this he refers to read at large in

Josephus, where the story is set down. The same is again related by Epiphanius, de Pond. et Mens. c. xv. (see 1 Pet. i. 5.)

17. [*h*] *housetop*] The buildings of Judæa had generally δώματα, *plain roofs*, fit to walk upon, and converse in, as cloisters paved with stones to that purpose. See Gerson tract. in Magnif. p. 975, whence, saith he, is that of the psalmist, *I am become as a sparrow on the housetop*, walking solitary there. Of this whole passage, that it belongs to the Jews in Jerusalem, see Cæsarius, Dial. 4. ἀποκρισ. 196: Τὴν μέλλουσάν Ἰουδαίους φυγὴν προφαίνων, &c.: “Christ foretelling the future flight of the Jews, commands them to fly to the mountains, for after Vespasian, Titus arising, utterly demolished and depopulated Jerusalem, destroyed the Jews, the men with the sword, the children by dashing them against the ground, cutting up them that were with child, with all kind of death and destruction blotting out those fighters against God. And it happened that the city was taken on the sabbath day, all the people staying at home to observe the sabbatic rest, and this in the winter also, and so none could avoid or escape the destruction. He that was on the housetop endeavoured to hide himself, and so preferring life before possessions, would not take any thing out of his house. He that was in the field or country about, did not only not return to his house, but fled as far as he could, seeing the burning and taking of the city.”

22. [*i*] *no flesh*] By *no flesh* here is meant none of all the Jews, so saith St. Chrysostom, πᾶσα σὰρξ, that is, Ἰουδαϊκῇ, *all flesh*, that is, *all the Jews*; that is, that the sharpness of this war from the Romans without, and of the zealots within, that killed all that were averse from war, was such, that if it had continued, εἰ ἐπὶ πλέον ἐκράτησε κατὰ τῆς πόλεως, “if it had gone on further against the city,” all the Jews every where πρόρριζον ἀπόλοιτο, “had been destroyed utterly.”

1b. [*k*] *elect*] The ἐλεκτοὶ here are those few, whom God had determined to preserve out of that common destruction, the believers among the Jews. These are the remnant, so oft mentioned by the prophets, that they should *escape*, λείμμα κατ’ ἐκλογὴν, the *remnant according to the election of grace*, Rom. xi. 5. So ver. 7, ἡ ἐκλογὴ, this *remnant* of the Jews have obtained that, which the rest, being obdurate and senseless, obtained not. Of this word see note [*c*] 1 Pet. ii.

26. [*l*] *secret chambers*] Ταμεῖα, saith Hesychius, signify ἀπόκρυφα οἰκήματα, *secret dwellings*, possibly such where men could gather company together undiscernibly, and so raise armies secretly, as others (which designed it openly) in the *wilderness*, ver. 5. But it is more likely that ταμεῖον being taken ordinarily for a *magazine* or *storehouse*, the word may so signify here, places for ammunition and arms, some frontier towns in the borders of that kingdom, where men and arms lay in store for defence. Agreeable to this is that of Hesychius in the word ταμίαι, that they are οἱ τῶν δημοσίων χρημάτων καὶ πάντων τῶν κοινῶν προστάται, καὶ φύλακες ταμιούχοι, “the keepers and governors, and storers of the public monies, and all else that was common.” And accordingly the ἀπόκρυφα οἰκήματα before, may most probably denote such *houses of store*, *underground cellars*, &c.

28. [*m*] *eagles*] The explication of this verse will depend upon two things; 1. that the *eagle* was the ensign of the Roman militia; so

saith Dion, it was *νεὸς μικρὸς, καὶ ἐν αὐτῷ ἀεὶ χρυσοῦς*, "a little shrine with a golden eagle in it." And though the Persians also had the eagle in their army, yet that was but one in the whole army, as the βασιλείου, or *king's-colours*, whereas the Romans had two in every legion. So in the ancient writer of the Sibylline Oracles, prophesying of the destruction of the Roman powers, *Καὶ γὰρ ἀετοφόρων λεγεῶνων δόξα πεσεῖται*, "The glory of the eagle-bearing legions shall fall." To this I shall only add that of Pliny, Nat. Hist. l. 10: *Aquilam Romanis legionibus Caius Marius in secundo consulatu suo proprie dicavit; erat et antea prima cum quatuor aliis, lupi, minotauri, equi, aprique singulos ordines anteibant; paucis ante annis sola aquila portari cepta est, reliqua in castris relinquebantur, Marius in totum ea abdicavit*: "C. Marius in his second consulship appointed the eagle for the Roman legions: before that, it had been the first, but had four more to bear it company, the wolf, the minotaur, the horse and the boar. Then these four grew out of use, and only the eagle was brought out. But Marius wholly abdicated the rest." From whence it is clear, 1. that all the five ensigns in use among them were by Marius reduced to that one of the eagle, and so remained at the time wherein Christ spake, and indeed was not changed till Constantine brought the cross into their armies. 2. That that, as all the other four, was an emblem of rapacity or devouring, which (together with their sagacity to find out, and skill to presage slaughters) was the other thing, on which I purposed to ground the explication of this verse. To which purpose (besides that observation of Job's concerning the eagle, *She seeketh the prey*, (περικύων θηρητήρα, ἢ λ. α'.)) and *her eyes behold afar off: her young ones also suck up blood; and where the slain are, there is she*, chap. xxxix. 29, 30, setting down the whole matter very exactly and punctually) I shall add some few others out of authors. The eagle that is there spoken of in Job is by the translators rendered γύψ, of which kind of vultures it is [†] Lucian's expression, and that proverbial, speaking of one that had a great sagacity, *θάττον τοὺς γύπας ἔωλος νεκρὸς διαλάθει*, "a carcass will sooner be concealed from those vultures." So saith εPhornutus, "This vulture is a kind of bird consecrated to Mars," διὰ τὸ πλεονάζειν τὰ ὄρνεα ταῦτα, ὅπου ἂν εἴη πτώματα πολλὰ, "because such birds abound where there are many carcasses, and they are," saith he, ἀρηιφθογγα, "proclaimers of fights," and do tell their companions of them by a kind of cry of theirs. So Philes in his Iambics, *περὶ ζώων*.

Πλὴν μαντικὴν ἔχουσιν αἱ γύπες φύσιν,
Καὶ γὰρ συνεκδημοῦσι τοῖς μαχουμένοις,
Τῶν σωμάτων ἐλπίδι τῶν πεσουμένων,
Μεμῆνασι δὲ τῇ βορᾷ τῶν λειψάνων.

"These birds have a divining nature in them, by which it is that they travel as companions of armies, in hope and expectation of the carcasses that fall there, and are most ravenous in the devouring of what is there left behind." So Artemidorus in his *Ὀνειροκριτ.* l. 2. c. 20, having set down this very species of eagles, these γύπες, to denote those detestable enemies (which even now were mentioned as an explication of the βδελύγμα, ver. 15.) οἰκούντας οὐκ ἐν πόλει, "which dwelt not in the

[†] εὐχάς.

ε θεωρ. ἐκ τῆς τῶν Θεῶν φύσ.

city," he gives this reason of it, νεκροῖς γὰρ χαίρουσι σάρμασι γίνες, "they rejoice in dead bodies." So again^h, mentioning the ignification of the several creatures, and among them the ἀρπάζοντα φανερώς, the open raveners (among which he reckons these), they signify, saith he, ληστές καὶ ἀρπάγας, thieves and plunderers. From whence it is that our countryman Mr. Fuller, in his Miscellanies, hath conjectured λάβαρον or λάβωρον (τὸ παρὰ Ῥωμαίοις καλούμενον λάβωρον σημεῖον πολεμικὸν τῶν ἄλλων τιμωρότερον, in Sozomen, Eccl. Hist. l. i. c. 4.) to come from λαβρός, which signifies *devouring* or *ravenous*. All which being put together shews the reasonableness of this interpretation of the verse, and how perfectly agreeable it is to the context in this place, where the last thing that was said was, that the judgment should fall upon the Jews almost at once, in the most distant places of that nation, and that is here proved by this resemblance, that as the vultures find out the carcass wheresoever it is, so shall the Roman armies find out the Jews, and prey, and make slaughter of them. And although in St. Luke, chap. xvii. 37, it be brought in by way of answer of Christ to the disciples' question, *Where, Lord?* that is, *Where shall this visible vengeance be wrought?* yet that is very agreeable with this sense also, and will hardly be capable of any other. For there should not be any determinate place for the working of this vengeance, but wheresoever the Jews are, there shall they be found out and destroyed by these Roman eagles. By all which it will become reasonable enough to apply to this final destruction of the Jews by the Roman eagles, that prophecy so long before delivered by Moses, Deut. xxviii. 49: *The Lord shall bring a nation against thee from far, from the end of the earth, as the eagle flieth* (the words *as swift* are put in by our English, and are not in the original); *a nation whose tongue thou shalt not understand.* So Hos. viii. 1, *as an eagle against the house of the Lord*, &c.

29. [n] the powers of heaven] Δυνάμεις ordinarily signifieth an host or army, and δυνάμεις οὐρανοῦ, answerable to צבאות השמים, the powers or the hosts of heaven, are the sun, moon, and stars, that move and shine there. These are used in prophetical, that is, figurative writings, to denote the then church of God, the people of the Jews, (according as the temple is called the camp, and all things in it are expressed by that metaphor of a militia;) so when Dan. viii. 10, it is said of the little horn, *It waxed great even against the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them;* there is little doubt but the Jews are meant there by the host of heaven, for otherwise it would not be very intelligible of the stars of heaven, how they should be cast down to the ground, and stamped on, save only in this sense, as Jerusalem is said elsewhere, Luke xxi. 24, to be trodden under foot by the Gentiles. According to this notion of this phrase, all the rest of this verse will be interpretable; that the sun, that is, the temple; the moon, that is, Jerusalem the chief city; and the stars, that is, the rest of the lesser cities, and so altogether making up the host of heaven; that is, the whole nation and church of the Jews, shall be brought down from the flourishing condition which they had formerly enjoyed, many cities, Jerusalem particularly, utterly

^h Lib. iv. 58.

destroyed, and the whole people shaken, endangered shrewdly, brought near (only *a remnant escaping* according to the prophecies) to utter desolation (see Isa. xiii. 10, and xxxiv. 4, Ezek. xxxii. 7, Joel ii. 31, and note [g] Rev. vi. 13, 14, and note [g] Rev. viii.) And so agreeable to this exactly will that voice of Jesus the son of Ananias be, Euseb. l. 3. c. η'. Αὐτὸς αὖτὴν πόλιν καὶ τὸν λαὸν καὶ τὸν ναὸν, "Woe, woe, to the city, and to the people, and to the temple."

30. [o] *sign*] This σημεῖον may possibly signify some special *prodigy*, that should fall about that time attending on that destruction. Josephus mentions many, de Bell. Jud. l. 7. c. 12, especially that of a comet in form of a fiery sword, which for a year together hung over the city. But this was but a presage of the fatal destruction of that city, and so, though it were a visible sign of the *Son of man's coming*, that is, of the vengeance which he meant to work upon this people, and that ἐν οὐρανῷ, being literally *in heaven*, yet it cannot belong to this place, which sets down the consequents which ensued, μετὰ, *after the distress and straits of those days*, that is, after the siege of Jerusalem, ver. 29. And therefore this *sign of the Son of man* may rather signify here such a manifestation of Christ's presence in this punishment of the Jews, as should convince them, that it was for their crucifying of him, that it was come upon them, and accordingly *mourn (all the tribes of Israel, as it follows) &c.*

51. [p] *cut him asunder*] It was the law for debtors that were accused and cast in judgment for falseness, or not performance of promise and obligation to creditors, διχοτομείσθαι, *to be cut asunder*, saith Tertull. Apol. p. 22, and so proportionably stewards that have not performed their masters' trusts. And these are ranked with *hypocrites*, that is, knaves, false, deceitful persons, expressed by St. Luke, in setting this down, ch. xii. 46, by ἄπιστοι, *unbelievers or unfaithful*. And the meaning of the verse seems to be this, that they which, instead of serving Christ in his church, in bringing in believers to him, shall (upon the persecuting of Christians by the Jews, and the deferring this vengeance of Christ upon that people) begin to join with the Gnostics; 1st, in their complying with the Jews, and persecuting the orthodox Christians; 2dly, in indulging to the licentious practices observable among them; these apostate false servants of Christ shall pay dearly for it, shall be destroyed by Christ, like *false stewards*, be joined with the Gnostics, (those hypocrites or unbelievers, abominable reproaches, and stains of the Christian profession,) as in their practices, so in their destruction.

CHAP. XXVI.

2. [a] *passover*] The connexion of the parts of this verse depends on a tradition of the Jews, that when any were condemned to death, they were kept from execution till the solemn feast, of which there were three in the year, חג המצות, *the feast of unleavened bread*, or the *passover*, חג השבועות, *the feast of weeks*, and חג הסוכות, *the feast of tabernacles*, in which all the Jews came up to Jerusalem to sacrifice, and then did they put the malefactors, especially rebels, and impostors, to death, in the presence and sight of all the people, *that all Israel might see and fear*, Deut. xvii. 13; hence it is that this *feast of passover*

was waited for by the Jews, and designed for this death of Christ, as of a rebel and impostor both, one which they would fancy to be an enemy to Cæsar, and a false prophet and *seducer of the people*.

7. [b] *alabaster box*] What the Greek ἀλάβαστρον here signifies may be observed and judged by the signification of it among the grammarians, and in other authors. In Hesychius and Phavorinus it is λήκυθος μύρου, *a vessel of oil*, but that not any kind of vessel, as λήκυθος signifies, but, as it is added, μὴ ἔχον λαβὰς, λίθινον, &c. *a vessel that hath no handles* (which is the clear derivation of the word from a privative, and λαβή, *a handle*, saith Methodius) and *made of stone* ordinarily, yet not that it takes its name from the stone which we ordinarily call *alabaster*, but that that stone ordinarily called ὄνυξ, is from this sur-named, as it were, ἀλαβαστρίτης λίθος, *the stone of which the ἀλάβαστρα are ordinarily made*. Hence hath Suidas defined it in plain words, ἄγγος μύρου μὴ ἔχον λαβὰς, “*a vessel of ointment that hath no handles*,” which is directly opposed to *amphotis*, so called because it hath *two ears or handles*, which makes it clear not to be a *box*, as it is oft rendered, but βύκιον, *urceolus*, as Epiphanius calls it, and that either of stone or any other materials. The particular form of it may be best discerned by Pliny, Nat. Hist. l. 9. c. 35, where speaking *de elenchis*, he saith, they are *fastigiata longitudine, alabastrorum figura, in pleniorē orbem desinentes*, “*long and slender toward the top, and more round and full toward the bottom, which is the figure of the alabasters*.” In which respect it is, that the same author resolves *unguentum optime servari in alabastris*, that any “*ointment is best kept in vessels of this fashion*,” The Greek translators of the Old Testament have rendered מִתְכַּיִן ἀλάβαστρος, 2 Kings xxi. 13, which I suppose alludes to this figure of it (not as of *a dish*, but *a narrow-mouthed vessel*), by that which follows of *turning it upside down*, which is the only way of emptying or getting all the water or oil out of such kind of vessels. The same word little altered מִתְכַּיִן, is 2 Kings ii. 20. rendered ὕδρια, *a water-pot or vessel* for those like purposes. So much for the fashion of this vessel. For the matter of it, it is certain that it was commonly made of marble, and so by Nonnus it is paraphrased μάρμαρον ἄγγος, *a marble vessel*, and particularly of the *onyx*, which is acknowledged by Gorrhæus and others to be *marmoris species*, “*a sort of marble*,” (which by the way will resist the opinion that we ordinarily have in this matter of the woman’s breaking the vessel, the marble being not so fit for that purpose, and the manner of pouring out ointment being intimated by ^b Pollux in his λύε τὰ ἀλάβαστρα, θάττον σύ, *open them, take out the stopple or cork out of the mouth of them*, and then use a little stick, or *spathula* or *rudicula*, putting it in and tasting the oil, πρὶν καταχέειν, “*before it be poured out*,”) but it was also made of silver and glass, or other metals; so Theocritus makes mention χρυσεῶν ἀλαβαστρῶν, of “*golden alabasters*,” (and so the style in Athenæus imports περιενεγκόντων τῶν παιδῶν ἐν ἀλαβάστοις καὶ ἄλλοις χρυσοῖς σκεύεσι μύρα, “*the boys carrying about unguents in alabasters and other golden vessels*;) Epiphanius of βύκιον ἑλίου, and the etymologist calls it σκεῦός τι ἐξ ἑλίου, “*a vessel*

^a Dioscor. B.β. ε'. κεφ. κζ'. whence that of Martial, l. 2. Profertur cosmi nunc mihi siccus onyx.

^b Onom. l. 10. c. 26.

made of glass," not (as a learned man hath been willing to guess) after a less proper but usual manner, as when we say, *a box of gold*, (the name *box* or *buzus* referring properly to that peculiar kind of wood so called) but properly and naturally, the word *alabaster* referring only to the form, not to the matter of it. Then for the use of these vessels it is clear, it was for oil, myrrh, nard, or what else is usual for anointing any. Thus ^dPlutarch reciting the anointing vessels, names *ἄλκια καὶ κρωστοὺς, καὶ πνέλους, καὶ ἀλαβάστρους*: and so Julius Pollux, l. 6, *τάδε ἄγγεῖα τῶν μύρων λήκυθος μυρηκά, καὶ ἀλάβαστρον*. So Athenæus out of Alexis, *Ὁν γὰρ ἐμυρίζετ' ἐξ ἀλαβάστρου πρᾶγμα τι γινόμενον αἰεὶ κρονικόν*: "He was not anointed out of an alabaster, as the custom hath been for a long time." So in Herodotus, Cambyzes sent to the king of Ethiopia an alabaster of ointment; so in Martial,

Quod cosmj redolent alabastra;

so in the ^eDigests we read *Vasa unguentaria et siqua similia dici possunt ut labacioristus*, where no question there is a failing in the copy, which must be repaired, not by changing it into *lavatoriscus*, or *rica*, as some would have it, but into *alabastrum* or *alabastericus*, which is not very far from the word *alabacioristus*, which Lazarus Bayfius saith he hath met with in some books.

7. [c] *at meat*] The use of this myrrh or ointment (at this time) which the woman poured upon him, was that which was usual at feasts; that thus it was usual in the entertainments of the Jews, it is clear by many places, psalm xxiii. 5, where, after *the preparing a table*, follows, *thou anointest my head with oil*, &c.; and so when *wine* is said to *make glad the heart of man*, and *oil* to *make him a cheerful countenance*, and *bread* to *strengthen*, there are the three parts of a festival entertainment, *bread* and *wine* taken in for the *gladding*, or *refreshing*, and *strengthening the heart*, and the *oil* for the outside (*exteriora oleo irrigentur*, said Democritus), for the *countenance*, or the *head* rather, on which it was poured here, as a perfume, which was the compliment of festivities. Hence it is, that amongst the steward's expenses, Luke xvi, he reckons *ἑκατὸν βάτους ἐλαίου*, *an hundred measures of oil*, provided especially for such festival uses. So 1 Chron. xii. 40, the *oil* is mentioned among the festival provision; so Philo in Leg. ad Caium, p. 797. D. *ἀλείμματα* and *τροφή*, *anointing* and *food*, are a description *ἐπιμελεστέρας διαίτης*, of a *more delicate life*; and so *wine* and *oil*, Prov. xxi. 17, as signs of one that had lived luxuriously and enjoyingly. The same, I conceive, to be the notion of *the oil of gladness*, psalm xlv. 7, as referring to the oil used in feasts, (which are called *gladness* or *joy*, as 1 Chron. xii. 20, there was *joy in Israel*.) and so consequently it must be understood, Heb. i. 9, that Christ was better dealt with by God, more royally treated, and more abundance of grace poured on him than any other. By which also may appear what is the *χρίσμα ἀπὸ τοῦ Ἁγίου*, *unction from the Holy One*, 1 John ii. 20, a most liberal effusion or communication of grace from the Spirit which had descended upon the apostles. So among the heathens^f, Jul. Pollux, *ὅτι δὲ καὶ μύρον ἐν τοῖς συμπόσις, ἐπιμνηστέον*; so Athen. lib. 11. out of the ancients,

^e Casaub. in Bar.

^d In Alexand.

^e Lib. 34. tit. 2. lege Argumento sunt.

^f Onomast. l. 6. c. 16.

Αὐτὰρ ἐπεὶ δόρποιο μελίφρονος ἐξ ἔρον ἔντο,

“ When they had satisfied their hunger and thirst,

ὦραῖος παῖς ἦλθε φέρων μύρον,

“ a comely youth brings myrrh or ointment.” So ἡ Plutarch, ἐλαίου τε καὶ μύρον κρωστοὺς νεανῖσκοι κομίζοντες ἐλεύθεροι, “ the young men ” not the servants, but others that were free, “ brought vessels of oil and myrrh.” So the Scholiast on Aristophanes, οἱ καλοῦντες ἐπὶ δεῖπνον, στεφάνους καὶ μύρα, &c. παρετίθεσαν, “ they that invite to a meal bring them forth crowns and ointments.” Thus in Hesychius, on the word ἐξαλίγυρον, it is, saith he, σκεῦος ἀργυροῦν φιάλη παραπλήσιον, ἐξ οὗ ἐν τοῖς συμποσίοις ἡλείφοντο μύρον (not as it is corruptly read, ἡλειφον τὸ μύρον), “ a silver vessel near in form to a vial,” (the very ἀλάβαστρον in this verse,) “ out of which men were in feasts anointed with ointment and myrrh.” Whence is that lusory or scoffing Epigram of Martial, l. 3:

Unguentum, fateor, bonum dedisti

Convivis here: sed nihil scidisti.

Res salsa est bene olere, et esurire.

Qui non cenat et ungitur, Fabulle,

Hic vere mihi mortuus videtur.

And that this was poured particularly on the head, and that for a perfume, it is discernible, not only by Luke vii. 46, but by the ancient heathens also. So in Athenæus out of Archestratus:

Ἄεὶ δὲ στεφάνοισι κάρα παρὰ δαίται πυκάζον,

Καὶ στακτοῖσι μύροις ἀγαθοῖς χაίτην θερπάπευ,

in the description of a festivity: meat, and crowns on the head, and ointment on the hair.

So Statius,

—*pingui crinem deducere amomo:*

and Propertius,

—*Orontea crines perfundere myrrha:*

and again,

Jamdudum Tyria madefactus tempora nardo:

and Martial again,

Quod madidis nardo sparsa corona comis.

It were infinite to multiply testimonies of this nature, as that in Ecclesiastes, *Let thy garments be white, and thy head want no ointment:* yet more particulars of this action will be considerable, when we come to view this story as it is set down with a little variation in the other Gospels.

15. [d] *pieces of silver*] That by ἀργύρια here are meant *shekels* may be concluded, not only by the reading the Greek and Latin MS. which hath *στατήρας* instead of it, (*staters* and *shekels* being all one, see note [e] ch. xvii.) but also because 2 Sam. xviii. 12, the *ten pieces of silver* there are by the Targum rendered *ten shekels of silver*, or five of the double shekels, that is, twenty-five shillings. In proportion to which the *thirty ἀργύρια* here will be three pounds and fifteen shillings, and so it is Maimonides' observation (More Nev. par. 3. c. 40.) from Exod. xxi. 32, that *thirty shekels*, or *pieces of silver* was the price of servants a free man being, saith he, generally valued at

ἡ In Aristid.

sixty shekels). And so when in Aristæas the price of the redemption of every captive Jew in Ptolemy's time is said to be twenty drachmæ, it appears by Josephus that that is a mistake for 120, which make thirty shekels, every shekel or στατήρ being τετραδραχμος, *four drachms*: see ch. xvi. 27, and note [e] ch. xvii. So true is that of St. Paul that *Christ took on him the form of a servant*, to which also the death of the cross peculiarly belonged among the Romans.

26. [e] *This is my body* What is the full importance of this phrase, Τοῦτό ἐστι τὸ σῶμά μου, *This is my body*, is a difficulty which may perhaps be cleared by degrees, by premising these few observations. First, from the Jewish phrases and customs, that the lamb dressed in the paschal supper, and set upon the table, as a sacrificial feast, or festival sacrifice, was wont to be called גופו של פסח, "the body of the passover," or גופו של כבש הפסח, "the body of the paschal lamb." So in the Talmud, De Pasch. c. ult. R. M. Maim. in Hilchos Camets umatzah, c. viii. §. 1. and §. 7. So in Mekilta, fol. 4. col. 1. To which phrase or form of speech among them Christ may probably allude, when he saith, *This is my body*, making himself, that was now to be slain for them, answerable to that paschal lamb (as by Paul he is called *our Passover*, that is sacrificed for us), and so mentioning this crucifixion of his, in that form, by which the presentation of the Lamb on the table in the Jewish feast, whereof they were to eat by God's appointment, was wont to be expressed. This for the words σῶμά μου, *my body*. Secondly, for the τοῦτό ἐστι, *this is*, or the whole phrase, Τοῦτό ἐστι τὸ σῶμά μου, *This is my body*. This seems to be by Christ substituted instead of the paschal form הוּא לֶחֶם רַעֲיָיָהּ, "This is the bread of affliction, which our fathers eat in Egypt," or, "This is the unleavened bread," &c. or, "This is the passover:" where it is evident that that is not the identical bread, which their fathers in Egypt eat, but only the transcript of it, the commemoration of that Egyptian state of slavery, from which they had been delivered, and the celebration of that annual feast, which in Egypt was first instituted. As when in ordinary speech, on Christmas, or Easter day, we say, 'This day Christ was born, or arose,' which example St. Augustine accommodates to this matter in his Epistles. Thirdly, it must here be observed, that the word τοῦτο, *this*, (Τοῦτό ἐστι τὸ σῶμά μου, *This is my body*,) is not the relative to ἄpros, *bread*, but of the neuter, whereas that is of the masculine gender, and consequently it is not here said that *this bread is my body* (the body of Christ), but either indefinitely *this*, or λάβετε, φάγετε, *Take eat, this is my body*, this taking and eating *is*, or denotes *my body*, which is more fully expressed Luke xxii. 19: *This is my body which is given for you; do this in remembrance, or commemoration of me*: and so 1 Cor. xi. 23, *Take, eat, this* (not οὗτος, *this bread*, but τοῦτο, *this taking and eating*) *is my body, which is broken for you: do this in remembrance of me*. This is a little further improved by St. Paul, 1 Cor. x. 15, 16: *The cup of blessing which we bless, that is, our blessing the cup in the sacrament, and ἄρον ὃν κλῶμεν, the bread which we break, that is, the breaking of the bread which is delivered to us to eat, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστι; is it not the communication of the body of Christ?* where what was before said in Christ's words to be his *body*, is more manifestly said to be the *communication of his body*, that is, the

bestowing it upon us, (as the communication of the altar, among the Jews or Gentiles, is their eating of the sacrifice, their God's entertaining them at that sacrificial feast,) which, I suppose, concludes this sacrament to be, according to the nature of sacraments, a holy rite, a solemn act or instrument, instituted by God to communicate to or confer on us the body of Christ, that is, the efficacy and benefits of Christ's death. Hence it is that this whole action is by Damascen called *μετάληψις*, *participation*, which is all one with *communication*, only as one referreth to the giver, so the other to the receiver; δι' αὐτῆς γὰρ Ἰησοῦ θεόπρετος μεταλαμβάνομεν, saith he, "for thereby we partake of the divinity of Jesus," the divine graces that flow from him; and St. Chrysostom, δέχεται σῶμα Χριστοῦ, "the body of Christ is received," that is, as verily as God there treats us at, and feeds us from his table, so verily doth he communicate to and bestow on the worthy receiver the body of the crucified Saviour. And if it shall be said that this is no strange thing, for that God doth so on every act of sincere repentance, of faith, of prayer, or other part of his divine worship worthily performed, and not only in this sacrament; I answer, that the less strange it is, the more ought it to be believed, on the affirmation of the apostle, and the more certain it is, that he that being a true penitent sinner had the benefits of the death of Christ bestowed on him by God upon his first repentance, hath them now annunciated by God, and so solemnly and sacramentally conferred and sealed to him, on this prepared and worthy approach to God's table, and this act of worship duly performed, which Christ at his parting from the world thought fit so solemnly to institute to be for ever observed in the church. But if it be conceived that in this sacrament these benefits are always first conferred, or so as they were not really conferred before, this is a mistake; for he that had been baptized is acknowledged (if he have not interposed the obstacle) to have received them before, and he that hath frequently been a worthy receiver of this sacrament of the Lord's supper, and not fallen off by any wilful sin, cannot every time first or newly receive them; nay, he that is a true penitent, and hath performed frequent acts of other parts of God's worship, as also of mortification of lusts and passions, and of all manner of good works, though not of this, hath, no doubt, that acceptance of those other acts, and these benefits of justification &c. bestowed on him by God, and not all God's favour (and these benefits) suspended, till the first receiving of this sacrament. Only in case of precedent lapses, which have for some time cast a man out of God's favour, when upon sincere repentance and reformation he is restored to God's favour again, then God in this sacrament doth seal anew, that is, solemnly exhibit these benefits to him. And otherwise, when no such lapses have intervened, and so there is no need of this new sealing or exhibiting, God doth yet confirm and further ratify what hath been before sufficiently done. By this explication of the meaning of the words may also be concluded what are the parts of this sacrament; viz. (the same that of every federal rite) two literally and two spiritually, in each; one on God's part, the other on ours. On God's part literally, his entertaining and feeding us at his table, 1 Cor. x. 21; (but that, as in sacrifices of old, first furnished by the piety of the guests;) and on our part literally, our

partaking of that table, that Christian feast, 1 Cor. x. 17. Then spiritually (or veiled under this literal, visible outside of a feast) : 1. God's solemn reaching out to us, as by a deed or instrument, what was by promise due to every penitent sinner, every worthy receiver, the broken body of Christ, that is, the benefits of his death, which is the sum of that fervent form of prayer used by the priest and every receiver singly, at the minute of receiving the elements in that sacrament, and that prayer part of the solemnity of the form of the court, by which it is bestowed. Secondly, on our part, *annunciating*, 1 Cor. xi. 26, that sacrifice of *Christ's death*, which (was then immediately to come, but) is now long since performed upon the cross. Thus *the bitter herbs* are *וכר*, a memorial or commemoration of the bitter Egyptian servitude, Exod. xii. 14, the *red wine* *לומר* for a memorial that Pharaoh washed himself in the blood of the children of Israel. So that precept Exod. xiii. 8. is given by Moses, that in the passover they should announce or tell of their deliverance, and thence they call the paschal lesson *הגדה*, *καταγγελίαν*, *annunciation*. See Elias Levita in Thisbi. And this *annunciation*, or shewing forth, is not only in respect of ourselves in believing, and toward men in professing our faith in the crucified Saviour, and that with a kind of glorying or rejoicing, but also toward God, pleading before him that sacrifice of his own Son, and through that humbly and with affiance requiring the benefits thereof, grace and pardon to be bestowed on us, and at the time making use of that which is one special benefit of his passion, that free access to the Father through him, *interceding for all men*, over all the world, *especially for kings*, &c., 1 Tim. ii. 2, which from that constitution of St. Paul to Timothy, metropolitan of all Asia, was received into the most ancient liturgies, and made a solemn part of the *ἐντεύξις* and *εὐχαριστία*, *intercessions* and *eucharistical* devotions of the church. Both these parts of the sacrament are intimated by those two phrases mentioned in the two first observations. For the presentation of the lamb on the table, and so of the Christian sacrifice, the crucified Saviour in the Christian feast, to be eaten of by us, notes God's *annunciating* and attesting to us the benefits of Christ's death, and so the commemorative paschal form notes our commemorating and *annunciating* that death of his to ourselves and others. And both these are contained in those different phrases of St. Paul, both used in this matter in several places, the former, that *the broken bread* is the *κοινωνία*, *communication* of his body, and so the latter, 1 Cor. xi. 26, *As oft as you eat this bread and drink this cup, ye announce the death of the Lord*; what God there bestows on you, you announce to him, to yourselves, and to others. From both which arises the aggravation of guilt of *the unworthy receiver*, that he is *ἄνοχος σώματος*, *guilty of the body and blood of Christ*, ver. 27, that is, that Christ that died for him, and is there communicated to him sacramentally, that is, visibly exhibited in that sacrament, and by him supposed to be *annunciated* to God, &c., is by his being unqualified, unprepared for the receiving the benefits of his death, utterly lost, frustrated in respect of him (as the impenitent is said to *tread under foot the blood of Christ*, the blood is as uneffectual to him, as what is by him thrown on the earth, and trampled on, is like to be to him); and yet further he is said *ἐσθίειν καὶ*

πίνειν κρίμα τὸ αὐτῷ, to eat and drink damnation to himself, ver. 29 ; that is, where the *worthy receiver* hath the benefits of Christ's death communicated to him in this feast, and so *eats and drinks salvation* to himself ; this unworthy intruder doth on the contrary bring by that means punishments, and, if he repent not by the admonition of those punishments, damnation on himself. As for the elements in this sacrament, *bread and wine*, though by the προσφορά, offering them to God, then by the priest's consecration, benediction, calling upon God over them, they become God's, and so are called κυριακὸν δείπνον, the *Lord's supper*, in opposition to ἴδιον δείπνον, every man's *own supper*, 1 Cor. xi. 21, and so are changed from common bread and wine, yet not so as to depart from their own nature, or to be really converted into the body and blood of Christ, save only in a spiritual sense and sacramentally, according to that of Theodoret, Dial. 2 : Τὰ σύμβολα τοῦ σώματος τοῦ δεσποτικοῦ καὶ τοῦ αἵματος, μετὰ τὴν ἐπίκλησιν μεταβάλλεται, καὶ ἕτερα γίνεται ἀλλ' οὐκ οἰκείας ἐξίσταται φύσεως, μένει γὰρ ἐπὶ τῆς προτέρας οὐσίας, καὶ τοῦ σχήματος, καὶ τοῦ εἶδους, καὶ ὁρατὰ ἔστι καὶ ἅπτα, οἷα καὶ πρότερον ἦν : "The symbols of our Lord's body and blood, after the prayer of consecration, are changed and become other, but depart not from their own nature, for they remain in their former essence and figure and shape, and are visible and sensible, such as before they were." And accordingly these so many words are found used by divers of the ancients, μεταποιήσις, μεταβολή, μεταρρύθμισις, μετάληψις, μεταστοιχείωσις, each denoting *change*, but never μετουσίωσις, *transubstantiation*, or the like.

29. [f] *not drink*] That Christ did after his resurrection, before his ascension, eat and drink with his disciples, seems to be affirmed by many places of scripture, and those such as are to that sense interpreted by the ancients. Thus Acts x. 41, St. Peter saith, the *disciples eat and drank with him after his resurrection*, and that is used by him as a proof of the reality and certainty of his resurrection, which it would not have been if they only had eat and drank, and he had not. Thus when, Acts i. 4, it is said that Christ was συναλιζόμενος, &c. though perhaps that may be thought to signify no more than his having conversed with them, and not necessarily to infer his eating or drinking, yet both the origination of the word ἀλς, *salt*, and the Syriac and Arabic interpretation, make it signify all one as if it had been συνεσθίειν, and ^h St. Chrysostom gives his judgment of it, that by it is meant that which the apostles, Acts x. 41, use as an argument of Christ's resurrection, their eating and drinking with him. And so Theophylact, and Œcumenius, συναλιζόμενος, τούτέστι κοινωνῶν ἁλῶν καὶ κοινωνῶν τραπέζης, it signifies "partaking of the table with them," and on Acts x. 41, the Scholion is, Ἐντεῦθεν τὴν ἀνάστασιν τοῦ Χριστοῦ διαβεβαιούται ἐκ τοῦ συμφαγεῖν αὐτῷ μετὰ τὴν ἀνάστασιν, "He confirms the resurrection of Christ by their eating with him after it," οὐδὲ γὰρ ἀναστὰς ἐποίησέ τι σημεῖον αὐτῇ γὰρ ἡ ἀνάστασις μέγα σημεῖον ἦν ταύτης δὲ οὐδὲν σημεῖον ἦν ὡς τὸ φαγεῖν καὶ πιεῖν, "for after he was risen he did not work any miracle, for the resurrection itself was a great miracle, and of that none so great an evidence as to eat and drink." So Leontius de Sect. πραξ. i. p. 530. C. Εἰ γὰρ λέγεται φαγεῖν μετὰ τὴν ἀνάστασιν, τοῦτο δὲ οἰκονομίαν ἐποίησεν, οὐκ ὡς τῷ ὄντι πινῶν, ἀλλ' ἵνα δείξῃ τοῖς μαθηταῖς αὐτοῦ, ὅτι

^h T. 4. Savil. ed. p. 611.

αὐτός ἐστιν ὁ ἀναστὰς ἐκ νεκρῶν, ὃν τρόπον καὶ τοὺς τύπους ἤλων λέγεται ἐπιδείξαι αὐτοῖς: "That he is said to eat after his resurrection, this he did by way of economy, not as being really hungry, but that he might shew his disciples that he was risen from the dead, after the same manner as he is said to have shewed the disciples the prints of the nails." And so 'Titus Bostrensis, among the arguments Christ used to assure his disciples of his resurrection, laying special weight on the ἐπιζητήσαί τι βρώσιμον, καὶ φαγεῖν, "his asking for meat, and eating before them," adding, οὐδὲ γὰρ ὡς δεομένης ἔτι τροφῆς τῆς σαρκὸς αὐτοῦ ἔφαγε μετὰ τὴν ἀνάστασιν, "he eat after his resurrection, but not that his flesh wanted nourishment." So John xxi. 13. it is said of Christ, he took bread, and in like manner a fish, and Luke xxiv. 30, he *lay down at meat with them*, and *took bread*, and not only gave to others, but, ver. 43, *taking a fish*, and *honeycomb*, ἐνώπιον αὐτῶν ἔφαγεν, *he eat before them all*, and though there be not express mention there made of his drinking also, yet that affirmation of the disciples, Acts x. 41, referring clearly to that part of the story, and extending itself to the *συνεπιόμεν*, *we drank with him*, also, as well as the *συνεφάγομεν*, *we eat with him*, will be a proof and testimony of the one as well as the other. To this may be added the testimony of St. Ignatius in his Epistle to the church of Smyrna: Μετὰ δὲ τὴν ἀνάστασιν συνέφαγεν αὐτοῖς καὶ συνέπιεν ὡς σαρκικὸς, καίπερ πνευματικῶς ἐνώμενος τῷ πατρί: "After his resurrection, he eat and drank with them, as being in the flesh, although spiritually he were united to the Father." This being then on these grounds supposed, there is another possible way of interpreting this place of Christ, that he would *drink no more of the fruit of the vine, till he drank it new in the kingdom of his Father*, viz. that the state of Christ after his resurrection is called the *kingdom of his Father*, and that upon this ground, because at his resurrection, Christ the Son of God was instated in his kingly office, and *all power* (as he saith after that time, Matt. xxviii. 18,) *was given unto him both in heaven and in earth*, in which respect it is, that the gospel is ordinarily called the *kingdom of God*, and so among the Jews *sæculum Messiae*, "the age of the Messias," and the μέλλον αἶων, "age to come," which certainly commenced at the resurrection of Christ, as at his death the former age of the law and prophets was consummate or ended (and that perhaps the meaning of the τετέλεσται, John xix. 30, *It is finished*). To this may those words of St. Chrysostom be applied, when he saith of Christ, making mention of the kingdom &c. περὶ ἀναστάσεως εἰσάγειν λόγον εἰς μέσον, τὴν ἀνάστασιν οὕτω τὴν ἑαυτοῦ καλέσαι, that "he proposes a discourse of the resurrection, and calls his own resurrection thus." Yet because it is possible, and probable enough, that St. Chrysostom by the phrase περὶ ἀναστάσεως means the state and time of the *general resurrection*, not only of Christ's, but of the disciples also to whom he speaks, and with them of all others (and then accordingly ἀνάστασις ἑαυτοῦ shall not only signify the act of his rising out of the grave, but also the future state of Christ with them together after the final judgment) and because μεθ' ὑμῶν here added may seem to refer to that sense; and again, because *drinking it new with them* may best be taken in a figu-

† In Luc. p. 836 C.

rative sense, to express those heavenly festivals there vouchsafed to the saints, received into communion of those joys with Christ, and because the space between Christ's resurrection and ascension is in no other place of the New Testament expressed by this phrase of *the kingdom of Christ's Father*; and lastly, because it is not here *the kingdom of Christ*, (to which it was pretended that his resurrection instated him, and yet would not be perfectly true, as that excludes or is taken abstracted from his ascension,) but *the kingdom of his Father*, which belongs particularly to the time after the general resurrection, 1 Cor. xv. 24 and 28, (for then, and not till then, is the kingdom again *delivered up to the Father*.) For these reasons, I say, that interpretation being laid aside, there is a second that offers itself, by observing the words or word ἀν' ἄρου or ἀνάρου, and rendering that *within a while*, as seems to be most agreeable to the use of it, ver. 64 of this chapter, and ch. xxiii. 39, and John i. 52, and Rev. xiv. 13, as is shewed both by ^kEuthymius's Scholion, and by the vulgar Latin's *amodo* in all the places, and so also by the context in those places; (see note [m] ch. xxiii.) If this be accepted, then the meaning will be, that *after a while*, or *within a short time*, he means to part with them, and then, that is, after that short time, he will *drink no more of the fruit of the vine* till he meet them again in heaven, and *drink of that new wine*, that is, turn this bodily into a spiritual festival, expressed by lying, as at meat, *with Abraham, Isaac and Jacob, in the kingdom of heaven*, Luke xiv. 15. As for *this fruit of the vine*, the corporal food, that he will then drink that with them in heaven, can no more be concluded from the ἕως τῆς ἡμέρας ἐκείνης, *until that day*, than that Mary ceased to be a virgin, or had children after the birth of Christ, from the ἕως οὗ, *until that*, Matt. i. 25. But the truth is, there is yet a third way of interpreting this verse, which, by comparing it with the words in St. Luke, seems much the most probable of all, that this γέννημα τῆς ἀμπέλου, *fruit of the vine*, signifies the cup in the passover peculiarly, or the *cup of charity* in the *postcænum* of the passover, wherein the sacrament of Christ's blood was founded. For that Christ was now to die, and neither before nor after his death and resurrection to eat any more passovers with them, or any more to *drink this cup of charity* now designed to a Christian use, is sufficiently evident. To this therefore is agreeable what he saith, Luke xxii. 15, *With desire have I desired to eat this passover with you before I suffer*, meaning now to transmute this cup there into that sacrament of charity to be observed in the Christian church for ever after. And therefore it is observable in St. Luke, that the words are directly applied, ch. xxii. 16, to the passover, *I have desired to eat this passover, for I will no more eat, ἐξ αὐτοῦ, thereof*, or *of that*, that is, of the passover, &c.; and by repeating of the words again, *of the cup*, ver. 18, it is all reason that that be rendered *of the cup in the passover*, or the sacramental cup of charity, as the former of the bread in that *postcænum*. This appears to me an unquestionable rendering and clearing of all difficulties, viz. that Christ will no more use these typical adumbrations, being himself now really to perform what was adumbrated by them, to pass suddenly from earth to heaven, through a Red sea of blood, and there to complete also the mystery of

^k On the Apoc.

the sacrament, by uniting his disciples one to another, and making them all partakers of his riches there. And that this is fit to be preferred before the second interpretation by the rendering of ἀνάπτει, *amodo, within a while*, will be judged by the parallel phrases both in Mark and Luke, where it is οὐκ ἐρίω οὐ μὴ πίνω, *I will from henceforth by no means drink*, &c., Mark xiv. 25, and so once in Luke also, ch. xxii. 16, and the second time, οὐ μὴ πίνω, *I will not drink*.

30. [g] *sung an hymn*] It was the custom of the Jews after supper to say grace, and then to say or sing ומיירות, *verses or songs*, especially over the paschal lamb, saith Paulus Burgensis, at which time, saith he, they were wont to sing from the cxiith to the cxixth psalm, the matter of those psalms agreeing perfectly with the paschal lamb. This may have been the hymn, or rather hymns or psalms, which Christ sang here with his disciples; see P. Fagius in Annot. upon the Chaldee Paraphrase, Deut. viii. But it is also not improbable, that it was some other hymn accommodated to this particular institution of Christ's, and this sung by them all, in the same manner as we read of the Christians' hymn, Acts iv. 24.

59. [h] *false witness*] The professed coming in and entertaining of *false witnesses* against Christ will not seem strange, if it be remembered, that among the Jews in actions against seducers of the people, or false prophets, it was lawful to say any thing, whether true or false, no man being permitted to say any thing in defence of them. In the condemning of other men, they expected a day and a night, to see if any thing could be produced which might profit the prisoner, but not in these cases of false prophets, and seducers of the people to idolatry: see P. Fagius in his notes on the Chald. Paraph. on Deut. xiii. 8, and Maimonides in Hilcoth Sanhedr. c. 11. So it is said in the story of Stephen, they did υποβάλλειν ἄνδρας, *suborn men*, and again, ἔστησαν μάρτυρας ψευδεῖς, ver. 13, *they substituted false witnesses*, &c. Besides, the sanhedrim were so resolved to take away his life, that they did professedly *seek false witness* that should come and swear any thing against him, ver. 59. And what was here done in their process against him is just the antitype or further impletion of that which was first performed on Jeremy, ch. xxvi. 8, 9.

63. [i] *adjure thee*] It was a custom among the Jews to adjure, which was by some form of execration laid upon the person, if he did not speak and answer truly. This among them obliged the person adjured, as much as if he had taken an oath; and therefore Christ, though before he had *held his peace*, now being *adjured*, thinks himself bound to answer him. Many examples we have of this in the Old Testament: Judges xvii. 2, *the silver which thou hast lost, and about which thou didst use execration*, that is, didst adjure; so Prov. xxix. 24, *of the partaker with the thief, that is so secret, he heareth cursing, and betrayeth it not*, that is, will not reveal, though he be adjured. 1 Kings viii. 31: *If any man sin against his brother, וינשא בו אלה להאליח, and he impose on him an imprecation to adjure him*, for so אלה signifies, psalm x. 7, and is rendered by the Chaldee Paraphrase, לושין, *maledictions*, and so האליו in *hiphil* is literally and critically *to make swear, to adjure*, and is expressed by St. Paul's ἀρκίζω, 1 Thess. v. 27, *I bind you under the curse of God*. The law concerning this we have Levit. v. 1:

If a soul shall offend, and shall hear the voice of adjuration or execration; and so Numb. v. 21, where we have not simply *הללל*, *execration*, but *הללל שבעת*, *an oath of execration*.¹

64. [*k*] *power*] The *right hand of power* is the right hand of God the Father, who is called *power* by the Hebrews: so Jarchi on Numb. vii. 10; Moses received it not from their hands, till he was commanded from *the mouth of power*; and so the *δεξιὰ μεγαλωσύνης*, *the right hand of greatness*, Heb. viii. 1. So 1 Pet. iv. 14, *the spirit of glory* is the spirit of God.

65. [*l*] *rent his clothes*] That *rending of clothes* was an expression of indignation, holy zeal, and piety among the Jews, expressed on several occasions, especially of grief in humiliation, and of anger on the hearing of any blasphemous speech, is ordinarily known by all. Only the difficulty here is, how this could be fit or proper for the high priest to do, which is made unlawful for the priests, Levit. x. 6. xxi. 10. Thus hath Baronius objected, Annal. t. 1. an. Ch. 34; but the answer is easy, that that prohibition in Levit. extends only to the not tearing of the sacerdotal garments, that is, of those which are used only in the priest's office, Exod. xxviii. 32, and xxxix. 23, and agreeably the Jews have a rule, *Qui dilaceraverit vestes sacerdotales, vapulabit*, "He that shall tear any of the priests' garments shall be beaten." Besides this, it was indeed also unlawful to enter into the court of the Israelites in the temple with rent clothes, but that was unlawful to any other, as well as to a priest, who differed not from others in this matter, save only in this one circumstance, that the high priest tore his garment from the bottom to the top, the rest of the priests and all others from the top to the bottom.

67. [*m*] *smote him &c.*] *ῥαπίς* is by Hesychius rendered *ράβδος*, a rod or wand, *ραπίσαι*, *ράβδῳ πλήξαι*, ἢ *ἀλοῖσαι*, to strike with a rod or to thresh, to use such a stick as was ordinary in threshing out corn, a staff or cudgel; and again, *ραπίζει*, *σκόπτει*, *ἀλοῖ*, *παίζει* *μαστιγοί*, *τύπτει*, to strike, and to mock. But then the old Greek and Latin Lexicon hath it otherwise, *ραπίζω*, *expalmo*, *alapo*, to box, or strike with the hand. And so ¹ St. Augustine reads it, *Si cum expalmares voluit se vindicare?* "Would he revenge himself when he was boxed?" So Nonnus on John:

————— ἄγριος ἀνὴρ
Τολμηρῇ παλάμῃ ζαθέην ἐπάταξε παρείην.

"The rude man struck his divine cheek with his audacious hand;" and Sedulius,

————— Non denique passim
Vel colaphis pulsare caput, vel cedere palmis,
Aut spere in faciem plebs execranda quievit:

"The accursed multitude ceased not to cuff him, or to strike him with the palms of their hands, or to spit on him." And so Suidas, *ραπίσαι*, *παράξαι τὴν γνάθον ἀπλῇ τῇ χειρὶ*, it signifies "to strike the cheek with the bare hand;" and so Juvencus of the passion of Christ,

*Et palmæ in malis, colaphique in vertice crebri,
Insultant,*—

and ——— *prophetabis cujus te palma cecidit*:¹

¹ Tom. 7. in Ep. Johan. t. 9. col. 626.

“Their hands insulted on his cheeks;” and, “Prophecy whose hand struck thee;” and Nonnus again,

————— ἄλλος ἐπ’ ἄλλῳ
Χερσὶν ἀμειβαίησι παρηΐδος ἄκρον ἀράσων,

“One after another by turns gave him blows on the cheek.”

CHAP. XXVII.

5. [*a* *hanged himself*] What is here meant by ἀπήγατο, or how it is reconcilable with what is related of Judas, Acts i. 18, hath been a matter of some doubt and difficulty. That he hanged himself, is affirmed by many of the ancients, Origen, and St. Chrysostom and his followers, and Juvenius, and Leo, but especially by the Epistle that bears the name of Ignatius to the Philippians, but sure was not written by him. And some reverence is due to these authorities; otherwise, that which the words most easily and promptly bear, and which they might possibly mean by those words which we interpret to *hanging*, is this, that he fell into a *violent suffocating* fit of *sadness* or *melancholy*, and grieved so excessively, as to wish himself dead, and then suddenly *fell flat upon his face* (for so Hesychius renders πρηγὴς ἐπὶ πρόσωπον πηπτωκώς, only *falling on the face*, not down any *steep place*) and then *burst*, Acts i. 18. And Phavorinus, Πρηγὴς εἰς τοῦμπροσθεν, ἐπὶ στόματος, ἐπὶ προσώπου, it signifies *falling forward on the mouth, on the face*; and, Πρηγὴς κείσθαι λέγεται ὁ ἐπὶ στόμα κείμενος, ὁ δὲ ἀνάπαλιν ὕπτιος, “He is said to lie *πρηγὴς* who lieth upon the face; and opposite thereto is lying on the back.” This seems to be ^aTheophylact’s understanding of it, who speaking of the excessive sorrow that the incestuous Corinthian, if not timely absolved, might probably fall into, expresseth it by εἰς ἀγχόνην ἦξεν ὡς Ἰούδας, “coming to a suffocation, as Judas did.” And this seems to have caused Œcumenius on the Acts, having resolved that he died not by hanging, to fly to some fables of Papias, of his being so swollen, that he could not pass by a chariot in the way, &c. In which fable I suppose there might probably be so much truth, that by this fit of extreme melancholy he was so swollen, that, as the text saith, *he burst asunder, and his bowels gushed out*. So in Ælian, where it is said of Poliager, κωμωδούμενος ἀπήγατο, “being reproached he was suffocated,” that is to be interpreted by the words immediately precedent, σκώμματα οὐ μόνον ἐλύπησε πολλάκις, ἀλλὰ καὶ ἀπέκτεινε, “scoffs have not only grieved men often, but also killed them with grief.” Thus in ^bChrysostom, τῷ συνειδότε ἀπάγχεσθαι, is “to be suffocated through grief, (strangled, as it were, or) miserably affected with conscience.” And though it signify not in this sense *to die*, yet it doth note a *violent disease, stifling* and *suffocating* for want of vent, and affecting the patient so as to produce that death which Judas soon came to after this, falling upon his face, and then (as upon a violent stopping all natural passages, which the violence of despair had wrought in him) *bursting asunder*, his guts breaking out at his *navel*, Acts i. 18. That exceeding horror and grief being the only thing here mentioned, (as that which immediately followed, and came in naturally

^a In 1 Cor. ii. 7.

^b Hom. 22. ad Antioch.

at that point of the story) the death itself following (it is not certain how long) after, and so particularly mentioned by St. Luke in the Acts, on the occasion of the election of a successor into his place. Thus the Hebrew קנח that is rendered in the Old Testament by ἀπύγξασθαι, signifies *to be choked*, or *suffocated*, not only with an halter, but with an excessive grief or trouble on the soul, and in the Arabic, among the physicians, it signifies an *angina*, and the *suffocating of the mother* in Avicenna; so also קנח is that *suffocation* of the body in time of sleep, which they call *incubus*, or *the nightmare*. And for the use of it in the Bible, it will be observable how it is used Tobit iii. 10, where the woman that had been so reproached for *killing her seven husbands*, hearing it, ἐλυπήθη σφόδρα, ὥστε ἀπύγξασθαι, *grieved extremely*, so as (not to *hang* herself sure, for the story shews she did not so, but so as) to fall into a deep melancholy, a spice of this disease of suffocation, a consequent of which was her *wishing herself dead*, as she expresses it ver. 13, Εἶπον ἀπολύσαι με ἀπὸ τῆς γῆς, *I desired that thou wouldst take me away from the earth, and why should I live any longer?* ver. 15, and εἰ μὴ δοκεῖ σοι ἀποκτείνειν με, *if thou do not think good to kill me*, &c. And though one passage, ver. 10, seem to incline the other way, as when upon consideration of the reproach and sadness that would come upon her father, she represseth her design, *If I shall do this it shall be a reproach*, &c. yet this is not of much validity, because this consideration might be made use of to dispel her melancholy, that grew so violently upon her, and to divert her to a more profitable course, commending of her state to God in prayer, as she did ver. 11, and this as fitly and as properly as from the intention of hanging herself. Add to this, that she that was so pious a person, and prays so heartily, vv. 11, 12, (and in that prayer confesses no such guilt, but only, *I have desired thee to release me from the earth*, and in her prayer continues of that mind, *why should I live any longer?*) cannot reasonably without evidence be accused of so foul intentions of hanging or murdering of herself. A parallel place and condition is that of Job vii. 15, *my soul chooseth strangling*; there the Hebrew מַחֲנִק is by Aquila rendered ἀγχόνῃ, but by the Septuagint it is expressed by ἀπαλλάξεις ἀπὸ πνεύματός μου ψυχὴν μου, a kind of *suffocating* and (*depriving of breath*) *strangling of the soul*. The same word is by the prophet Nahum used of the lion killing his prey, מַחֲנִק, Nah. ii. 12, and is rendered ἐπιπνίγειν, *suffocation*. The Syriac and Arabic use it Matt. xiii. 7, of the *thorns choking the corn*, קנח, קנח, καὶ συνένιξαν, and so Luke viii. and 2 Cor. iv. 8, קנח, קנח, *suffocated*, instead of στενοχωρούμενος, *brought to those great straits or angustia*, and so in the Syriac, Mark v. 13, קנח, קנח, and *they were suffocated* (not *hanged* but *drowned*) *in the water*. And in this place the Syriac reads of Judas, that going away נפשׁו קנח, *suffocavit animam suam*, “he suffocated his soul,” which surely may be taken in that larger sense of the word, and not necessarily in the stricter, for that of *hanging himself*, when the sacred story in another place mentions another death for him. It is true, that very phrase which is here, is used of Achitophel, 2 Sam. xvii. 23, who, as it is generally resolved, *hanged himself*; but perhaps it might be probable enough that this state assigned to Judas at this time, viz. a suffocation, and with it a wishing to die, and a huge melancholy growing into a mortal disease, might be applied to Achitophel also, and the rather,

because it is added, after ἀνίγγαρο, *he was suffocated*, καὶ ἀνέθανε, *and he died*, which may argue, that his death succeeded or followed the ἀνίγγαρο, not that that itself was the particular notation of the kind of his death. But however there will not be altogether the same reasons of applying this observation to Achitophel as to Judas, because Achitophel's death is not in any other place described to be another kind of death, as Judas's is, viz. *falling down flat on his face*, and then *bursting and letting out his bowels*, which kind of death is that which men oppressed with this disease of grief do most frequently fall under.

6. [b] *price of blood*] It was a custom among the Jews, imitated by the first Christians, that it should not be lawful for executioners to offer any thing, or for any alms to be received from them (the same also of money, that came out of the publicans' or quaestors' exchequer) : so saith Clement in Constit. τῶν δημίων οὐ δεκτὰς εἶναι καρποφορίας, that "the offerings of executioners are not acceptable," or "fit to be received," and so by analogy any money by which a life is bought might not be put into the treasury, it was *the price of blood*, and the field bought with it called *the field of blood*.

7. [c] *strangers*] The *strangers* here may be either, 1. men of other nations; and then the thing from hence observable is, that they would not have commerce with them, even when they were dead, and therefore provided a separate place for them; or, 2dly, (which is more likely,) the Jews, which coming from far to Jerusalem to sacrifice, &c. died there before their return, and so the priests took this care to provide a *burying place* for them; these perhaps are the οἱ ἐπίδημοι, *ῥωμαῖοι*, Acts ii. 10, those Jews that travelled from Rome thither.

15. [d] *wont to release*] This custom was no custom of the Jews while the power was in their hands, but *ad faciendum populum*, a piece of popularity, a grace or favour of the procurator, brought in by Pilate, ver. 15. And thus the succeeding emperors, Valentinian, Theodosius, Arcadius, by a general law commanded the judges that on the first day of the passover all the prisoners of the Jews, but those which were committed for some certain faults, should be released. Of the same nature is the people's demanding him to be put to death, giving their suffrages, ver. 22, and Luke xxiii. 23, John xix. 15, which is mentioned also by St. Paul, Acts xxvi. 10, and was a Roman custom, *Ne possent consules injussu populi in caput civis animadvertere*, saith Pomponius. See Rewardus ad Leg. 12. Tab. c. 24. And it seemeth, it was put into the twelve tables, *De capite civis nisi per maximum comitatum ne ferunto*, as Tully cites it, De Leg. l. 3. All to this purpose, that the people had their voice in putting any freeman to death.

32. [e] *bear his cross*] It was the custom in that punishment of crucifixion, that he that was to be executed should himself carry the cross. So Plutarch de sera Numin. vind. ἕκαστος τῶν κακούργων ἐκφέρει τὸν αὐτοῦ σταυρόν. Hence came the name of *furcifer*, grown proverbial since. So Artemidorus, *Ὀνειρ.* l. 2. c. 61. ὁ μέλλων σταυρῶ προσηλοῦθαι, πρότερον αὐτὸν βαστάζει. So Nonius out of Plautus, *Patibulum ferat per urbem, deinde affigatur cruci* : "Let him carry it through the city, and then be fastened to it." This it seems, by John xix. 17, Christ carried himself; but it being so great a burden, (and perhaps not well supportable by all that were to suffer,) they used ἀγγαρεύειν, to press somebody else, as a porter or burden-bearer, to carry it after or near the person

that was to suffer, that so he might have the solemn disgrace, though not pain of it.

34. *gall*] Χολή here signifies all kind of *bitter poisonous spices or mixtures*, which St. Mark, in setting down this story, determines to be *myrrh*. The Hebrew שֶׁמֶן signifies two things, *gall*, and a most *poisonous herb*, and the Greek χολή signifying one of these, *gall*, is put (Deut. xxix. 18, and xxxii. 32.) for the other, the *poisonous herb*, ῥίζα φύουσα ἐν χολῇ, where the Hebrew is best rendered, *a root sprouting out with that most poisonous herb*, and so the word χολή, joined with πίκριος, is used by St. Peter of Simon Magus (see note [d] Acts viii.) though metaphorical. So again the Hebrew מַחַם signifies both *anger* and *poison*; and so, from these usages in the Hebrew language, it comes to pass very consequently, that the word χολή in Greek being (as it denotes *choler* or *anger*) all one with θυμός, *wrath*, both these words χολή and θυμός are used promiscuously, and both in the Old Testament taken generally for *poison*, which being mixed with wine, stupified and astonished the person that drank it, and was ordinarily given to them that were put to death. So in the last of the Proverbs, *Give strong drink to them that are ready to die*; where the Hebrew *sichar*, softened by the Greek into σικέρα, signifies, saith St. Basil, πᾶν τὸ δυνάμενον μέθην ἐμποῖσθαι, “all that can cause drunkenness.” So psalm lx. 3, οἶνος κατανύξεως, *the wine of stupidity*, is by the Chaldee rendered *the wine of malediction*, such as is given to them that are to be executed, of which saith Rabbi Shelomo, that it “obnubilates the heart, and strikes the brain,” that is, disturbs and takes away the senses. And accordingly St. Paul useth πνεῦμα κατανύξεως, Rom. xi, for the *spirit of stupidity*, or *slumber*, *having eyes and not seeing*, &c. Thus οἶνος θυμοῦ, Apoc. xiv. 10, is not *the wine of God's wrath*, but the wine mixed with all these stupifying spices, that is, the stupifying and astonishing judgments of God. And the same is expressed in the psalmist, psalm lxxv. 9, by the phrase of οἶνος ἄκρατος πλήρης κεράσματος, *wine pure*, (*unmixed* from water, or any softening allaying mixture,) and full of all these poisonous, stupifying ingredients; and so in like manner, by the οἶνος ἄκρατος κεκρασμένος, in that place of Rev. xiv. 10, the *unmixed wine*, *mixed*, which is there the periphrasis of οἶνος θυμοῦ, or the οἶνος ἐσμυρνωμένος in St. Mark, the *wine with myrrh* in it. This, it seems, being useful to open the pores and hasten death, Christ refused to take, meaning to make good his own words of *Ego pono, I lay down my life*, not for his will only, but the act also; and so, though he gave way to natural things to work, yet he reserved all to his own power; and so when he had done all that he would, he saith, *It is finished*, John xix. 30, and *bowed the head and gave up the ghost*. And this was it that the centurion considering, was amazed at, Mark xv. 39.

43. [g] *will*] The word θέλω is used by the Greek translators of the Old Testament, and writers of the New, sometimes in a notion which seldom belongs to it in other authors, as when, 1 Sam. xviii. 22, θέλει ἐν σοὶ ὁ βασιλεὺς, *the king delighteth or taketh pleasure in thee*. So 2 Sam. xv. 26, and very frequently in other places, upon this ground, that the Hebrew יָרַח, which signifies *to will*, signifies also *to delight in*, and so is rendered εὐδοκέω, as well as θέλω, and when θέλω, it is taken in the same sense as if it were εὐδοκέω. And so it is here, for psalm xxii. 8, (from whence these words are taken, and from the translators there

θάλει retained for πῶν) we ordinarily render it, *Let him deliver him, if he delighteth in him*. In like manner as Tob. xiii. 6, *Τίς γνώσκει, εἰ θελήσει ὑμᾶς, Who knows if he will accept, or be pleased with you?* Thus in a fragment of Perictyone the Pythagorean in ^a Stobæus, *Ἐβλήσει τὸν ἄνδρα, "She shall be kind to her husband."* Thus, Col. ii. 18, *θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων* is one that *delighteth, or pleaseth himself in that kind of humility, and worship of angels*, that acquiesces in it. And so 1 Cor. vii. 36, *θέλει* signifies that which he *hath a mind to*.

44. [*h*] *thieves*] That which is here affirmed of the *robbers* in the plural number seems to be understood in the singular, only of one of them, Luke xxiii. 39, the other praying unto him and believing on him. Several examples of the like forms of speech seem to be in this book, ch. xxvi. 8, *when his disciples saw it they had indignation*, whereas only Judas was displeased at it, saith St. John ch. xii. 4. So ch. xxi. *loose them* (the ass and the foal), is Mark xi. 2, *a colt tied, loose him*. And this by an ordinary figure (which the Grecians call *κoinότης* or *σύλληψις*) frequently used in all languages. So when, John xiii. 28, it is said, that *none of those that lay at meat with Christ knew to what purpose he spake to Judas, What thou doest, do quickly*, it is not to be concluded, that John (who, ver. 25, *asked*, and was told, ver. 26, *who it was that should betray him*) was included in that number of those that *knew not*. So Heb. xi. 37, *ἐπρίσθησαν, they were sawn asunder*, in the plural, which yet is not found to belong to any, but to Isaiah only. But it is also possible that both these thieves might at first blaspheme and reproach him, and afterwards one of them confess him and pray to him. Thus Prosper understands it, cont. Collat. c. 12: *Cum aliquandiu blasphemasset in Jesum Christum, repente est mutatus, &c.* "When for some time he had railed on Jesus, he was suddenly changed." And so Titus Bostrensis, p. 833. B. *Ἐν ἀρχῇ μὲν οἱ δύο λησταὶ παραπλήσια τοῖς Ἰουδαίοις ἐφθέγγοντο ἴσως τίνα παρ' αὐτῶν βοήθειαν ἐντεῦθεν προσδοκῶντες εἰς ἀψῶν* "At first the two thieves spake as the Jews did, perhaps by that means expecting some help from them toward getting their pardon," but that expectation being frustrated, and hearing him pray for his crucifiers, Luke xxiii. 34, one was thereby wrought on, ver. 40. And if so, then the words here will refer to the former time, and in St. Luke to the latter.

51. [*i*] *earth did quake*] This is conceived by some to be the earthquake that Macrobius mentions as "the greatest," saith he, "which in the memory of mortal man was ever known," in the reign of Tiberius Cæsar, twelve cities of Asia being destroyed by it, see Marcil. Ficinus de Rel. p. 78. The same is mentioned by Pliny, Nat. Hist. l. 2. c. 48. But it doth not by the text here appear that this earthquake belonged to any thing but the temple of Jerusalem, the parts of which are mentioned, the *veil*, and the *ground*, and the stones of the *building*, and the *tombs*, &c. And it is not improbable that this prodigy was shewed particularly on this place, to foretell the destruction of the temple and service, upon their crucifying of Christ. So ch. xxviii. 2, where there is mentioned *μέγας σεισμός, a great shaking*, it is not to be imagined that this was a shaking of the whole earth, but at the most of that

part where the grave was. Nay, there being no mention of the earth in that place, it is not improbable that *σεισμός* should there signify that *concussion* of the air, joined with thunder &c. with which angels are wont to descend when they appear; for so it immediately follows there, *For the angel of the Lord descended*, &c.

57. [*k*] *Arimathæa*] Arimathæa is the place where Samuel was born and brought up, called by the Hebrews *Ramathaim Sophim*, in Greek Ἀρμαθαίμ.

CHAP. XXVIII.

1. [*a*] *end*] If *ὄψε* signify a distinct part of time, and that strictly the *evening*, then it must note that evening as the first part of the *first day* of the *week*, at which time these women began their journey, bought their spices, went out of the city, stayed all night in the suburbs, and *very early*, *ἄρῃου βαθείος*, Luke xxiv. 1, and *σκορίας ἔτι ὀσπης*, while it was yet dark, John xx. 1, came to the sepulchre, and so that will reconcile and connect the *ὄψε σαββάτων* to the *ἐπιφωσκούση* &c. But *ὄψε* may be also taken in a wider sense; see note [*d*] ch. xiv.

19. [*b*] *all nations*] What is meant sometimes by the word *ἔθνη*, *nations*, hath been said, (see note [*e*] ch. xxiv.) to wit, the tribes and families of the Jews, the regions and cities of Palestine; and though it do not so here, exclusively to the other nations of the world, yet neither doth it signify the *nations* of the heathen world, in opposition or exclusively to the Jews, as elsewhere it frequently doth; but primarily and in the first place, the several parts of Judæa, and the Jews, where-soever they are in their dispersions abroad, and then secondarily the Gentiles mingled with the Jews, and finally the whole Gentile world, when, upon the Jews rejecting the gospel, the apostles depart from them and go to the Gentiles. That this is the meaning of the place, I shall use two arguments to make most probable. First, because in other places, when the commission of preaching and gathering disciples is given to the apostles, it is with a command to go first to the Jews, and not at all to the Gentiles. So in their first commission, out of which the very Samaritans were excluded, Matt. x. 5: *Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel*. And in their second commission, Acts i. 8, although the Samaritans are taken in, and the *utmost parts of the earth*, yet, ch. iii. and ch. xiii. 46, it is still *πᾶρων ὑμῖν*, first to the Jews, that they must preach. And accordingly we find that the apostles, till the Jews reject them, and are ready to stone them, do not leave them off to go to the Gentiles. But then, Acts xiii. 46, they foretell them what they are to do: *Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you* (which refers, I suppose, to the precept of Christ, that made it necessary): *but seeing ye have it put from you, &c. lo, we turn to the Gentiles*. And when, ver. 47, they urge the Lord's commandment for so doing, it is not this parting precept of Christ, but one out of the prophet Isaiah, ch. xlix. 6, *I have set thee to be a light to the Gentiles*, &c. And the same I conceive before intimated, vv. 40, 41: *Beware lest that come upon you (Jews) which is spoken of in the prophet; Behold, ye despisers, and wonder, and perish: for I work a work which you shall in no wise believe, &c.*; that is, upon the Jews' despising and holding out

obstinately against the preaching of the gospel, ver. 45, it was prophesied that they should be destroyed, and about the same time the gospel should be removed, and preached to the heathen world. An incredible thing, which should amaze the Jews, and be matter of great wonderment to them, (and so it is said of them upon the like occasion of the Christian Jews, that they were *astonied*, ch. x. 45.) What was thus foretold at Antioch by St. Paul is again repeated, ch. xviii. 6, to the Jews at Corinth, where upon their resisting and blaspheming, he *shakes his garment*, (an emblem of their approaching ruin, like the *shaking off the dust from their feet*;) and tells them, *From henceforth I will go to the Gentiles*, and presently *enters into the house of Justus a proselyte*, ver. 7. This is after most fully done to the Jews at Rome, at the conclusion of the Acts, ch. xxviii. 28: *Be it known therefore unto you, that the salvation of God is sent to the Gentiles*, but that again upon the obduration of the Jews, vv. 26, 27. All this makes it appear that after Christ's death the gospel was by the apostles to be first preached to the Jews, to convince them of their sin of crucifying Christ, (enlarged also to the Samaritans by Christ's command, Acts i. 8, who were in their worshipping at mount Gerizzim, schismatics, and so separated from the Jews, but otherwise were Jews in religion,) and that was a doing, till about the time that that fatal destruction fell upon that nation, ch. x. 23. But this not exclusively, but inclusively also, to the preaching to *all the nations* and people of the world, as the phrase is taken in the greatest latitude (when the Jews should first have expressed their obstinacy sufficiently). For so the words, as they are repeated in St. Mark, must necessarily signify, *Go into all the world, and preach the gospel to every creature*; to those of the synagogue first, and then to others also. Thus St. Luke hath set it down most distinctly, ch. xxiv. 47, that *repentance and remission of sins should be preached to all nations, beginning at Jerusalem*, where Judæa, in which Jerusalem is, is one of the *all nations*, and they are to begin at Jerusalem, and from thence first preach through all other parts of Judæa (and even in the heathen cities) first of the native and proselyte Jews in their synagogues, and *proseuchæ*, (before they went to the Gentiles,) and so generally they continue to do, till the time of the destruction of that people. The second argument for this rendering of the word *ἔθνη*, so as that it may primarily point to the Jews, is that of St. Paul, Gal. ii, viz. that St. Peter was intrusted with *the gospel of the circumcision*, that is, to preach the gospel particularly to the Jews; and so again it there appeareth of James and John, that they betook themselves to the circumcision, that is, to the Jews, ver. 9. And it is observable how far St. Peter was from understanding this precept in this place to oblige him at that time (not long after Christ's ascension) to preach to the Gentiles: for in the business of Cornelius, Acts x, it is clear, that he did not yet think it lawful for him to preach to that one Gentile, and for the commission of Christ he repeats it thus, *παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ*, ver. 42, *he commanded us to preach to the people*, that is, to the people of the Jews (as the *rulers of the people and rulers of Israel* are all one, and as that nation is called *ὁ λαός*, *the people*, and as *πᾶς ὁ λαός* Acts x. 41, signifies *all the Jews*), and it is manifest that before he would venture to preach Christ to that one heathen, God saw it necessary to send him a vision, and by that instructed him that the Gentiles

were not to be looked on by him any longer as profane, (or not to be conversed with,) but might be preached to, as well as the Jews. And this God confirmed by *sending down the Holy Ghost* on these firstfruits of the Gentiles, Cornelius and his company, (as he had done on the apostles the first fruits of the Jews,) to testify this his pleasure from heaven immediately. And accordingly ver. 45, the believing Jews were astonished when they heard of this; and ch. xi. 1, it is said that the *apostles &c. in Judæa heard of this*, and ver. 2, they call Peter in question about it, and he is fain to give them an account of his vision, and the *descent of the Holy Ghost upon them*, as a testimony that so it was to be, ver. 16, and by that they are convinced, ver. 18, and not till then.

20. [c] *end of the world*] It hath formerly been said (note [c] Matt. xxiv.) that there was a double age famously spoken of among the Jews, the *then present age*, and the *future age*, or the state of things under the Messias, from that time to the end of the world. According to this, the destruction of that state, or end of the first age, is taken notice of as a famous period, and is set down in that very style, *συντέλεια αἰῶνος*, the *consummation or conclusion of the age*, Matt. xxiv. 3, and Matt. xiii. 40, where it is more distinctly *αἰῶνος τούτου*, of *this age*, and so again Heb. ix. 26, *συντέλεια τῶν αἰώνων*, the *conclusion of the ages*, in the plural, those *last times*, Heb. i. 2, wherein Christ came into the world. But then other places there are, where it may be taken in another sense, as Matt. xiii. 43, where it may well signify *the end* of this other age, *the conclusion of the world*, and so here Christ's promise of his *being with the apostles unto the end of the world*. For it is to be observed that this age being the Christian state or kingdom of Christ, that doth most distinctly begin at his *resurrection*, *all power* being then *given to him*, ver. 18, and this being the last age, (no other state to succeed this,) it follows necessarily, that this age then beginning, shall not conclude, till *the end of the world*. And consequently, Christ's promise hath no other period to determine it, but instates a power on the apostles and their successors, by this mission, and assisting and backing them in the execution of their office, *πάσας τὰς ἡμέρας*, *all the days*, the whole term of this new age.

ST. MARK.

CHAP. I.

12. [a] *driveth*] The word *ἐκβάλλειν* doth not in the New Testament always signify according to the literal notation of it, *to cast out*, but in a softer sense *to send out*, Matt. ix. 25, and ver. 38, and ch. xii. 20, and 35, so ch. xiii. 52, (and besides many other in the gospels,) James ii. 25. And so it may do here, and be all one with *ἀνάγειν*, *to lead away*, which is the word used in the parallel part of the story in St. Matthew, ch. iv. 1, *ἀνήχθη*, *he was led away*, &c. But besides this, the word doth in good authors peculiarly signify *to expose*, to leave in a destitute helpless condition, as when Aristotle saith of the raven, *ἐκβάλλει τοὺς νεοτ-*

τοὺς ὁ κόραξ, that "she exposes her young ones." And although, Jesus being already in the wilderness at his baptism, for there did John preach and baptize, ver. 4, there is no peculiar need of any new act of *driving* or *bringing* him into the wilderness, for the business of his temptation following, but only to leave him or expose him there, yet because St. Matthew joins ἀνήχθη to this part of the story, in order to his temptation, therefore the safest way is so to render ἐκβάλλειν as may be reconcilable with that, that is, *to lead him up further into the wilderness*, and *expose* him there.

38. [b] *next*] That ἐχόμενοι signifies here (joined with κομπούλεις) *adjoining* is from the use of the word in the Septuagint of the Old Testament; for there the Hebrew וְאַחֲרָיו, which signifies *behind*, or *next after*, and is oft rendered μετὰ, and ὀπισθεν, *post*, and ὀπίσθια, *the hinder parts*, is four times rendered ἐχόμενος: Gen. xli. 23, ἐφύοντο ἐχόμενοι αὐτῶν, *sprang up adjoining*, or *next to them*; we read, *after them*: 2 Sam. xxi. 1, ἐνιαυτὸς ὁ ἐχόμενος ἐνιαυτοῦ, *year adjoining to year*; we read, *year after year*: psalm lxxviii. 25, προέφθασαν ἄρχοντες ἐχόμενοι ψαλλόντων, *the princes went before adjoining*, or *next to the singers*; we read, *the singers after*: psalm xciv. 15, ἐχόμενοι αὐτῆς πάντες οἱ εὐθεῖς, *All that are true are near it*, we read, *follow*, or *after it*. So likewise the word ἔξω is oft by them rendered ἐχόμενος, in this sense, *following*, *contiguous*, Num. ii. 17, and in eight places more; and accordingly I doubt not but 1 Sam. xix. 3, where the copies read στήσομαι εὐχόμενος τοῦ πατρός μου, it should be read ἐχόμενος, the Hebrew וְיָרִיב, which we render *besides my father*, being so often rendered ἐχόμενος; and so in like manner Dan. x. 3. εὐχόμενος τοῦ ποταμοῦ, *sure adjoining*, the Hebrew having יְרֵיב; and we render it, *I was by the side of the great river*. So in the New Testament τῇ ἐχομένῃ ἡμέρᾳ, Acts xx. 15, and xxi. 26, is *the day adjoining*, or *next following*, according to the notion of וְאַחֲרָיו, *the day after*, and ch. xx. 15, τῇ ἐχομένῃ, *the day next following*; so Luke xiii. 33. See note [h] Acts xiii.

CHAP. II.

23. [a] *began*] The phrase here in the Greek is a little unusual, ἤρξαντο ὁδὸν ποιεῖν τίλλοντες; literally thus, *They began to journey, plucking, &c.* But the truth is, the word ἤρξαντο, *began*, here, is but a παρελκον, or an insignificant expletive, as in the parallel, Matt. xii. 1, and in very many places more, where generally ἤρξατο λέγειν, *he began to speak*, is no more than ἔλεγε, *he said*, and so particularly Luke iii. 8, *bring forth fruits, &c. and begin not to say*, that is, *do not say within yourselves, We have Abraham &c.*; and so Acts i. 1, ὃν ἤρξατο ποιεῖν, &c. *which Jesus began to do and teach*, that is, *which he did and taught*. So ἀποκριθεὶς ἔλεγε, *he answered and said*, a pure expletive, many times, when there had gone nothing before, to which an answer could be accommodated, as ch. xi. 14, when to the fig tree ἀποκριθεὶς εἶπεν αὐτῇ, *he answered and said to it*. So δοκεῖ, *seeming*, or *thinking*, is sometimes taken, as Matt. iii. 9, μὴ δόξητε λέγειν, &c. *think not, or seem not to say*, is parallel to that of Luke iii. 8, μὴ ἄρξῃσθε λέγειν, *begin not to say*, that is, *say not within yourselves*, and so in many other places, as hath been formerly shewn: see note [e] Matt. iii. 9. So πορευόμενοι, *going*, Luke viii. 14, which hath no signification but what belongs to the συμπνίγονται, *choked*, following, πορευόμενοι συμπνίγονται, *they are choked*.

So the word *ἄνθρωπος*, Matt. xviii. 23, *ἄνθρωπῳ βασιλεῖ*, a man king, that is, a king, and so *εὑρέθησαν*, found Luke i. 18, *εὑρέθησαν ὑποστρέψαντες*, they were found returning, that is, returned. And so here *ἤρξαντο ὁδὸν ποιεῖν τῶν ἄλλων*, they began to go or travel, &c. is no more than *ὁδὸν ἐποίησαν*, they went plucking, or as they went they plucked.

26. [b] in the &c.] The notation of the preposition *ἐπὶ* for the time not then present, but soon after succeeding, is remarkable, Matt. i. 11, where *ἐπὶ τῆς μετοικεσίας* cannot be understood or rendered *under the Babylonish deportation*, for that will not be found true in the history, Jechoniah being not born under the captivity but before; and being king, Jer. xxiv. 1, and so carried captive into Babylon: *ἐπὶ* therefore must there signify *next before*, as the Latin *sub* doth often note, *sub finem libri*, "a little before the end of the book," and many the like, and so it is most true, *Josias begat Jechoniah*, &c. *next before*, or *near about*, the Babylonish deportation. So in like manner here *ἐπὶ τοῦ Ἀβιαθάρ* may not be rendered *under Abiathar the high priest*, for it was in Abimelech's time, who was Abiathar's father, 1 Sam. xxi. and the story is known that Abimelech and the rest of the priests, almost the whole family, were by Saul's appointment slain for succouring David at this time, Abiathar (here named) peculiarly escaping out of this slaughter, 1 Sam. xxii. 20, and succeeding in the high priesthood upon this occasion, and so continuing long under David's reign, famous for bringing him the ephod, ch. xxx. 7, and he and Zadok especial assistants to his affairs, 2 Sam. xv. 35. It is therefore necessary that *ἐπὶ τοῦ Ἀβιαθάρ ἀρχιερέως* here must be so rendered as to denote the time immediately preceding Abiathar's being high priest; and this uncertain signification of prepositions in the New Testament proceeds from the like of the Hebrew in the Old. For so *כִּנְיָ*, which is often rendered *ἐπὶ*, *under*, is often *πρὸ*, *before*, also, Gen. xiii. 10, and xxvii. 7, 10, and xxxvi. 11, and l. 16, and in many other places, to note the time precedent. So in like manner for *place* as well as time. For when, Matt. xxi. 19, it is said that *Christ saw a fig tree ἐπὶ τῆς ὁδοῦ*, it must not be rendered *in*, but *at some distance from the way*; for so in Mark we read *ἰδὼν συκῆν μακρόθεν*, *seeing a fig tree afar off*.

CHAP. III.

10. [a] *pressed upon him*] The word *ἐπιπίπτειν αὐτῷ* seems to be mistaken by interpreters, when it is rendered either *irruere* or *incidere*, to *rush* or *press upon*. It is all one with *προσπίπτειν*, ver. 11, *to fall down at his feet*, as they do that have any petition or request to make, as these had here, *ἵνα ἄψωνται*, *that they might touch him*. Thus ch. vi. 52, in a like matter, it is in another phrase to this sense, *παρεκάλουν αὐτὸν ἵνα κἄν κρασπέδου ἄψωνται*, *they besought him that they might but touch the hem &c.*

17. [b] *Boanerges*] *Βοανεργὲς* is the corruption of the Hebrew *בְּנֵי יְרֵמְיָה*, *sons of σεισμός*, *earthquake*, or any other the greatest *commotion*, such as here is styled *βροντῇ*, *thunder*. And the meaning of this title may seem to be, that those two *sons of Zebedee* were to be special eminent ministers of the gospel, which is called, Heb. xii. 26. *φωνὴ τῇ γῇ σαλεύουσα*, *a voice shaking the earth*, taken from Hag. ii. 7, which is directly the periphrasis of *βροντῇ*, which is here rendered *βροντῇ*, *thunder*, in the notion, wherein *φωνή*, *voice*, and *βροντῇ*, *thunder*, are promis-

cuously used for the same thing (see note [b] Acts ix.), and wherein the last sort of revelations, the voice from heaven, was wont to be called among the Jews, בַּת קוֹל, *the daughter of voice, or thunder*.

21. [c] *beside himself*] The word ἐξέστη here used, doth in all places of the New Testament but this, and 2 Cor. v. 13, signify being *amazed* or *astonished*, some sudden perturbation of mind, which deprives the man of the exercise of his faculties. In that place to the Corinthians it is set opposite to σωφρονεῖν, *sobriety, or temper*, the speaking magnificently of himself, commending his own office or performances, exceeding a little in such kind of speeches of himself. For which he saith in another place, that he may be counted a *fool* by some; and thus in the Old Testament it is variously used for *excesses*, or *vehementies*, or *commotions of mind*, psalm xxxi. 23, *I said in my haste*, the Hebrew hath בַּחֲפוֹז, the Greek, ἐν ἐκστάσει μου, and the Vulgar Latin, *in excessu mentis meae*, “in the excess,” or “vehemence of my mind.” And the same Hebrew word, psalm xlviii. 5, is rendered ἐσαλεύθησαν, *commoti sunt*, “they were troubled.” Agreeably here, I suppose, it will be most fitly taken, for a *commotion, excess, vehemence, transportation of mind*, acting or speaking in *zeal* (above that which is called ordinarily *temper* and *sobriety*.) or in such a manner, as they which are moved by some extraordinary spirit are wont to do, as prophets &c.; according to that of St. Chrysostom, τοῦτο μάντρεως ἴδιον τὸ ἐξέστηκέναι &c. “it is proper to prophets to be thus transported.” See note [a] 2 Cor. xii. Which sense of the word will be thus fitted to the place. In this chapter Christ began to shew himself in the full lustre of his office; he cures on the sabbath day, which the Pharisees conceived unlawful, ver. 2; looks about him μετ’ ὀργῆς, *with some incitation of mind*, ver. 5; is followed by great *multitudes*, ver. 7; *heals the diseased*, and is flocked to for that purpose, ver. 10; is called openly *the Son of God* by the demoniacs, ver. 11; makes twelve disciples, and sends them out to preach, and cure, ver. 14; and upon this the Pharisees and Herodians take counsel against him, ver. 6; those of their faction say he acts by Beelzebub, ver. 22, and is possessed by him; that is, that he was acted by some principal evil spirit, and did all his miracles thus, and so was not to be followed, but abhorred by men. And they that said not these high blasphemies against him, yet ἔλεγον ὅτι ἐξέστη, said, that this making of disciples &c. was a kind of excess, an height, a transportation; and this was the conceit of his own kindred. They had a special prejudice against him, ch. vi. 4, and *did not believe on him*, John vii. 5. And accordingly, hearing this report of his doing these high things, came out κρατῆσαι, *to get him* into their hands, and have him home with them, ἔλεγον γὰρ, *for they said* that he was guilty of some excesses. As for that interpretation which renders it of fainting through hunger, though it be favoured by ^b learned men, yet it seems not to have any ground in the nature of the word, ἐξίστασθαι, nor in κρατεῖν, (being here joined not with a genitive, but an accusative case,) nor in any circumstances of the context, save only the casual mention of their *having no time to eat bread*, ver. 20, (which one thing hath seemed to some to be of so much force, Acts x. 10, as to cause them to render the ἔκστασις that fell on St. Peter, no more but a *sleep*, that such as *faint*, or are *dispirited through hunger*, *fall into*, when

^b See Is. Casaubon ad Baron. p. 247.

the vision that is added to it shews that it was *a trance*, into which he was cast by God,) but is made improbable by many other circumstances. Of the word *ἐκστασις*, see note [c] Acts x.

CHAP. IV.

12. [a] *that seeing &c.*] These words *ὅτι βλέποντες*, *that seeing &c.*, note the obduration of the Israelites, which fell on them from God's desertion as a punishment of their not making use of the talents which he had given them; and so this verse is answerable and parallel to Matt. xiii. 15, or the end of that place in ^c Isaiah, recited and set down at large in St. Matthew, but here, and so also Luke viii. 10. and John xii. 40, epitomized and summed up, *μήποτε ἴδωσι*, *lest they should see &c.* And therefore, from the importance of the whole place in Isaiah and Matthew, the sense of it (here, where it is shortly recited) must be taken, viz. that upon their *shutting their eyes*, that is, voluntary obduration of heart against God, God withdraws his grace, which otherwise he would have afforded them, and doth afford others. To which it is consequent, that they see not at all. Agreeably to that of Procopius on Isaiah, p. 102, *Βλέψαι παρὴν αὐτοῖς ἀπὸ τοῦ ὀφθέντος χάριτος, τὸ μὴ ἰδεῖν συμβέβηκε μυσάντων τοὺς ὀφθαλμούς*, "The power of seeing was present to them from the grace of him that was seen; their not seeing was an accident or consequent of their shutting their eyes." And so here their not being able to see for want of light (the obscurity of those parables in which God spake to them) was a punishment of their winking, and not being willing to see.

29. [b] *brought forth*] The word *παράδω* is here in an unusual sense, and signifies the *ripeness* of the *fruit*, that which, Luke viii. 14, is *τελειοποιεῖν*, *to bring to perfection*, for so the Hebrew מלש, which signifies *to be entire, perfect, complete*, is by the Septuagint rendered, *παράδωμι*, Isaiah xxxviii. 13, because when fruit is ripe, it doth, as it were, deliver itself to the gatherer.

37. [c] *storm of wind*] *Λαίλαψ* is defined by Hesychius, *ἀνέμου συστροφὴ μετὰ ὕετός*, "a tempest of wind with rain."

CHAP. V.

2. [a] *a man, &c.*] What is here affirmed of *a man*, in the singular number, is Matt. viii. 28, *δύο δαιμονιζόμενοι*, *two demoniacs*, so in like manner, where, c. x. 46, there is mention but of *one blind man*, Bartimæus, in Matthew ch. xx. 30, there are *δύο τυφλοί*, *two blind men*, which difference hath nothing of weight in it, because Matthew which names *two*, saying the truth, the other which names but *one*, yet not denying that there were more, must necessarily say true also; and it being not pretended that each of the evangelists doth relate all that was done by Christ, but positively affirmed by John, ch. xxi. 35, that all that was done, was not by any of them related, there is consequently nothing strange in this of St. Mark, which in either place omits the mention of one of them. So when Matthew mentions the bringing the *ass* and the *colt* both, ch. xxi. 7, St. Mark only mentions the foal, ch. xi. 7. Of the same pitch it is (viz. matter of very light importance, far from a real exception against the authority of this Gospel) that the order of things

related is not always the same in him and St. Matthew. As when the cure of the paralytick is mentioned by Mark in the second chapter, and the drowning of the swine not till the fifth, Matthew mentions this before the former. And whereas the cure of the *withered hand* is in Mark ch. iii. and not mentioned in Matthew till ch. xii., in Matthew it falls out to be subsequent to many relations to which Mark makes it antecedent. So the cure of Peter's mother-in-law is by Mark set before that of the leper, and by Matthew after; so the casting the brokers out of the temple is set down by Matthew, ch. xxi. 12, before the cursing of the fig tree, ver. 19, whereas St. Mark, ch. xi. 13, sets down the story of the fig tree, and the casting out of the brokers after, ver. 15. And perhaps other examples of the like may be found by those which shall more diligently compare them. But all these, and (if there were) many more, nothing derogating from the fidelity of the writers, who undertaking to make some relations of what was done by Christ, do nowhere undertake or oblige themselves to observe the order wherein every thing succeeded, that being generally extrinsical, and of no importance to the relations.

7. [b] *torment me not*] That βασανίζειν, among other significations, is taken for *coercing* or *imprisoning*, hath been said, note [e] Matt. viii., and so, Matt. xviii. 34, βασανισται signifies *jailors*. And so here, when the devil desires and *adjures* Christ, that he should not βασανίζειν, it signifies sending him to his *prison*, to his *chains*, Jude 6. and 2 Pet. ii. 4, for so in St. Luke's relation of it, Luke viii. 31, *they besought him that he would not command them to go out into the deep*, that is, that he would not send them to hell, (see note [d] Luke viii.) their place of punishment and restraint, where they were (instead of *going up and down*, Job i. 7.) to be kept close and tormented also, τερησμένοι εἰς κρίωιν in St. Peter, 2 Pet. ii. 4, *kept in custody to be punished*. And accordingly St. Matthew reads, *Art thou come πρὸ καιροῦ βασανίσαι*, Matt. viii. 28, *to send us to prison before the time of our going thither*, signifying this to be a more tolerable state than now they were in, less of restraint and misery, than when time should come, they were to expect.

22. [c] *one of the rulers of the synagogue*] What is meant by ἀρχισυνάγωγος here, or ἀρχὸν συναγωγῆς, Luke viii. 41, *the chief or ruler of the synagogue*, will the better appear, if we first consider, what here we find, that there were more than one of them, and therefore Jairus is here called εἰς τῶν ἀρχισυναγώγων, *one of these chiefs or rulers*; and that not only in divers, but in the same synagogue, Acts xiii. 15. For συναγωγῇ^d here signifies the *lesser consistory*, or that of any particular city, (as that is opposite to the great sanhedrim at Jerusalem), the judgment of twenty-three, who were now able to punish offences not capital, to scourge, &c., which is therefore called *scourging in their synagogues*. And although among the rulers thereof there was generally one chief in learning, and proportionably in authority, who both here in the Gospel, and in the Life of Alexander Severus, and in the Constitutions of the Emperors is called ἀρχισυνάγωγος, or *princeps synagoga*, the *head* or *chief*, who imposed hands on all those which were elected or admitted into the consistory, yet because the rest had power of judicature there, with and under him, therefore not only he, but the rest also, are all contained under this common name of ἀρχισυνάγωγοι, *rulers of the syna-*

^d See note [g] Matt. ix.

gogue, both here and Acts xiii. 15. A difference there is between the rulers of the synagogues and those that are called *the rulers of the people*; but no more than this; the former are those in particular cities, but the latter those of the sanhedrim in Jerusalem. Both of them are in other places called simply ἄρχοντες, *rulers*, as Matt. ix. 18, 23. Luke xviii. 18, speaking of those in particular cities, and in other places, when the context belongs to Jerusalem, as Luke xxiii. 13, 35, John vii. 26, 48, it is clear that the rulers, called so simply, must be those of the great sanhedrim. For the former of these it is to be observed, what Maimonides tells us, that there were two kinds of meetings in particular cities among the Jews, בתי הכנסיות, *domus congregationum*, "the houses of assemblies," where they did meet to pray and hear the law every sabbath, as they did at the temple in Jerusalem, and בתי המדרש, "houses of information," or exposition of the law. These were either more private, where any doctor entertained scholars, such was the school of Tyrannus, Acts xix. 8. (and of this sort it is said there were above 400 in Jerusalem, and many in Israel in all places;) or else more public, where their consistories sat to resolve differences of the law in particular cities. As for the συνέδριον, or great sanhedrim, which was in Jerusalem, that is known to consist of seventy-two, and was made up of chief priests, elders of the people and scribes. 1st, Ἀρχιερεῖς, the *chief priests*, perhaps the heads of the twenty-four courses, 1 Chron. xxiv. (see note [a] Acts iv.) 2dly, πρεσβύτεροι, the *elders* or *heads of the families*, chief men among their tribes, who were further chosen, and by imposition of hands received into the sanhedrim, and so made judges there, and these are called *the elders of the people*, Matt. xxi. 23. xxvi. 3, 47, and *of Israel*, Acts iv. 8. Then thirdly, for the γραμματεῖς, *scribes*, those were they that had been taught γράμματα, John vii. 15, *the books or writings of the law*; ἐνὰ γράμματα, 2 Tim. iii. 15, *the holy writings or scriptures*, and instructed in the meaning of them, those that had been *sons of the prophets*, that is, brought up in their schools, but having not obtained the spirit, or mission of prophets at God's hands, were sometimes thought fit to be chosen into the sanhedrim. These, I say, are called *scribes*, and *wise men*, and accordingly the Jews have an ancient saying, that, "after the age of the prophets," that is, when the spirit of prophecy was no more given, "succeed the age of the scribes." Though of these some did only keep school, and teach the law, and then are styled simply γραμματεῖς, *scribes*, whereas the others that were taken into the great sanhedrim, are called *scribes of the people*, Matt. ii. 4, and so Judg. v. 10, where the Hebrew hath *the governors*, the Chaldee Paraphrase hath *the scribes of Israel*. By this appears the difference of these words so frequent in the Gospels, *rulers*, and *rulers of the people*, and *of the synagogue*, *elders*, and *scribes*, and *scribes of Israel*, and *of the people*, which being here put together all in this place may be useful for the illustrating many places of scripture.

29. [d] *fountain*] The Hebrew מקור signifies two things, properly a *fountain*, or *spring of water*, and metaphorically πῦρος, a *profluvium* or *flux*; for a *fountain* we have it, Zech. xiii. 1, where the Septuagint, that render it τόπος, a *place*, read, it seems, מקום, *place*, instead of מקור, *fountain*. For the *flux*, such as after childbirth, it is used Lev. xii. 7, where yet the Septuagint read πηγῇ, a *fountain*; accordingly here

St. Mark useth the same word πηγή, whereas St. Luke reads ῥύσις, *a flowing of blood*, a sore disease, which she had for twelve years' space. Agreeable hereunto it is, that artificial issues made in any part of the body are by physicians called *fontanels*, or little fountains.

CHAP. VI.

19. [a] *had a quarrel*] Ἐνείχεν αὐτῷ, which here (as also Luke xi. 53.) is to be rendered, *was angry with him*, will be best understood by the notion of the Hebrew עָוָה, which is rendered by it in the Old Testament; that signifies *to hate, to hinder, or to set one's self against another, to be an adversary*, and is rendered by ἐγκοτώ, being *angry*, as of Esau against Jacob, Gen. xxvii. 41, and psalm liv. 4, by μνησικακίω, *bearing injuries in mind*, designing revenge, Gen. l. 15, and so by ἐνέχω in the same sense, Gen. xlix. 23. Accordingly Hesychius ἐνείχον, ἐχόλου, (it should be ἐχολοῦντο) ὠργίζοντο, *they were wroth, or angry*, and both he and Phavorinus, ἐνέχει, μνησικακεῖ, ἐγκείται, (or perhaps ἐγκοτεῖ) *he bears the injury in mind, sets him against, or is angry*: so Eustathius, ἐνέχειν, is τὸ κατὰ τινος ἔχειν, *to have somewhat against any one*.

20. [b] *observed him*] What συνετήρει here signifies is a matter of some question. That which seems most probable is, that it signifies, as the literal notation imports, and as the Vulgar's *custodiebat* expresseth, *kept him guarded*, and so secured and preserved him. For though he were imprisoned by him before, yet it is clear that he suffered him not to be hurt by any; and accordingly Herodias, though she bare him a grudge, and would have killed him, yet she could not, ver. 19. And the reason is rendered in this verse, for he bare such a reverence to him for his justice and piety, that he preserved and guarded and kept him safe from her malice.

21. [c] *a convenient day*] Ἡμέρα εὐκαιρος is a *festival day*, a *day of vacancy*, יוֹם טוֹב, in Hebrew, a *good day*, that is, a solemn festival, a day of rest from labour, set apart for festivity, from whence hath the Glossary εὐκαιρος, σχολάζουσα, it is a *day of vacancy*, and εὐκαίρω, *vaco*, as it is here used ver. 31, οὐδὲ φαγεῖν ἡνέκαίρου, *they had not leisure to eat*, and Phavorinus, εὐκαίρειν, εὐ σχολῆς ἔχειν, (perhaps it should be read, εὐσχολεῖν σχολὴν ἔχειν, or ἄγειν,) *to be vacant*, and such, it is clear, was this *Herod's birthday*, whereon he made a supper for his lords, &c. and whereon there was a dancing, ver. 22.

27. [d] *executioner*] Spiculator in the stories of the Roman emperors signifies *a soldier of the guard*, and agreeably, when we read (in the stories of Pharaoh and Nebuchadnezzar) *the captain of the guard*, the interpreter of the Chaldee Paraphrase generally reads *princeps spiculatorum*. So the *captains of fifties*, 1 Kings ix. 11, 13, were captains of the king's guards, which being (by the custom of Jews, Egyptians, Chaldeans, and Romans) executioners of those whom the king condemned to death, it is here therefore appointed to one of these, to go and behead the Baptist, which accordingly is done.

39. [e] *by companies*] Of the manner of *accubitus*, or *lying at meat*, we have formerly spoken, and so of the custom of eating in gardens, and lying on beds, or *areolæ*, or *πρασιαί* in them (see note [g] Matt. viii.). All that will be needful here to add, is the observing of the phrases of *πρασιαί πρασιαί, συμπόσια συμπόσια, ἀνὰ ἀνὰ*, the two former clearly taken from the Hebrews, who want phrases of distribution, and

use doubling of words in their stead. So δύο δύο, ver. 7, *two two*, (like ארם ארם, איש איש, *man man*,) that is, *man by man, one by one*, (in imitation of which is εἰς καθείς, John viii. 9.) And for the ἀνὰ ἀνὰ it is the very form used by physicians in their recipes, to note the several proportions of each ingredient, as here the number of the guests which were ranked or marshalled together by Christ the ἀρχιτρίκλινος, who, as the ἐπιστάτης συμποσίου, *master of the feast*, John ii, or the ἑλεστοὶ in Athenæus, (for which we read corruptly ἑλεστοὶ in Hesychius) hath the care of preparing and ordering the feast and guests, and so ranks them here, an hundred in one rank, fifty in another. Another phrase like unto this we have Luke ix. 14, κατακλίνετε κλισίας ἀνὰ πεντήκοντα, *make them lie down fifty in a bed*.

56. [f] *country* Ἄγρος which literally and primarily signifies a *field*, signifieth also the *region* or *country* about, all beside the city. Ἄγρος ὁ ἔξω τῆς πόλεως χώρος, “the region without the city,” saith Phavorinus, and so the Latin, *ager*, is usually taken.

CHAP. VII.

2. [a] *defiled* The word κοινὸς signifies two things, *polluted* and *common*, and is no more to be rendered *common*, when the sense is for *unclean*, than it should be rendered *unclean* when the sense is for *common*. From this first notion of the word for *polluted*, is the Latin word *cenum*, a *sink* or *mire*, and the verb κοινῶ is turned into the old Latin, *quino*, from whence *inquino*, to *pollute*, is now in use; which notes this notion of it for *polluted* to be an ancient and primitive, not any metaphorical secondary notion of it. In this notion it is used for any thing that is forbidden by the ceremonial laws of the Jewish worship, as being opposite to *clean* or *lawful*; thus meat which is by that law forbidden, is called κοινόν, *polluted*, 1 Mac. i. 50, ὕεια καὶ κτήνη κοινὰ, *swine's flesh, and forbidden, polluted or unclean cattle*, and so ver. 65. Thus Acts x. 14, and xi. 8, and Rom. xiv. 14, Heb. x. 29; and from thence κοινοῦν, to *defile*, Matt. xv. 11, and in several other places. So say the grammarians, κοινόν signifies βδελυκτόν, ἀκάθαρτον, *abominable, or unclean*, that is, such as in the reputation, and by the prohibition of the law, are made such. Thus when not by strict law of Moses, but (which among the Pharisees was all one) by the tradition of their elders, or injunctions of the rabbins among them, they were to wash, whensoever they eat any meat, hands unwashed at such a time are κοιναὶ χεῖρες, *polluted hands*, that is, guilty of the breach of those laws which in their opinion required this constant washing before meat. So Maimonides on Misnaïoth^e. *Dicimus non licere homini panem edere, antequam manus laverit*: “We say a man must not eat bread before he wash his hands.” And lib. Yad, tract. Berachoth^f, *Quicumque comederit panem, super quem dicitur benedictio Hammotsi, Benedictus qui producit panem, opus est ut lavet manus ante et post*, “Whosoever eats the bread over which they recite the benediction Hammotsi, Blessed be he that produceth bread, he must wash his hands before and after.” By this is noted, not all kind of eating, for, say the rabbins, *super illud quod non vocatur proprie panis*, “over that which is not properly called bread,” as cakes made of honey and sugar and almonds, &c.) “they recite not the benediction Ham-

^e Tr. Chagigah, c. 11. §. 5.^f Cap. vi. §. 1.

motsi." And therefore it is not simply *eating* here, but *eating bread*, ver. 2 and 5. To this custom refers that of John ii. 6, where the *vessels of water*, which were there at the feast, are said to be κατὰ τὸν καθαρισμὸν Ἰουδαίων, "according to the Jews' custom of washing" always before meat, that is, stood there for that use or purpose. Now for the manner of washing, what it was, is here described, ver. 3. πύγμῃ νίψονται τὰς χεῖρας, "they wash their hands to the wrist." The word πύγμῃ is "the hand up to the wrist," and is indeed but a part of the χεῖρ in the critical notion of it. For χεῖρ is taken in Homer and Hippocrates and other authors for the *whole arm*, (of which πέντοζος, which the anatomists use out of Hesiod, and ἀρόχειρ, the *extreme part* of it, in Hippocrates, is the hand peculiarly,) and so it seems to be taken, 1 Mac. xv. 30. τὴν χεῖρα σὺν τῷ ὤμῳ φέρειν εἰς τὴν πόλιν, *to carry the arm* (not *hand*) *with the shoulder to the city*, just as in Homer, he that struck one on the shoulder εἰς with his sword is said to have cut off his χεῖρ, that is, his *arm* doubtless. Agreeably to this notion, the word ἀροχειρίζειν in the Agones signifies *to cuff at the arm's end*, as we call it, and is all one with πικτεῦναι, one of the five exercises in the Olympic games. Which makes it clear, that by πύγμῃ is meant the *hand with the wrist* (which Theophylact with less exactness renders μέχρι ἀγκῶνος, *up to the elbow*) for so it is the manner of the Jews to wash with their hands held up, that the water may come down so far, to such a part of the wrist, which they call the *elevation of their hands*, and so here πύγμῃ νίψασθαι χεῖρας, is clearly *to wash with this elevation*, this rite or ceremony usual in their washings, and to wash thus far. So Maimonides, Yad, tr. Berachoth, where he asks the question, *Quousque pertingat manuum lotio*, "How far the washing of the hands reacheth," and answers, ער הפרק, *usque ad perek*, by *perek* understanding that joint which sets on the arm to the hand. So Joseph Ben Levi, and R. Alphe, that "to wash the hands according to the rite of the sanctuary, it must be" *ad eam compaginem, quæ ad finem manus est*, "to that joint which is at the end of the hand," that is, to the wrist. So R. Solomo Bar Nathan, "before eating bread properly so called," requires "washing of the hands up to the wrists." See Mr. Po.[cock, not.] Misc. p. 367, &c. Of this use of the word πύγμῃ we have a clear example in Palladius Lausiac. Hist. κεφ. ρμγ'. where Salvia seeing Jubinus νιπτήρα λαβόντα νίψασθαι τὰς χεῖρας καὶ τοὺς πόδας πύγμῃ, "take a laver and wash his hands and his feet" (πύγμῃ), tells him that she was now sixty years old, and that ἐκτὸς τῶν ἄκρων χειρῶν, καὶ αὐτὸ διὰ κοινωνίαν, οὐκ ὅψις ἦψατο ὕδατος, οὐ ποῦς, οὐδὲ ἄλλο τι τῶν μερῶν, except her ἄκρων χειρῶν, "and that for receiving the communion, neither her face, nor feet, nor any other part had ever touched water," where though the interpreter Gentianus Hervetus render πύγμῃ, *palmis*, and ἄκρων χειρῶν, *extremis manibus*, yet the matter is clear, that πύγμῃ signifies the *hands and wrists together*, and, applied to the feet also, the *feet and ancles*, and ἄκρων χειρῶν, the *hands only*, which, as was said, are called ἀρόχειρες, the *extreme parts* of the χεῖρες, as that signifies *arms*.

4. [b] market] Ἀγορὰ signifies any *promiscuous* or *popular assembly*. These (setting aside the sacred assemblies, which are otherwise expressed) are principally of two sorts, either, 1st, to buy and sell, or, 2dly,

to resort for justice; and the word here used commonly signifies both or either of these; 1st, a *fair* or *market*, 2dly, a *place of judicature*, an *hall* or *court of judgment*. From the first is ἀγοράζω, *to buy*, most ordinarily used in that sense, and rendered ἀνείσθαι by Hesychius, but yet withal signifies to that other sense, and is by him rendered not only in common to both, ἐν ἀγορᾷ διατριβεσθαι, *to spend one's time in foro*, but in particular, respecting these *courts of justice*, ἐστὶ δὲ καὶ ἐπὶ τοὺς διαβουλευσθαι. And ἀγοράσθαι, saith he, is διαλέγεσθαι, where that of consulting and debating or pleading belongs to the courts, not markets. From this latter notion of the word comes ἀγοραία, for δικαιολογία, *giving of justice*, and Ἀγοραία, θέμις in Hesychius, and ἡ ἀγόραιος, for a *court day* (see note [1] Acts xix). And so it is probable that Acts xvii. 5, ἀγοραῖοι are the *officers of their courts, sergeants, &c.* and the *Jews taking to them some of the wickedest* of those, and so raising a tumult, will be parallel to our calling a constable, and raising the town, which by malicious men, by the help of wicked officers, may be against apostles, or any the best of men, as there it was against St. Paul. Thus the word ἀγορὰ clearly signifies, Acts xvi. 19, where at Philippi the owners or masters of the Pythoness, conceiving themselves injured by St. Paul, *apprehended him, and drew him εἰς τὴν ἀγορὰν, to the hall, ἐπὶ τοὺς ἀρχονταί, to the Roman magistrates* there. The question now being in which of these senses the word ἀγορὰ should be taken in this place, cannot be decided from the nature of the word, which bears both indifferently, but from the business in hand, which is the tradition of washing among the Jews. That, we know, was upon any legal uncleanness, or suspicion of having contracted any such. And to that all promiscuous assemblies were liable, where heathens were usually intermixed, or possibly Jews under some legal uncleanness. But at this time when the Jews were under the Roman procurators, their courts of judicature were most eminently so, the procurator and his band or guard of soldiers being always there. On this ground it is distinctly said, John xxviii. 28, that *the Jews would not go in thither, ἵνα μὴ μανθῶσω, that they might not be defiled*, which testimony makes it clear, that *going in* to the ἀγορὰ in this sense, into the *judgment hall*, was by the Jews resolved to be matter of defilement. And there being not any so clear testimony in the scripture for the other, as it signifies a *market*, or *place of buying and selling*, it may be thought remarkable to prefer this interpretation of the word in this place for a *court hall*, from whence all Jews that came were obliged to wash themselves, as from a legal pollution; but I now rather adhere to that which Mr. Pocock^d hath conceived, in reference to ἀγορὰ, as it signifies a *market*, interpreting the place from a rule of the rabbins set down by Maimonides in these words, Tr. Berachoth, c. 6. נוטל ידיו שחרית ומתנה עליהם כל היום ואינו צריך ליטול ידיו לכל אכילה ואכילה &c. “A man shall wash his hands in the morning so that it shall suffice him for the whole day, and he shall not need to wash his hands as oft as he eats; which holds in case he do not avert his mind any other way” (that is, go abroad, or meddle with business, go to the market, &c.) “but if he do so, he is bound to wash his hands as oft as there is need of washing;” that is, before he eat or pray. And so that may well

^d Not. Miscell. c. 9.

be the meaning of the place, that the *Pharisees eat no meat* before they have *washed* their *hands*, and in case after the morning washing they go to the market, or fall to any worldly business, wherein there may be very easily some legal pollution, they must wash their hands again before they dine.

4. [c] *wash*] The word here used, βαπτίζεσθαι, (as it differs from νίπτεσθαι, ver. 3,) signifies not only the *washing* of the whole body, (as when it is said of Eupolis, which wrote the tragedy called *Bapta* against Alcibiades, that being taken and thrown into the sea, ἐβαπτίζετο, "he was immersed all over," and so the *baptisms of cups*, &c. in the end of this verse, is putting into water all over, rinsing them,) but *washing* any *part*, as the hands here, by way of immersion in water, as that is opposed to affusion, or pouring water on them. For that is all the difference, saith learned Mr. Pocock, observable in Hebrew betwixt כבש and כטל, and that the former notes *immersion*, the other *affusion* of *water*, both indifferently used of any part, and both sometimes for any kind of *washing* that part. And so βαπτίζεσθαι, Luke xi. 38, is plainly used for the *washing of hands* before *meat*. What is here affirmed of the Pharisees' washings is observed by Epiphanius of the Essenes, who yet seem to have had it, as they had much more, from the Pythagorean philosophers, whose doctrine it is τὴν ἀγνείαν εἶναι διὰ καθαρμῶν, καὶ λουτρῶν καὶ περιπραντηρίων, "that purity was to be obtained by purgations and irrigations and washings."

22. [d] *foolishness*] Of the several notions that the word ἀφροσύνη, *imprudence* or *folly*, may be capable of, that which seems most proper to this place is that of *boasting*, which is the most unseemly thing, and so the most contrary to *prudence*, or *wisdom* of conversation. In this sense the word is used 2 Cor. xi. 1, 19, (and παραφρονῶν, *madness*, ver. 23, and ch. xii. 6, 11,) where he foresees that his speeches for the justifying of his apostleship against the seducers will by them be accounted *boasting*, and being so, he knows it must go for *folly*. In this notion it will accord and associate very well with βλασφημία, *calumny*, and ὑπερηφανία, *pride*, which immediately precede, the calumniating, fastuous (insolent), and vainglorious behaviour going ordinarily together.

32. [e] *impediment* &c.] The word μογιῶλος signifies one of an *impe-dite*, *stammering speech*, one that was *tonguetied*; and to that the next verse seems to agree, where we read ἐλύσθη ὁ δεσμός, *the string that tied his tongue was loosed*; and so it is interpreted here by the Syriac. But it may seem here more agreeable to take it as all one with ἄλαλος, *speechless*; for, 1, so it is recited in the end of the chapter, ver. 37, *he makes the deaf to hear, and the dumb to speak*; which is evidently their observation upon this particular miracle. 2. The Hebrew word בִּלְאָל, which signifies *dumb*, and is rendered ordinarily ἄλαλος, κωφός, ἄφωνος, ἔνεος, all words to express *perfect dumbness*, is twice rendered μογιῶλος, Exod. iv. 11. and Isaiah xxxv. 6, where yet in both places the sense bears *totally dumb*, and not only of a *stammering speech*: in the first place, *Who makes the dumb, or deaf, the seeing, or blind?* in the second, *The lame shall leap as an hart, and the tongue of the dumb shall sing.*

CHAP. VIII.

24. [a] *looked up*] The word ἀναβλέπω joined with εἰς οὐρανόν, *to heaven*, signifies *to look up*, or *lift up the eyes* that way. So Matt. xiv. 19, Mark vi. 41. and vii. 34, Luke ix. 16; and thus it is used of persons that did see, nay, being spoken of them, it is sometimes used in that sense, without εἰς added to it, as Luke xix. 5, *Christ's looking up* is his looking up to the tree, the mention of Zacchæus's climbing up to the tree intimating it as clearly as if it had been expressed. And Luke xxi. 1. it is simply *to see* or *behold*, being spoken of Christ, who *sitting over against the treasury*, Mark xii. 41, ἀνέβλεψε, *looked upon them that cast in &c.* But the word is generally used of blind persons, and then signifies *recovering of sight*: see Matt. xi. 5. xx. 34, Mark x. 51, 52. Luke vii. 22. xviii. 41—43. John ix. 11. 15. 18. Acts ix. 12. 18, and xxii. 13. So ἀνάβλεψις is *recovering of sight*, Luke iv. 18. And therefore in all reason it must in these two places also be so interpreted.

CHAP. IX.

3. [a] *fuller on earth*] It is possible there may be a meaning in the phrase ἐν τῇ γῇ which is not ordinarily taken notice of, yet, because it is but a conjecture, I have neither put it into the margin nor paraphrase, but only left it to be mentioned here. The fuller, whose work it is to cleanse and dress cloth, doth for these purposes use a kind of earth, which is therefore ordinarily known by the name of *fuller's earth*, which hath a special cleansing whitening faculty in it beyond all other things. This, it is possible, may be here looked on in the description of the whiteness of the appearance of Christ's garments, that it was so pure a degree of white that no fuller, by or with earth, could be able to whiten any thing so. And though the preposition ἐν do not favour this interpretation, yet the promiscuous uncertain use of prepositions among sacred writers is so observable, that it may take off much of that one objection. For thus is ἐν used, Acts iii. 16, in the sense of διὰ, ἐν τῇ πίστει, *by faith*, as by a means. And if it be so rendered here, it will bear this sense, *No fuller, by or by means of earth, can so whiten any thing.* So 1 Cor. viii. 10, ἐν τῇ σῇ γνώσει, *by thy knowledge.* Otherwise it is used for *with*, Phil. i. 3, ἐπὶ πάσῃ τῇ μνήμῃ ὑμῶν, *cum omni memoria vestri*, saith R. Stephanus, *with every remembrance of you.* And that rendering will agree to this sense also. But the truth is, neither of these three examples comes perfectly home to it, they being in the dative, this in the genitive case; and so I leave it as a conjecture, and only add, that in Theophrastus's character of a niggardly person, πολλὴ γῆ signifies *much of this fuller's earth.* Πρὸς τοῖς γναφῶς διατευνόμενος, ὅπως τὸ ἱμάτιον αὐτοῖς ἔξει πολλὴν γῆν, ἵνα μὴ ῥυπαίνοντο ταχὺν, "He earnestly entreats the fullers that his garment may have a great deal of earth, that it may not be sullied quickly."

18. [b] *teareth him*] ῥήσω, which signifies *to break*, or *rend*, Matt. vii. 6. and ix. 17, Mark ii. 22, Luke v. 37, (and *to break out*, Gal. iv. 27, that is, *to speak*, ἐκρήξαι φωνήν, φράσαι λόγον, saith Hesychius, and ῥηξάτω, κρηξάτω,) signifies also *to beat*, or *throw down, upon, or against the ground*, and is by [†] Tertullian according to that latitude of the word

rendered *evertere*, to *throw down*, Matt. vii. 6, (though the context in that place seems not to own it, the *treading under foot* going before, not following it,) thus is προσέρρηξεν ὁ ποταμός, *the river*, being swelled into a torrent, *beat upon the house*, Luke vi. 49, and upon it follows in the next words, εὐθέως ἔπεσε, *presently it fell*. Instead of it St. Matthew in the parallel place, Matt. vii. 25. 27, reads προσέπεσον and προσέκοψαν, *fell upon*. And so in the end of the verse in St. Luke, ἦν ἡ πτώσις αὐτῆς μεγάλη, *the fall of it was great*. Thus doth Hesychius render the word ῥῆξαι, not only διελείν, to *divide*, or *break in pieces*, but καταβαλεῖν also, to *throw down*, (as here, ver. 22, it is expressed by ἔβαλεν); and again, ῥῆξε, διέρρηξε, κατέβαλεν, ἀπέλυσεν, (perhaps it should be ἀπέχυσε, for so ὤν), which is rendered ῥήγνυμι, is also ἐκχύω, Hosea xii. 14, (and so Luke v. 37,) and διαχύω, 1 Sam. xxx. 16, to *pour on the ground*,) and διέκοψεν. Thus in this place the Syriac and the old Latin took it, and so the Hebrew בָּרַח, that is by the Septuagint rendered ῥήγνυμι, is καταβάλλειν also, Job xii. 14. Ezek. xxvi. 4. 12; and καταστρέφω, and κατασπάω, to *subvert and cast down*; and so ὤν, καταβάλλω, Ezek. xxix. 5, and xxxi. 12; and ἑθαφίζω, to *lay on the ground*, or *dash against the ground*, Ezek. xxxi. 12; and σφάλλω ἐπὶ γῆς, to *throw on the ground*, Amos v. 6, is ῥήγνυμι, Isaiah xxxiii. 2, 3; and ῥάσσω, Jer. xxiii. 33, and 39; and Matt. xvii. 15, where this disease is described, as also here, ver. 22, it is said that he *falls into the fire and into the water*, as here, ὅπου ἂν, *wherever it takes him*, if by the fireside, it throws him into the fire, if by the water, into that. To this the whole story of this man's disease perfectly agrees, being directly the *fallingsickness*.

20. [c] *tare him*) What is the full notion of ἐσπάραξεν may be seen by the ancient grammarians. Σπάρagma, ζεσμός, παραχή. Σπαρασόμεθα, ζεόμεθα, ταρattόμεθα, saith Phavorinus out of Hesychius. The word signifies such a *stir* or *tumult* within one, as in a pot or caldron is joined with boiling or seething, and produceth a froth or foam at the top; and so is a clear description of an epilepsy, which doth so boil within as to cause a foaming at the mouth, both here and Luke ix. 39. Some manuscript copies read ἐτάραξεν for it, *troubled, disquieted, put him in a commotion*.

28. [d] *why*) Ὅτι here must signify διὰ τί; *wherefore?* see note [c] Luke vii; and so the King's MS. reads it, διὰ τί ἡμεῖς, and the ancient Greek and Latin MSS. and others in like manner.

49. [e] *salted*) The word ἀλίγομαι is made answerable to the Hebrew חָלַל, and is, Isaiah li. 6, set by Symmachus to signify *consumed*, in like manner as the ὁλοκαύτωμα, the *whole burnt offering* is consumed, burnt all of it with fire; which is answerable to the πῦρ ἀσβεστον, *unquenchable fire* going before; and so the meaning of this expression will be here, that that first sort of men, the apostates, or wicked carnal Christians, the subject of the former verses (to which therefore the universal particle πᾶς, *every one*, is to be restrained, as in scripture it is frequent to restrain it) shall be used as the burnt offerings are, they shall have fire instead of salt; but the pious-minded Christian, like the minchah, shall have the ἁ salt, the grace of God and Christian doctrine; and by God's

§ So Pliny Nat. Hist. l. 31. c. 7. of salt, Maxime in sacris intelligitur ejus auctoritas, quando nulla conficiantur sine mola salsa; and Plato, that it is Θεῷ φίλον σῶμα, "a body grateful to God."

help make use of it to eat up all his corruptions and degrees of putrefaction left in him ; and also to be a principle of union and peaceableness in him, ver. 50, as among other uses of salt it is said to be *ἐνωτικός*, *unitive*, also, (see note [f],) and is accordingly used in covenants and confederations ; and thence, Lev. ii, is *the salt of the covenant of God*. But it is not unlikely that in this place (and that of Isaiah) *ἀλωθήσεται* may be put for *ἀλωθήσεται*, (or *ἀναλωθήσεται*,) which signifies *first to be caught*, then *to be consumed* ; so *ἀλωσις*, 2 Peter ii. 12, is *preying upon*, and joined with *φθορά*, *destroying or consuming*. So Isaiah lxvi, (whence the former words, *their worm never dieth, and their fire* &c. ver. 24, are taken,) after the mention of God's *pleading by fire*, ver. 16, is added, ver. 17, *ἐπὶ τὸ αὐτὸ ἀναλωθήσονται*, *they shall be consumed together*. The agreeableness of this interpretation both to the words and to the context, shews how unnecessarily that conjecture was taken up by ^b Jos. Scaliger, of the text being corrupted *πᾶς πυρὶ* for *πᾶσα πυρία*, taking *πυρία* for *ἡσυχία*, Lev. ii, when, neither any one copy gives countenance to the emendation, nor the Septuagint or any other ancient author have ever used this word *πυρία* for *ἡσυχία*. And then it is strange to conceive what should suggest those inordinate expressions, which there follow in that epistle, especially this : *Mea est vera hujus loci interpretatio, quem fœdissima menda ab incunabulis usque ipsius Christianismi invasit. Sunt et alia passim in textum evangelicum ab ultima vetustate vitia admissa, quæ nemo præter me indicaverit. Et hoc quod jam aperuimus præcipuum est ex omnibus. Qui aliquo sensu communi præditus est, non poterit non laudare sententiam nostram. Nihil enim verius este potest.*

50. [f] salt] That salt is *σύμβολον φιλίας καὶ εἰρήνης*, a *symbol* significative of *friendship and peace*, is ordinarily said ; in reference to which is that of Æschines de *ementit. Legat.* τοὺς γὰρ τῆς πόλεως ἅλας, “the salt of the city,” meaning thereby the public peace and prosperity ; and from hence saith ⁱ Eustathius, τοῖς ἐπιγενομένοις παρετίθεντο ἅλας πρὸ τῶν ἄλλων βρωμάτων, “salt before all other meats was set before the guests.” The only difficulty is, from whence this custom sprang, or wherein this symbolical nature of salt consists, and that is answered by the same Eustathius, ὡς γὰρ ἐξ ὑδάτων πολλῶν καὶ χυτῶν παγείς, ἐν τι στερεὸν γέγονε σῶμα, οὕτω καὶ οἱ συνελθόντες εἰς φιλίαν ἐκ διεστώτων εἰς ἓν, τῷ τε τόπῳ καὶ τῇ φιλικῇ διαθέσει συνήχθησαν, “for as salt being compacted of many drops of water, every one in itself fluid and unsteady, becomes one solid body ; so they that from distant places conjoin into a league of friendship, meet together both in place and friendly disposition.”

CHAP. X.

12. [a] *put away her husband*] That which is here said convertibly of divorces, *the wife putting away the husband*, as *the husband the wife*, must not so be understood, that the wife hath (or ever had) in any case power to *put away the husband*, though not to marry again, as in *case of fornication*, the husband may *put away the wife* ; for there is that difference between the husband and the wife, that renders one lawful, and not the other, viz. the dominion of the husband over the wife, which the wife, whose part is *obedience*, Gen. iii. 16. 1 Peter iii. 6, hath not back again

^b Ep. 443.

ⁱ In Iliad. α΄.

over the husband ; and accordingly in the law, though there be a liberty given to the man of *putting away the wife*, in more cases than Christ allows of, yet there is none given the wife to put away the husband in any case ; and Christ, that restrained that liberty of the man to the one case of *fornication*, cannot be thought (and nowhere appears) to have enlarged or extended that liberty to the wife. As for the some kind of semblance of it here in this text, it will cease to be so, by observing either of these two things : first, that the only thing here in hand in these two verses is to set down the unlawful and adulterous divorces, viz. those that are attended with marrying some other, for such are all they equally, whether committed by the man or woman, and so there is no occasion here to state that other question of lawful divorces which had been made by the Pharisees, ver. 2, and answered negatively, ver. 3, &c. And consequently all that is here said is, that the wife, however separated from the husband, may not marry again, not that she may in any case lawfully separate. Many things of this nature there are in the scripture which are spoken only to prepare for somewhat else, and have themselves no further importance, all the weight of the speech lying on that other part to which they prepare : see note [d] Matt. ix. Secondly, the nature of the word that is here and in other places of the New Testament used for divorcing, falls out to be a word which signifies not *putting away*, as that notes any act of authority, but ἀπολύσαι, *absolving, loosing, releasing* from a debt, or a band, and so it may truly be said, ἀπολύση τὸν ἄνδρα, that it is only *releasing, absolving, not putting away the husband*, that is, doing what is in her power to do, but not pretending to more. The Grecians were wont to speak more accurately, calling it on the man's part ἐκπέμπεω, *to send, or cast out* the wife ; but on the wife's part, ἀπολείπειν, *to leave, or forsake* the husband, which, though practised among the heathen sometimes, yet, being but an act of desertion, it pretends not to any authority over him that is forsaken.

19. [b] *defraud not*] That our Saviour reckons up here the six last precepts of the Decalogue, containing our duty toward our brethren, that is, toward other men, under the law, is presently clear to him that considers the words, either here or Matt. xix. 17. From thence it is clear again, that Μὴ ἀποστερήσης is St. Mark's rendering of the tenth commandment. And it is observable how many ways this commandment is rendered in the Bible : in Exod. xx. and Deut. v. the Septuagint express it by Οὐκ ἐπιθυμήσεις, *Thou shalt not covet* ; St. Paul, Rom. vii. 7, hath the same ; but St. Mark here, Μὴ ἀποστερήσης, *Thou shalt not defraud* ; and St. Matthew, ch. xix, Ἀγαπήσεις, &c., *Thou shalt love thy neighbour as thyself*. From which it is further observable what is the meaning of that commandment ; that, undoubtedly, which will be the joint, united importance of these three phrases, and not that which might be thought sufficient to express the meaning of some one of them ; that is, so to rest satisfied every man with his own lot, which God hath afforded him, and so to desire the good of others as well as of himself, as not to desire, or endeavour to gain any thing to himself by the loss or diminution of any other ; to think the neighbour as fit to enjoy any thing that belongs to him, as himself to enjoy his own ; and so join together these two precepts of the heathens, the

Quod sis esse velis, nihilque malis,

in Martial, the perfect complacency with our present condition ; and the

..... οὐδὲ βελόνης

Δαιμόνι ἐπιθύμησον ἀλλοτρίας πότε,

in Menander, the not coveting so much as a needle or pin of another's.

23. [c] *hardly*] The *thorny ground* appears by the parable of the sower to be very contrary to the good, fruitful, the emblem of the honest heart, wherein Christianity was to be planted. By that was meant the mind choked with riches and the cares of this world, which betray and eat out many good hopeful seeds of grace, which would otherwise lift up the soul to the pursuit of the *one necessary*. And this is the interpretation of the *δυσκόλως εἰσελεύσονται*, *great difficulty* of the rich man's being a disciple of Christ, and attaining to his kingdom. This Julian, in his Epistle to Ecebolius, speaks of scoffingly, and saith, that he took away from the Christians all that they had, *μὴ στερηθῶσιν ἡς ἐλπίζουσι τῆς οὐρανόυ βασιλείας*, "that they may not be deprived of that heavenly kingdom which they hope for."

31. [d] *many*] They who were called and *chosen first* to be disciples, who consequently ought to have expressed more zeal, more fidelity, and taken more pains in the apostolical office, are here called the *first*, in respect of their *πρωτοκλησία*, being *first called* into the vineyard ; and such was Peter and John, and the rest of his present disciples. The *last* are those which were called *later*, as St. Paul, who saith truly of himself, that as he was *born out of due time*, suddenly, (not regularly, as the disciples in Christ's lifetime had been disciples a long space before they had their commission of apostleship,) so he was *in labours more abundant*, &c. 1 Cor. xv. 10, and 2 Cor. xi. 23. And they that have written the itineraries of the apostles have observed the truth of it, St. Paul having travelled much further than either St. Peter or St. John, as they have described the circuit.

CHAP. XI.

13. [a] *not yet*] That the words are thus literally to be rendered, *ὃ γὰρ ἦν καιρὸς σύκων*, *for it was not a time or season of figs*, there is no doubt ; what the meaning of the word *time* or *season* here is, will be the only difficulty. If the time or season of the year wherein figs are ripe, so that it be here said it was not that time of ripe figs, then many inconveniences will follow : as, first, that will not be (as this passage is designed) a reasonable account why there was nothing but leaves on the tree, for green figs there might be, and so somewhat beside leaves, though *the time of ripe figs* were not come. 2dly, It is not to be imagined that Christ, being hungry, ver. 12, and thereupon going out of his way to a fig tree, *εἰ ἄρα εὕρησκει τι ἐν αὐτῇ*, in all account to *find some food* there, should do so at a time when he knew fruit was not ripe, green figs, before they are ripe, being as unfit for food as could be imagined. 3dly, If we consider the time which is there specified, we shall have reason to doubt, whether, thus interpreting *καιρὸς*, there were indeed any truth in the speech, being great probability that at this time of the year figs in Judæa were wont to be ripe ; for it was immediately before the Passover, (presently after the Hosannas,) both here and in Matthew ; and that is about the time of *putting the sickle into the corn*, Deut. xvi. 9, and their offering their firstfruits (*seven weeks before Pentecost*, Lev. xxiii. 16) ; by which it is evident that fruits were then ripe

in that country. This may be further confirmed by a passage in Aristophanes, in Ὀρνισί,

Χάροθ' ὁ κόκκυξ εἶποι κόκκυ, τότε γ' οἱ Φοίνικες ἅπαντες

Τοὺς πυροὺς ἂν καὶ τὰς κριθὰς ἐν τοῖς πεδίοις ἐθέριζον.

Τοῦτ' ἄρ' ἐκεῖν' ἦν τοῦπος ἀληθῶς· κόκκυ, ψῶλοι πεδιονδε.

“ At the time that the cuckoo sounds out his note,” (that, we know, is at the beginning of our spring,) “ then all the Phœnicians ” (that is, the inhabitants of Canaan, note [f] Matt. xvi.) “ reaped their wheat and their barley in their fields; and that was the meaning of the proverb,” Κόκκυ ψῶλοι πεδιονδε, that is, saith the Scholiast, Κόκκυγος κράζοντος θερίζομεν, “ When the cuckoo cries, we reap; ” by *we* noting the ψῶλοι, that is, the *circumcised*; as appears by that Scholiast in these words, ἐπεὶ τῶν Αἰγυπτίων ἦσαν ψῶλοι πολλοί, “ among the Egyptians there were many circumcised,” (so Herodotus in Euterpe saith of them.) And then, that the fruits of trees were gathered also at the same time with the corn, appears, among many other evidences, by the express words of Philo, Leg. ad Caium, p. 795 E, where Petronius, in his letter to Caius, about the setting up the image of Jupiter in the temple, tells him his fear, that the provoked Jews would set on fire all the fruits of the ground; ἐν ἀκμῇ γὰρ τὸν τοῦ σίτου καρπὸν εἶναι, “ for the fruit was now ripe,” (where, by the way, ἀκμή, not καιρὸς, is the proper word for the time of fruits being ripe,) and therefore “ care must now be taken for the συγκομιδὴ καρπῶν, the taking in of the fruits,” οὐ μόνον τῶν σπειρομένων, ἀλλὰ καὶ ὧν ἡ δένδροφόρος παρέχει, “ not only the corn of the field, but the fruit of the trees; ” from which circumstance it is that Baronius duly concludes that this of the designed dedication of that image was at the Passover, and so a punishment that might mind the Jews of their sin of crucifying Christ at that time of the year. As for that objection, which is apt to deceive many, and so imposed upon St. Chrysostom, because this time of Easter is not the time of harvest in other places, whereupon that father, tom. 4. p. 629. l. 20, speaking of Pentecost, saith, it was the “ time,” ὅτε τὸ δρέπανον ἐπιβάλλειν ἔδει τῷ ἀμύτῳ, ὅτε τοὺς καρποὺς συνάγειν ἔχρην, “ when the sickle was to be put into the harvest, and the fruits to be gathered in,” it is easily answered, that the difference of the climate betwixt Judæa and Greece, and much more betwixt Judæa and us, being so great, and the forwardness of fruit depending so immediately on that, there can be no strangeness in it; for these and other reasons it seems improbable that this should be the meaning of the words. Another notion, I conceive, there is of the καιρὸς, *time*, or *season*, which will be subject to none of these, nor any other inconveniences. For the word literally signifying a *seasonable time*, and *time* being of a great latitude, belonging to any part of time, an age, a year, and not only a part of a year, though the first of an age cannot, yet the second of a year may be applicable to this place, and then the meaning will be, that that was not a *season of figs*, that is, a good fig year, a year that brought forth any store of figs in that country. And in this interpretation of the phrase the whole passage will be very perspicuous: *Christ was hungry*, ver. 12, and seeing a *fig tree* afar off, having *leaves*, that is, looking very promisingly, he went out of his way to it, *if so be he might find any thing*, that is, any one or more figs upon it: *and when he came to it, he found nothing but leaves*, not one fig of any kind, ripe or other, of which this reason is rendered,

οὐ γὰρ ἦν καιρὸς σὺκων, *for it was not a kindly seasonable year of figs.* Whereupon Christ immediately curseth the tree, for having such promising verdure of leaves, but no kind of fruit on it; and so symbolically foretells the fate of that people of the Jews, who were at this time very barren of good works: it was a very ill season of fruit with them, (and when *Christ comes* shortly after to visit, *shall he find faith on the earth?*) though they made very promising, fair professions. Having said thus much, it will not be necessary to take notice of the emendation which the learned Dan. Heinsius hath here proposed, converting it from οὐ γὰρ ἦν καιρὸς σὺκων, *for it was not a season of figs*, into οὐ γὰρ ἦν, καιρὸς σὺκων, *for where he was* (that is, in that place,) *the season of figs*, that is, it was the season of ripe figs. The exceptions which offer themselves against this conjecture are many: 1. The great change that is made by this means even from a negative to an affirmative, from one member of a contradiction to another, which if it were allowed upon no greater grounds than of a conjecture, the consequence would be very dangerous. 2. In case this conjecture were admitted, the words so read would be of a style discernibly different from all the rest of the book; for of either of those forms of speaking, οὐ ἦν, *where he was*, for *in that region*, or *place*, in opposition to other remote climates, or of καιρὸς σὺκων, *season of figs* so concisely, for *it was the season of figs*, it would be hard to find any example in the New Testament; and then, though to reduce a perplexed, intricate, unusual form of speaking, to a perspicuous, ordinary phrase, it might be reasonable to propose a conjecture; yet to force it by this means from an usual to a strange form, (for which there is no example,) will not be very reasonable. Lastly, there is no need or use of any change, as already appears; but, on the contrary, if the change were admitted, the verse would be less intelligible than now it is; for the words are a reason, as the particle γὰρ, *for*, assures us. Now that which is next before, and to which this is affixed as a reason, being this, that *coming to the fig tree he found nothing but leaves*, the words in that new reading, *for where he was, it was the season of figs*, cannot be thought a reason of that, (the season for fruit cannot be the reason that there was no fruit,) but would be of the contrary, whereas the words in the old reading are a clear reason of it, there were no figs, but only leaves to be found, *for it was not a season of figs*. The only thing possible to be replied is, that the words so altered shall be a reason of Christ's going to the tree to see *if there were any fruit on it*, and not of his *finding no fruit*; which if it be said, then I answer, that this is most unreasonable, when the words, as they lie, are regularly a reason of what went next before, to change them, upon conjecture or phantasy, into the direct contrary, and then affix them as a reason of what is further off, and with which they do not connect, but might with as much reason be further severed and connected with any other (yet remoter) passage, to which a fresh conjecture should accommodate them.

17. [b] *all nations*] There were three *atria*, or *courts*, or *aisles* in the temple: the first, the court of the priests; the second, of the other Jews, together with the perfect, complete proselytes, they that were circumcised and undertook the whole law, and differed nothing from Jews, but that they were born of Gentile parents, the *proselytes of jus-*

tice, or of the covenant (see note [d] Matt. xxiii. and note [a] ch. iii.); and the third was the court of the Gentiles, that is, of those Gentiles which were received as proselytes of the gates, the Gentile worshippers, or pious heathens, that had undertaken the seven precepts of the sons of Noah, (renounced idolatry, &c.) though not the whole Jewish law. This court of the Gentiles was indeed discriminated by a sept or little low wall from the court of the Jews, and was therefore by them thought less holy than their court; and because the Jews did not worship in it, they therefore conceived that it might be lawfully put to common or profane uses, and so it was here used by the Jews; but Christ saith, it was a *house of prayer to the Gentiles*, and therefore had a promise of God's peculiar presence there, and consequently a relative sanctity, and was not to be thus used to common profane uses.

CHAP. XII.

14. [a] *tribute*] Judas of Galilee (called indifferently *Gaulonita* and *Galileus*) was, saith Josephus, head of a fourth sect among the Jews, (see Antiq. l. 18. c. 2,) and having Saddok a Pharisee joined to him, he solicited the people to defection, telling them that God was to be their only master and prince, and no mortal to be acknowledged such; that the requiring a tax from them, if it were paid by them, was a manifest profession of servitude, and that it was their duty to vindicate their liberty, by which means he raised a great sedition among the Jews, and was the cause, under pretence of defending the public liberty, of innumerable mischiefs to the nation. Of this sect, it is possible, they suspected Christ might be a favourer, and the rather for his being counted a Galilean, and that therefore they now come and ask him this question. And though he answer most punctually in favour of the Roman emperor, and so much more for the paying than for the refusing to *pay tribute*, yet, because there was so much caution in his speech, as that the Pharisees were not able to take any advantage against him, it is therefore improved into an accusation against him, that he *forbad to give tribute to Caesar*, Luke xxiii. 20, see note [b] Matt. xxii. That which is in the printed copies *κῆνον*, *tax*, or *tribute*, is in the old Greek and Latin MSS., which Th. Beza sent to the University of Cambridge, *ἐπικεφάλιον*, *head money*.

44. [b] *want*] To discern the meaning of *ὕστερης*, or *ὕστερμα*, among the scripture writers, it will not be amiss to look on it a little in the Old Testament, Ezra vi. 9, where *ὅθεν ὕστερμα* (whereby *מִמֶּנּוּ חֵן* is rendered) signifies *that which they have need of*; for the word *חֵן* signifies *oportuit, necesse habuit, indiguit, to want, or have need of*; and so *ἐκ τῆς ὑστερήσεως* here, and *ἐκ τοῦ ὑστερήματος*, Luke xxi. 4, will be rendered *out of her necessities*, out of that which was necessary to her, out of that which she wanted for herself, out of her *very low estate or extremity*, (as appears by that which follows, *δλον τὸν βίον αὐτῆς, all her provision*, all that she had to live or subsist on,) as that is opposed to *ἐκ τοῦ περισσεύοντος*, *out of that which those others had to spare*. Thus Phil. iv. 11, *καθ' ὑστερήσιν*, *in respect of a very low estate*, wherein he had no more than absolute necessities, (with which, saith he, he had *learned to be content*,) expressed by *ταπεινοῦσθαι*, being *abased*, or *very low*, ver. 12; both which are opposed to *περισσεύειν* there, when *πυνῶν, hungering*, is opposed to *χορτάσθαι, feeding full*. So 1 Cor. xvi. 17, *ὅμων ὑστερμα οὗτοι ἀνεπλήρωσαν, that which you ought to have done*, and

did not, *they have supplied*, 2 Cor. viii. 13, ὑμῶν περισσεύμα εἰς τὸ ἐκείνων ὑστέρημα, *your abundance may be a supply to their necessities*; and ch. ix. 12, τὰ ὑστερήματα τῶν ἁγίων, *the necessity of the saints*; and ch. xi. 9, τὸ ὑστερήμά μου, *my necessity*. So Phil. ii. 30, τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας, *your defect of ministering to me, or that ministering to me*, which was *necessary*, but through distance could not be performed on our part. So Col. i. 24, *I rejoice in my sufferings for you, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, &c.*: thus, or to this sense, Christ suffered for his church, his body, (yea, Luke xxiv. 46, *ἔδει παθεῖν, he ought to suffer*, in many respects there was a necessity of it.) And so in like manner, by way of correspondence, (so ἀνταναπληρῶ signifies,) it is *necessary*, that I that am a Christian should suffer for you, for the church, that is, his body, this now I do, *I in my flesh make up*, by way of antitype, *those necessary sufferings of Christ for his body*. So 1 Thess. iii. 10, *καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν, to complete, or fill up* (for *καταρτίζεν* being the interpretation of לָלַךְ in the Old Testament, is all one with *πληροῦν*, and so *καταρτισμός* with *πλήρωμα*) *those things that are necessary to your faith*. All this is here cast together, to give one entire view of these words in the New Testament.

CHAP. XIII.

4. [a] *all these*] That the ταῦτα and the ταῦτα πάντα here, *these things* and *all these things*, signify that which had been by this evangelist mentioned in the words immediately precedent, there is no question. And consequently that thereby is signified the destruction of the temple, and what was implied and contained in that, the city and nation of the Jews, their whole government, civil and ecclesiastical. Which being the words in which St. Mark expresses that which St. Matthew expresses in other words, (here, *What shall be the sign when all these things shall be fulfilled?* there, *Τί τὸ σημεῖον τῆς παρουσίας σου, καὶ τῆς συντελείας τοῦ αἰῶνος; What is the sign of thy coming, and of the consummation of the age?* it irrefragably follows from hence (what hath been insisted on at large in the annotations on Matt. xxiv. [b] [c]) that the coming of Christ and consummation of the age signifies the destruction of the Jewish temple and nation; of which only, and not of the day of last judgment, the signs are here demanded by the disciples, and given by Christ, which I here add *ex abundanti* for the removing all scruple in this matter. To the same purpose it is again observable, that though here, at the beginning, St. Mark do not at all use the phrase of *Christ's coming* in this manner, yet ver. 26, instead of that which is in another phrase in St. Matthew, ch. xxiv. 30, *then shall appear, or be seen, the sign of the Son of man in heaven*, this signal punishment and revenge on the crucifiers from Christ now reigning in heaven he hath these plain words, *Then shall they see the Son of man coming in the clouds with great power and glory*.

32. [b] *the Son*] That this whole discourse belongs to the destruction of Jerusalem there can be no doubt to him that compares it with Matt. xxiv. and Luke xxi., and what hath been said in the Annotations for the evincing of it. Which having been the matter of Daniel's predictions, and afterwards of some of John's visions in the Revelation, and here of Christ's, it is most certain, that the time of it was revealed

by God to this *Son of man*, and other his servants, and therefore of that, and of the particular circumstances connecting to the last point of that, it cannot be understood that *of that knoweth no man*, &c. *That day and hour* therefore, of which the words are to be understood, must be more nicely interpreted, to signify, not the time more loosely, but more strictly that very point of time wherein this fatal blow was to be struck; and of this, to preclude the curiosity of men, and to engage their vigilance, Christ is pleased to tell them, that no dispensation of God's, either by man, viz. Daniel, or any other prophet, or by angel, or (which is highest) *by the Son of man*, had ordered us thus to *know the times or the seasons*, this being no part of the prophetic office of any man, or within the commission of Christ himself, to reveal this secret to them. What the Agnoetæ taught in this matter, and wherein their supposed mistake consisted, is not obvious to define. They were thus called, saith Leontius ^a, because they defined from this text that *ὡς ἄνθρωπος ἡγνόει πού Χριστός*, "that Christ as man was ignorant of some things," *ὥσπερ καὶ πονέσαι λέγομεν αὐτόν*, "in the same manner as we say he suffered grief," &c. For this, saith he, Theodosius bishop of Alexandria wrote against them; but his authority is not great, being himself tainted, and deemed as an heretic, as there appears, and so accounted by Baronius ^b, and his followers, Theodosiani, or Jacobitæ. But Eulogius bishop of Alexandria also wrote against them; and the epitome of his arguments and answers we have in Photius ^c; and the sum of them is, that what is here said of Christ, was said, *κατ' ἀναφοράν, secundum respectum, ὡς οὐκ ἐκτός ἀγνοίας ὄντος αὐτοῦ τοῦ σώματος, ἦτοι τῆς ἀνθρωπίνης οὐσίας, ἧς ἐστὶν αὐτὸς ἡ κεφαλὴ*, "d in that his body, viz. the human nature, of which he was the head, was not without ignorance, as," saith he, "he is said to be made sin and a curse for us, because the head appropriating to itself the things of the body, he thus took upon him the things of the body, viz. of us sinful men." Yet ^e after this, though he much dislike that either according to his divinity or humanity ignorance should be attributed to him, he cannot but ^f acknowledge with Gregory Nazianzen, *γινώσκει μὲν ὡς Θεός, ἀγνοεῖ δὲ ὡς ἄνθρωπος*, "that he knows indeed as God, but is ignorant as man," only adding, that the fathers that acknowledged, or admitted ignorance in our Saviour, in respect of his humanity, *οὐχ ὡς δόγμα τοῦτο προσήνεγκαν*, "did not produce this as a doctrine, but to repress the Arians, made use of it." Now of this discourse of Eulogius Pope Gregory gives his opinion in his Epistles, that he "admires much in it, but dislikes nothing," that he had "written a great deal to Anatolius the deacon to the same sense," that what he said of Christ's words, that they were to be referred to him *juxta corpus ejus, nos quod sumus*, "in respect of his body, which we are," is most true, and that St. Augustine had oft expressed himself to the same sense, adding also another interpretation of the words, not that the "Son of man was ignorant of that day," *sed quia hunc sciri minime permittat*, "but that he would by no means permit it to be known ^h." After this, another subtilty, as he styles it, he pro-

^a De sect. πρῆξ. ε'. p. 514. A.
episcopus hæreticus.

^c N. 230. p. 882.

^b Ann. 535. n. 71. Theodosius Alexandrinus

^d So Aquinas from Origen, par. 1. qu. 10. art. 2. ad. 1.

^e P. 183.

^f Ibid.

^g Ep. Ex. Reg. l. 8. ep. 42.

^h Οὐκ ἐβούλετο σαφηνίζειν ἀγνοεῖσθαι αὐτὴν πᾶσαι προσηυθέσθαι. Cæsarius Dial. 1. Ἀποκρ. κ. And so Aquinas also, part. 3. qu. 10. art. 2. ad. 1.

poseth, that "the only Son being incarnate, and made for us perfect man," *in natura quidem humanitatis novit diem*—*Sed hunc non ex natura humanitatis novit*, "knew the day in his human nature, but not from his human nature, because being made God-man, he knew it only" *per deitatis suæ potentiam*, "by the power of his deity." This certainly hath truth in it, but will not easily be discerned how it opposeth them, who acknowledging Christ, God-man, to know all things in this hypostatical union, do yet affirm him, in respect of his humanity, to be ignorant of some things; for it is not necessary they should mean any more in thus affirming, than that he hath not this knowledge of all things from his humanity, but from his divinity only. In that epistle of Gregory's, one thing is resolved, which may possibly give some light to this whole matter, viz. "that he that is no Nestorian cannot be an Agnoeta." If this be true, then we have a competent cause of the Agnoetæ being reckoned up for heretics; for such the Nestorians doubtless were, denying the union of the divine and human nature in Christ. But the history rather inclines us to believe that the Agnoetæ were Eutychians than Nestorians; for Theodosius was one of the *διακρί- ναντες* that opposed the council of Calcedon, and those that brake off from him (about this point of Christ's being ignorant of some things, in respect of his humanity) had been, till then, of his communion, and so opposers of that council; see Leontius, p. 514 A. These Eutychians' heresy consisted in this, that they affirmed "so close an union betwixt the Word and the human nature, that they became but one nature," and this was refuted in that council of Calcedon, and the Agnoetæ being opposers of that council, must be supposed to adhere to this heresy, and then indeed it must be acknowledged they were heretics, and their heresy so much worse than bare Eutychianism as it is blasphemy to impute nescience or ignorance to God. For supposing, as an Eutychian supposeth, "that the divinity and humanity were by union become one and the same nature^l," it were prodigious to believe that this nature were ignorant of any thing. This therefore I suppose to be the ground of defining these Agnoetæ to be heretics; for such they were, if they thus taught. But for the doctrine of those which hold firmly the decrees of all the four first general councils, and so condemn all the heresies there condemned, particularly that of Nestorius, dividing the persons, and of Eutychus, confounding the natures in Christ, and only affirm, that though as God he knew all, yet as man he was ignorant of some things, just in the same manner as he was passible, and subject to all human infirmities which had not sin in them, and that this is his own express affirmation, that the *Son of man knew not that day and hour*, this sure is so far from heresy, that, as the same Leontius elsewhere tells us, *πλὴν ἰστέον ὅτι οἱ πολλοὶ τῶν πατέρων σχέδον δὲ πάντες φαίνονται λέγοντες αὐτὸν ἀγνοεῖν*. p. 531 B, it is the unanimous assertion of all the fathers, to which neither the council of Calcedon nor any other hath taught any thing contrary. For so in his tenth *πράξις*, resuming this business of the Agnoetæ, and recounting the answer that some gave, that those words [*οὐδὲ ὁ υἱὸς, neither the Son*] were spoken by Christ, *κατ' οἰκονομίαν, ἵνα ἀποτρέψῃ τοὺς μαθητὰς*—"by way of

^l Intelligi subtilius potest.
rianus non est, Agnoeta esse nullatenus potest.

^k Res valde manifesta est quia quisquis Nestorianus non est, Agnoeta esse nullatenus potest.

^l Μία φύσις ἐκ τῶν δύο τελεσθεῖσα.

prudential economy, to avert the disciples from their inquiry"—he adds, as ^m his own affirmation, "that it is not fit to speak over subtly in this matter, and that therefore the synod did not make any decree in it."

35. *cockcrowing*] The *gallicinium* or *cockcrowing* is here set to note the middle time betwixt midnight and morning. For there were two cockcrowings in the night, as appears ch. xiv. 30, and the second is here spoken of, and called simply *ἀλεκτοροφωνία*, as also Matt. xxvi. 75, and Luke xxii. 34, and John xiii. 39, there is only *φωνήσῃ ἀλέκτωρ*, *the cock shall crow*, where yet the meaning is clearly this, *δις φωνῆσαι*, *the second crowing*, as appears by this evangelist, ch. xiv. 30. See Censorinus.

CHAP. XIV.

3. [a] *spikenard*] What is meant by *ἀλάβαστρον* hath been explained note [b] Matt. xxvi. Besides that, there are some other difficulties in that passage of the story, as it is set down with some variation in this Gospel. As, 1, for the sort of ointment, it is here said to be *nard*, which was not any such *διάπασμα*, or *dry ointment*, as should make it needful to be put in a box, or that box to be broken for the taking it out, but fit to be poured in and out of a cruise, being moist and fluid, whence ⁿ Nonnus calls it *ἑέρσην*, a *dew* or *watery* substance. This *nard* is reckoned among the *στακτὰ*, the ointments that do *distil* out of reeds, either of their own accord, or when they are cut and bruised, and with which nothing is wont to be *mixed*, that so it may remain a pure simple liquid and noble juice. Hence it is called *spicata nardus*, *spikenard*, because it thus distils *ex spicis vel ex aristis*, "out of canes or reeds;" and it is very possible that that may be the importance of the word *πιστική* here, lightly varied from the Latin *spicata*. Some have thought it to come from the name of a place *Bist* or *Pist*, whether that be the metropolis of Carimania or of the region of Cabul in India. Others, that *πιστικός* like *πιστός* may signify *sincere*, *unmixed*, as the Latin *sincerus*, "sincere," is said to be made of *sine cera*, *without mixture of wax*, (contrary to the *ceroma*, *oil* and *wax* together, used by the athlete,) and so it is generally called *pure nard*,

Pura distillant tempora nardo,

in Tibullus, "pure nard distilling on his temples;" and such is commonly the more chargeable,

καὶ στακτοῖσι μύροις ἀγαθοῖσι,

in Arcestratus, as this here is *πολυτελής* and *πολύτιμος* in St. John, *costly* or *precious*, thus Marcellus in his book *De Medicament.*; and Theophil. calls it *ἄδολον καὶ μετὰ πίστεως κατασκευασθείσαν*, *unmixed, faithfully prepared*; and the old Glosses, *balsamum sine impostura*, that is, *mixture*, "without any deceit." So saith Vadianus, *Epit. de Insulis Mar. Mediterr. Dignum cognitu, quod Plinius tradit l. 13. scilicet novem herbarum species esse, quæ nardum imitentur, et adulterent; unde intelligimus in tanta fraudis materia usum loquendi obtinuisse ut pistica nardus diceretur quæ sincera et absque vitio est, et plane ἄδολος, germana, et nulla arte vitiata.* "It is worth knowing, what Pliny affirms, that there are nine species of herbs, which imitate and adulterate nard, whence it is,

^m Ἡμεῖς δὲ λέγομεν ὅτι οὐ δεῖ πάντῃ ἀκριβολογεῖν περὶ τούτων τοιγαροῦν οὐ δὲ ἢ σύν-
οδος τοιοῦτο ἐπολυπραγμόνησε δόγμα. p. 531 B.

ⁿ Βεβυσμένον ἑγρήσῃ ἑέρση.

that in so great matter of deceit, that nard is called πιστική which is sincere, and without fault, deceitless, and not vitiated by any art." But that which seems to me the most probable is, that as there are in the New Testament writers many Latin words, and those a little disguised by turning into Greek, as λίτρα for *libra*, &c., so here *spicata* may be turned into πιστική, which is, as it were, the anagram of it, the misplacing, but yet retaining all the consonants in it. This is, I find, Erasmus's opinion of it, whose judgment I shall suppose fit to recommend it to the reader.

Ib. [δ] *brake*] This part of this passage expressed by συντρίψασα ἀλάβαστρον κατέχεεν remains still (after all that hath been said on St. Matthew and here) to be explained. That it cannot be interpreted of her *breaking the vessel*, I am persuaded, not only, first, because a vessel of that kind, of marble, is not easily broken, (and Nonnus renders it μάρμαρον ἄγγος, a *marble vessel*, and if it had been of gold or silver, or other metal, it were as hard to be imagined,) and, 2, because there was no need of breaking it, and, 3, because Suidas mentions this very *vessel* or *cruise*, βίκιον μύρον ᾧδ' ἀλείψατο ὁ Χριστὸς (together with many other σημειοφορικά, notable *relics*, as laid up by Constantine the Great, but taken away, ἀφανισθέντα by Theodosius the Great) which sure if it had been broken in pieces by the woman could not well have been laid up by Constantine, nor would Suidas have said it was, if he had so understood this word συντρίψασα in the Gospel, at least would not have called it βίκιον, the *cruise*, but only some pieces of it. And although perhaps that relation in Suidas be not of infallible authority, that it was kept till Constantine's time, (which yet the durable matter, of which it was made, was able to authorize,) yet thus far may an argument be drawn from thence, that they that affirmed it to be so kept, did not believe it broken by the woman, and that Suidas which was a very good grammarian, and thought it not broken, did infallibly understand somewhat else (and not *breaking*) by συντρίψασα. But, besides these, I have yet this further argument, in that it is here said κατέχεεν, *she poured out* of it, which was most proper for the business in hand, it being the manner to pour out such ointment out of the mouth of the vessel. So Euphemus in Pollux, λύε τὰ ἀλάβαστρα θάρτον σὺ, "open the cruise presently;" and the manner of pouring out the ointment is there expressed by using a *spathula* or *rudicula*, an instrument to put into it first, to taste the ointment, πρὶν καταχεῖν (the word here) "before it be poured out," and also to stir up the thicker parts of it from the bottom and from the sides, that they may come out together. To this purpose hath the Syriac interpreted it, *she opened it*, and the Ethiopic, *she opened and poured out*. And for the Greek συντρίψασα in the active, that doth not naturally signify to *break*, but either *contundere*, *conquassare*, to *knock*, to *beat*, or *shake together*, συνθᾶ, saith Hesychius; so in Lucian^o, ἐύλοισ συντρίβειν is *fustibus contundere*, not to *break* (though in the passive that which is *contusum* or *contritum* is oft that which by such *confusion* is *broken* to pieces). A. Gellius, speaking of a boy that was to pour out oil from the cruise into a sallet of herbs, the oil not coming at first, *concussum vehementius*, saith he, *iterum in ollam vertit*, "he shook, or knocked it very vehemently," and then "turned the mouth of it over the dish." Or else *conterere*, to *rub*, or *scrape*, &c. Thus the simple word τρίβω

vulgarly signifies *terere*, to rub, and προστριβω, to rub upon, as in Palladius προστριβας την κεφαλὴν τοῦ θηρίου τοῖς μορίοις, "rubbing the head of the viper on the parts," on purpose that it might bite him; and then by analogy συντριβω must be, to rub together. If it signify *contundere*, or *conquassare*, to knock, or shake, then the meaning will be, that she shook the vessel, or knocked it against the ground, that it might run the more fluently, and the more corpulent parts might rise from the bottom, and then she poured it on his head. But if it signify *conterere*, then it refers to the σπάθις in Pollux, the instrument ordinary among apothecaries, to rub or scrape the inside of the vessel, that the ointment stick not to it. In one of these two notions I doubt not but it is taken, and the Hebrew גָּבַל, which is rendered sometimes συντριβω, is also by the Septuagint ἐκτινάσσω, *excutio*, and ἐδαφίζω, to strike against the ground, and διαχέω and ὑπερεκχέω, to pour out, Prov. v. 16, and διανοίγω, to open, and that very agreeable to the moistness or thinness of the nard, which before was mentioned.

12. [c] *first day of unleavened bread*] Some difficulty there is in the Old Testament about the beginning of the *feast of unleavened bread*, arising from the comparing of Exodus xii. 6. 8, and Lev. xxiii. 5. Numb. xxviii. 16. In Exodus, on the *fourteenth day of the month Nisan at even the passover* is to be killed, ver. 6, and the *flesh eat that night*, ver. 8; and vv. 17, 18, their *eating of unleavened bread* is to begin at the *fourteenth day of that month at even*, and to last till the *twenty-first day of that month at even*; whereas in Leviticus and in Numbers it is distinctly said, *In the fourteenth day of the first month at even is the Lord's passover, and on the fifteenth day of the same month is the feast of unleavened bread*, and agreeably, Josephus Antiq. l. 3. πέμπτη καὶ δεκάτῃ διαδέχεται τὴν τοῦ Πάσχα ἢ τῶν ἀζύμων ἑορτὴ ἑπτὰ ἡμέρας οὖσα, "on the fifteenth day of the feast of unleavened bread follows the passover, and lasts seven days." These will soon be reconciled, if first we suppose that the Jews' fourteenth day begins at the sunset of the thirteenth according to the first calculation, Gen. i. *The evening and the morning were the first day*, and the importance of the word νυχθήμερον, *night and day*, for the *natural day*. And then, secondly, that betwixt that time and the next evening, being the full time that belonged to the fourteenth day, all that belonged to the passover was to be done, the place of eating it prepared, the lamb killed and dressed, and eaten about the conclusion of that twenty-four hours, according to that of Moses, Exod. xii. 8, *They shall eat the flesh in that night* (not the night with which the fourteenth day began, but the night or evening concluding, or shutting up the fourteenth day), that is, not defer the eating it any longer than that night, *leave none of it till the morning*, ver. 10. And then, thirdly, that this day of the passover being the eve or preparation of the *seven days feast of unleavened bread*, they were that day before sunset (that is, before the fifteenth day began) to purge out or remove all remainders of leavened bread out of their houses, and to eat the passover with unleavened, (which seems to be referred to by St. Paul, 1 Cor. v.) and then the feast of unleavened bread was to begin, and last seven days, that is, from the evening that concluded the fourteenth and began the fifteenth day, Lev. xxiii. 5, Numb. xxi. 16, to the evening, the conclusion of the

twenty-first, Exod. xii. 18, and beginning of the twenty-second day. Agreeable to this is that of Josephus, Ant. l. 2, speaking of this feast, *ἐορτὴν ἄγομεν ἐφ' ἡμέρας ὀκτώ*, "we keep that feast eight days," beginning from the *fourteenth day* of the month, wherein at even they were to eat unleavened bread, Exod. xii. 18, and then to keep the feast of *unleavened bread seven days* after. From this explication of those texts of the Old Testament the controversy about the time of Christ's and the Jews' keeping this passover, here in the New, may be decided. And first the precise time of this *πρώτῃ ἀζύμων*, *the first day of unleavened bread*, be defined. On the Thursday evening then, wherein the thirteenth day of the month was concluded, and the fourteenth day (or *νυχθήμερον*, *night and day, and evening and morning*) began, expressed here by two characters, 1. *πρώτῃ ἡμέρᾳ τῶν ἀζύμων*, *the first day of unleavened bread*, (not the first day of the *feast of unleavened bread*, or the first of the seven days, but) the preparation to that feast, wherein the leaven was put out of their houses; 2. *ὅτε τὸ πάσχα ἔθον*, *when they killed the passover*, that is, on the evening which began that paschal day, (at the end of which, the paschal lamb was wont to be killed and eaten,) *the disciples say unto him, Where wilt thou that we go and prepare that thou eat the passover?* For according to the usual custom, that night and the next morning, the Jews were wont to prepare, and make ready, cleanse the house, remove all leavened bread out of it, and at length lay the cloth, dress the meat, and eat the passover about the evening or night after. But the truth was, Jesus our passover was to be sacrificed (that is, crucified himself) before the next evening or night, wherein the paschal lamb used to be eaten, and therefore he resolved to keep it sooner, viz. in the former part of that paschal *νυχθήμερον*; this, saith the learned Grotius, is the importance of, *my time is at hand*, Matt. xxvi. 18, and of *ποιῶ*, *I keep the passover*, that is, in respect of the suddenness of my death approaching, *I will keep it presently*, and Luke xxii. 15, *I have earnestly desired to eat this passover with you, before I suffer*; but this not by eating the lamb; that was to be slain by the Levites, 2 Chron. xxxv. 6, and sacrificed in the temple, Deut. xvi. 2, 6, (and that so it continued at this time and after appears by the story of Cestius, learning by this means from the priests the number of the lambs that were sacrificed, and the people that were present at a passover,) and that on *the fourteenth day at even only*, that is, at the conclusion of that day; but another passover, which was not sacrificed (and accordingly of that which Christ took, it is nowhere said in the Gospels that it was sacrificed, not *θύω*, *I keep*, or *celebrate*, and *φάγω*, *I eat* it) but eaten as a memorial of the afflictions and deliverance out of Egypt, viz. unleavened bread and bitter herbs, and nothing else. To this purpose it may be observed, that, as John xiii. 1, the time there specified for the supper, ver. 2, is *πρὸ τῆς ἐορτῆς τοῦ πάσχα*, *before the feast of the passover*, upon which it is added, that *Jesus knew that his hour was come that he should pass out of this world unto the Father*, that is, that he, our passover, should be sacrificed; and so himself pass before the passover, intimating that what he now doth at this supper was upon this consideration, that he knew he should not live to eat the lamb with them. So at the time of the eating of this supper in John, which is here, ver. 12, called *this* (commemorative) *passover*, the solemn paschal feast (by the mention of *those things that they have need of*, *εἰς τὴν ἐορτὴν*,

for or against the feast, ver. 29.) appears to be yet to come, the disciples, it seems, conceiving that it would follow in its due time, as it would, had it not been prevented by Christ's death. This commemorative passover they that could not come up to Jerusalem to sacrifice, were wont to observe at home, in remembrance of the deliverance. And accordingly Christ by his approaching death being hindered from the more solemn celebration of it by killing, and sacrificing of the lamb, yet would needs keep this commemoration of it on the same day or *νυχθήμερον*, though many hours before the ordinary eating of the lamb, viz. in the night before, expressed by *ὀψίας γενομένης*, ver. 17, which that it signifies not only the *evening*, but in some places necessarily the *night*, see note [c] Matt. xiv. This setting of the passage will perspicuously reconcile all difficulty and seeming contrarieties in the relations of this matter among the evangelists.

41. [d] *it is enough* What the word *ἀπέχει* here signifies may best be learned from Hesychius, though in the place which orderly belongs to it the word be not to be found in the printed copies. After the word *ἀπόχασον*, *ἀπέχει* follows, *Ἀπέχει, ἀπόχρη, ἐξαρκεῖ*; and after again, *ἀπέχει ἐξαρκεῖ*; by which it appears to be an impersonal, and to signify *sufficit, actum est*, and here to import, *It is to no purpose to speak any more of not sleeping, it is now too late*; and this preparative to what follows, *the hour is come*, &c. Thus is *ἔχει* used also; as Num. xvi. 3, *Ἐχέτω ὑμῖν, Let it suffice you*; where Symmachus and Theodotion out of the Hebrew literally read, *Πολὺ ὑμῖν, It is much for you*: so in Anacreon, *Ἀπέχει βλέπω γὰρ αὐτήν*, "It is sufficient, for I see her." In order to this interpretation of the word, it is observable, that *ἀπέχω*, Phil. iv. 18, seems to have a peculiar forensic notion for *satis habeo*, "giving a discharge," subscribing of an acquittance, (which is therefore called *ἀποχή*), *πάντα ἀπέχω*, I give you my *acquittance* (*ὡς ἐπὶ ὀφειλῆς*, "as upon receiving of a debt," saith Theophylact) for all that which now ye sent me, *having*, as it follows, *received by Epaphroditus*, &c. Now this notion of it being impersonally applied to this place, signifies Christ's giving them an *ἀποχή*, or *acquittance*, a requiring no further attendance from them, (they may *sleep on now*,) and so, according to our vulgar phrase, giving them a *quietus est*. So Matt. vi. 2. and 6, *ἀπέχουσι τὸν μισθὸν αὐτῶν*, they receive all that is *due to them*, by the receiving the *praise of men* they acquit God of any further payment. So Gen. xliii. 23, *τὸ ὑργύριον ὑμῶν τὸ εὐδοκιμοῦν ἀπέχω*, I received your money, good and lawful money, and acquit you of it; and accordingly Suidas interprets *ἀπέχω* in the present tense by *ἀπέλαβον* in the aorist, *I received*; and so doth Theophylact, *ἐπαινούμενοι γὰρ τὸ πᾶν ἀπέλαβον παρὰ τῶν ἀνθρώπων*, "they that are praised have received all from men," that is, have acquitted God. Another way hath been thought of to interpret this place, by adhering to the nature of the verb *ἀπέχω*, as that notes *distance* or *absence*, but that not far removed, *approach*, or *drawing nigh*. So the Syriac seems to have understood it here; for in the printed copy of that, instead of *ἀπέχει* they read *מסות הרתא*, *appropinquavit finis*, "the end approacheth;" and in manuscript copies, *קרב שולמא*, *appropinquavit consummatio*, "the consummation approacheth;" where *מסא* and *קרב* have the same importance, both signifying *to draw nigh*. According to this way *ἀπέχει* must be taken *personally*, and having no substantive annexed to it, the word *ᾠρα*, *hour*, which follows, must belong

to that as well as to ἤλθεν, *is come*; thus, ἀπέχει ἡλθεν ὥρα, *the hour (the point of time) draws nigh*, yea, *it is come*, the Son of man is delivered into the hands of sinners, and so it will agree with what follows immediately, *Behold, he is at hand that doth it*. But the former I conceive the fittest to be adhered to, though the latter, having the authority of the Syriac, is not unworthy to be mentioned also.

51. [e] *young men*] Νεανίσκοι, *young men*, is a title here of the Roman soldiers, as in Polybius, νεανίσκων καταγραφὴ, *the mustering of soldiers*. So Josh. vi. 22, the Septuagint have δύο νεανίσκοι κατασκοπεύσαντες, *two soldiers went to spy*; and Josh. ii. 1, and Isa. xiii. 18, τοξέυματα νεανίσκων, *the bows of the young men, or soldiers*: see Casaubon against Baron, p. 113. So *juvenes* in Latin do usually signify: see Lipsius Epist. quæst. l. 1. Ep. 1.

54. [f] *fire*] The word φῶς, *light*, is here and Luke xxii. 56 clearly taken for a *fire*; for to that θερμαινόμενος, *warming himself*, refers; and it is observable how it comes to do so. The writer of this book, and all of the New Testament, and so the Greek translators of the Old, were Jews by nation, and had learned Greek; hence it is, that though they write in Greek, yet they not only retain the Hebrew idiom in phrases and forms of speeches, but further in many other things imitate the Hebrew manner, especially in two things: 1. In the conjugations of verbs, they having in Hebrew more than there are in Greek, do yet express the sense of all their conjugations by Greek words of other conjugations, being not able to do otherwise; as when *hiphil*, one of their conjugations, is to *make do* a thing, they finding no conjugation in Greek answerable to this, make use of the active for it. Thus have we θριαμβεύειν, 2 Cor. ii. 14, *to make triumph*; ἀναεῖλλειν, Matt. v. 45, *to make arise*; σπεύδειν, 2 Peter iii. 12, *to make to hasten*; καθίζειν, 1 Cor. vi. 4, *to make to sit*; and ἀποστομαρίζειν, *to make recite*, Luke xi. 53; and περισσεύειν, *to make abound*, 2 Cor. ix. 8. Thus when we read, Matt. v. 25, ἰσθι εὖνοῶν, that is, literally, *think thou well*, or *be friends with thine adversary*, it clearly signifies, *make*, or *get him to be friends* with thee: see note [m] Matt. v. 24. The other thing is, that when an Hebrew word (according to the paucity of themes in that language) signifies several things; and those severals expressed in Greek by several words of several significations; one of these Greek is often by them (according as it was the usual dialect or manner of speaking among them) taken for the other. This might be observed in other writings of translators, which have turned books out of their own native language into a language which they have learned by study; as when a Grecian rendered the Novels out of Greek into Latin, meeting with these ^a words, τῆς ὁρθῆς ἀποπειλάνηται δόξης, “they erred from the right opinion,” δόξα in Greek signifying *gloria* as well as *opinio*, he renders it, *a vera aberraverunt gloria*. So the translator of Irenæus, who, in a discourse how all things were created by God himself, and not by the angels, hath these words, *Et omnia non per angelos, neque per virtutes aliquas ablatas ab ejus sententia*, “All these were created not by angels, nor by any virtues pulled off from his sentence,” where the Greek being questionless ἀπὸ δόξης αὐτοῦ should have been rendered *ab ejus gloria*, “from his glory,” according to the opinion of those who, supposing the angels to be made

^a Διατ. ρμς'.

of beams and rays of God's glory, (*ἀπαυγασματα* and *ἀποσπασμάτια*), taught that the world was created by them. Something of this kind might be observed among the Greek authors themselves; as when the Greek *κόρη* signifies both *a maid* and *the apple of the eye*, the word *γλήνη* signifying only the latter of these, is yet used sometimes for *a maid*, *ἔρρε κακὴ γλήνη*; and hence perhaps it is, that when *ὀργή* signifies both *χολή* and *τρόπον*, *anger*, and generally the *disposition of the mind*, whatever it is, *χολή*, which imports one of these, (signifying *choler*, or *anger*), is taken sometimes for the other; as when in Zenobius we read *δίχολοι γινώμαι*, and find that rendered by the Scholiast *ιδιότροποι*, I make little doubt but the place in Zenobius is corrupt, and should be read *ιδιόχολοι*; and then that being all one with *ιδιότροποι*, argues *χολή* and *τρόπος* to be so too. Thus hath ^b Phavorinus observed of Pindar, that *τιμὴ* signifying two things, *reward* in a good sense, and *ποινὴ*, *punishment*, in a bad, from *τίω τιμωρῶ*, he useth *ποινήν*, *punishment*, often for *τὴν ὑπὲρ καλοῦ ἀμοιβήν*, “retribution in a good sense.” In the Septuagint's, (or whosoever did it,) the Greek translation of the Old Testament, there are infinite examples of this kind; I must not go about to throw them in here, they would make up a volume, only one I shall mention, as being a pitch above any which we have yet observed, or which is ordinary in the other examples; it is this: that when *כָּבֵד* signifies both *burden* and *honour*, they do not only render that word by one of these, when it signifies the other, but moreover, there being another Hebrew word, to wit, *סָבַל*, which signifies *a burden*, that is, denotes one part of the signification of the word *כָּבֵד*, and not the other, yet those translators have rendered *סָבַל* sometimes by that other signification of the word *כָּבֵד*, as Isaiah xiv. 25, where they render it *κύδος*, *glory*, and Exod. vi. 6, *καταδυναστεία*, where yet the sense requires *burden* in both places. Examples of the main observation in the New Testament we shall meet with many, and observe them briefly as they come. That which is here before us, and occasioned all this preparative discourse, is *τὸ φῶς*, signifying *light* in Greek, and nothing else, but is here used for *fire*, most clearly upon this ground and no other, because the Hebrew *אֵשׁ*, which signifies *light*, and the *sun* the fountain of light, (from whence it is that the Greeks call the *sun* or *Apollo* Ἥλιος,) doth also signify *light fire*, or *flaming fire*, (from whence, perhaps, is the Latin *uro*, “to burn,”) and so in vulgar use both *fire* and *light*; and hereupon one of these is taken and used for the other, *τὸ φῶς*, when the sense requires *τὸ πῦρ*.

56. [g] *agreed not together*] Ἰσται μαρτυρίαι here belongs not to the *agreement* or *disagreement* of their *testimonies*, but to the weight of them, or sufficiency to the matter in hand, of putting him to death, either in respect to the number of the witnesses, but especially of the crimes charged on him. The testimonies that were looked for were *εἰς τὸ θανατώσαι*, ver. 35, such as would be sufficient to *put him to death*, and that must not be but under *two or three witnesses*, and for a crime which is by law capital. Now, though there were many knights of the post brought in to *witness against him*, ver. 56, yet it is probable that their witnesses were of several matters, not *two* or more of them to one matter; and so it is there said, that they were not Ἰσται, sufficient in the first sense, in respect of the number of the witnesses. Afterward, ver. 57, the wit-

^b In voce *τιμὴ*.

nesses agree, more than one, in the same testimony ; and though it be not in Matthew and Mark set down in the same words exactly, yet the difference is not real but verbal between them, (as in many other narrations,) and each of them affirms that the witnesses said the same thing. In that verse, therefore, the *οὐκ ἵσαι* signifies that the testimonies were not of any capital crime, or of such importance as that, allowing them to be true, a man should be put to death for them. And therefore it is that the chief priest was fain to examine him, and at last *adjured* him, (which I formerly observed the force of, note [h] Matt. xxvi,) that *out of his own mouth* he might draw somewhat to *condemn* him. (For so the fashion of adjuring was designed, Num. v. 13, when an accusation is not sufficiently proved, and there is no witness against him.) And when by Christ's answer he concludes that he had spoken *blasphemy*, then he rises up and saith, *What need have we of any further witnesses ?* ver. 63, and Matt. xxvi. 65.

61. [h] *the Blessed*] The Jews when they name God generally add, *blessed for ever* ; and thereupon *ὁ εὐλογητὸς* is here the title of *God the Father* : see note [d] Rom. ix.

72. [i] *thought thereon*] Many conjectures there are about the importance of *ἐπιβαλὼν*, as that it might be for *ἐννοῶν*, *thinking on* it ; or that *ἐπιβαλὼν ἔκλαιε* were all one with *ἐπέβαλε κλαίειν*, and that to be rendered, *he proceeded*, or *added to weep*, that is, he wept, as *προσθεὶς εἶπε*, Luke xix. 11, a kind of expletive ; or as *ἐπιβάλλειν* signifies *περιττότητα*, and *πρόσθεσιν*, *abundance*, say grammarians, and then would be all one with his *weeping bitterly* in the other evangelist ; but the two latter will be less probable, if it be marked that there is a comma betwixt *ἐπιβαλὼν* and *ἔκλαιε* ; whereas either of those senses requires the connecting of these together, and the advantage that the last hath by agreeing with *πικρῶς* in St. Matthew, is again lost by that which is observed of this evangelist, that being St. Peter's scribe, he doth as a true penitent would do, set out his sin of denying Christ with more aggravations than any of the evangelists, and only mentions the repentance, but more slightly than the rest. As for the first, that *ἐπιβάλλειν* should signify *ἐννοεῖν*, it is but affirmed by Casaubon, but not proved by any grammarian or glossary, and therefore, though proper enough to the place, will be of less authority ; and besides, this *thinking on* it seems to have been contained before in the *ἀνεμνήσθη ὁ Πέτρος*, *Peter's remembering* Christ's saying. Less probable than any of these I conceive that of Claudius Salmasius to be, that it should signify *ἐγκαλυνάμενον*, *operto capite*, "putting on his hat, covering his head." To these I might add another conjecture, that the Hebrew עָנַן being sometimes rendered *ἐπιβάλλω*, and that ordinarily signifying *to fall down*, *to prostrate himself* ; and that as an argument and expression of sorrow, *ἐπιβαλὼν* may possibly signify *casting himself down*, *prostrating himself*. But that which seems to me less forced, and most proper to the passages set down by the other evangelists, and backed by the judgment of learned ancient grammarians, is this, that it should signify *looking on Christ*, *casting his eyes upon him*, *he wept*. In St. Luke, ch. xxii. 61, it is said, (in this point of time here set down by St. Mark,) that *Jesus turned, καὶ ἐνέβλεψε τῷ Πέτρῳ*, *and looked upon Peter* ; and his doing any thing upon that look of Christ's, (as it follows there, *he remembered* &c.) is an infallible argument that St. Peter *looked upon him* also, seeing him look ;

and that he did so, and thereupon *wept*, is the sum of this interpretation; and for authority to confirm it, it is Phavorinus's gloss, ἐπιβάλλω, τὸ ἐπιβλέπω τόνδε ἢ τῷδε; it signifies *to look upon any man*.

CHAP. XV.

17. [a] *clothed him with purple*] Many particulars mentioned in their dealing with Christ were not from the Jewish, but the Roman customs. Some were mentioned in note [d] Matt. xxvii. 15; and such was here the putting the *purple* or *scarlet robe* upon him; which the text here saith was done by the *soldiers*; and Luke, by *Herod's servants*, or else the *Roman guards*, Luke xxiii. 11. And so saith 'Lazarus Bayfius, this *purple* or *scarlet gown*, or *robe*, was the Roman fashion, called *toga picta*; and accordingly by St. Luke, ἐσθῆς λαμπρᾶ, ch. xxiii. 11; and was by way of scoff brought to Christ by the soldiers, as if it had been sent by the senate and people of Rome to him, which, as the Jews said, pretended to be their king. See further note [b] Luke xxiii.

26. [b] *superscription of &c.*] That it was the Romans' custom to write the crime for which any man suffered death in a table, and carry it before him to execution, appears by Eusebius, Eccl. Hist. l. 5. c. a. where of Attalus the Christian martyr it is said, that he was led about the amphitheatre, πίνακος αὐτὸν προάγοντος, ἐν ᾧ ἐγγράπτο, &c., "with a table carried before him, in which was written in Latin, 'This is Attalus the Christian.'" So in Suetonius, Domit. c. 10, *Detractum in arenam canibus objecit, cum hoc titulo*, Impie locutus, &c. "He brought him out, and cast him to the dogs, with this title or inscription, *He spake impiously*." This elsewhere he calleth *elogium*, a way of publishing the fault, in Calig., and so Tertullian in his Apology, c. 11. And as of other kinds of death, so particularly of those that are crucified. This is mentioned by Dio of a servant, that he was carried to the cross, μετὰ γραμμάτων τὴν αἰτίαν τῆς θανάτωσης δηλούντων, "with a writing, or words, declaring the cause of his being put to death." From these records of the Romans appears the propriety of all these expressions in the several evangelists: ἐπιγραφή τῆς αἰτίας, *the superscription of the cause*, or of *his crime* here in Mark; ἡ αἰτία ἐπάνω τῆς κεφαλῆς γεγραμμένη, *the charge*, or *cause*, *written over his head*, Matt. xxvii. 37; and simply, ἐπιγραφή, *inscription*, Luke xxiii. 38; and τίτλος, (the Latin word *titulus*,) *title*, John xix. 19; all to the same purpose, noting this Roman custom observed in the dealing with him *more Romano*, "after the manner of the Romans."

40. [c] *James the less*] That the positive, μικρός, is here taken for the comparative, *the less*, or *the younger*, doth not appear by any circumstance of this text or analogy of other places. And there were three James's so known; two apostles, and the third *the brother of the Lord*; that this title of *the less*, in the comparative, could be no character of the third of these, to distinguish him from the other two. That which is most probable is, that being a kind of cognomen here, it is an abbreviation of μικρός τῇ ἡλικίᾳ, *little in stature*, the phrase used of Zacchæus, Luke xix. 3, and so notes this James to have been about Zacchæus's size or pitch, and so distinguish him from the others of that name, who, it should seem, were not so.

43. [*d*] *counsellor*] What is meant by *βουλευτής*, *counsellor*, here, is matter of some question. Most probable it is, that it imports one of the *decuriones*, placed by the Romans in their colonies or provinces. So saith Fornerius, *Decuriones βουλευτὰι dicebantur quod consilii gratia allegentur*, "The *decuriones* were called *counsellors*, because they were chosen to give counsel." So the old Greek and Latin Lexicon, *βουλευτής*, *decurio*, *curialis*. So the old Glossary, *decurio*, *βουλευτής*, *δεκαδάρχης*. Now what the *decurio* is we find in the Digests, lib. 50. tit. 16. de Verbor. Signif. leg. 239. §. 5, *Decuriones dictos aiunt ex eo, quod initio, cum coloniæ deducerentur, decima pars eorum qui ducebantur consilii publici gratia conscribi solita sit*: "They were so called, because at the first, when colonies were sent out, the tenth part of them were appointed to sit as a standing counsel, to manage affairs." And such an one at this time was Joseph, and he *ἐπίσημος*, *a person of great eminence*.

CHAP. XVI.

2. [*a*] *at the rising*] The various readings in this place may deserve to be taken notice of. 1. Gregory Nyssen, Serm. de Resurr., saith, Ἐν τοῖς ἀκριβεστέροις τῶν ἀντιγράφων ἐμφέρεται, "The most exact copies put in *ἐν*, *now*." And so Eusebius de Demonstr. Evang. l. 10. in the end, reads *ἐν ἀνατείλαντος τοῦ ἡλίου*, *the sun being now risen*; and so Lucas Brugensis cites it out of some manuscripts. 2dly, The ancient Greek and Latin MSS. read *ἀνατέλλοντος* in the present tense; and if the *ἐν*, *now*, be joined with that, the plain sense will be, *the sun now rising*; or as our English, *at the rising of the sun*; and so it will agree exactly with St. Matthew's *τῇ ἐπιφωσκούσῃ*, *the day beginning to appear*, or *shine*; *ἐπιφωσκούσης κυριακῆς*, *the Lord's day beginning to shine*, saith Ignatius ad Trall.

15. [*b*] *every creature*] What *πάντα κτίσις* here signifies is clear, by comparing this passage with the same, as it is set down in the other Gospels. In St. Matthew (with whom St. Mark throughout most exactly agrees) it is thus, *Πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη*, *Go and gather disciples over all nations*, and immediately follows, (as here,) *baptizing them*, &c. In St. Luke thus, ch. xxiv. 47, *ἔδει κηρυχθῆναι*, &c. *ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη*, *repentance and remission of sins must be preached to all nations*. From whence not only appears that *πάντα κτίσις*, in this place, is *all the Gentiles*; but a very fit occasion is offered of interpreting the same phrase again in a very hard place, Rom. viii. 22, and 1 Peter ii. 13, which we shall refer to be explained more at large on those chapters. Some ground of the use of the phrase in this sense seems to be taken from the Hebrew, which uses *בריות* (which signifies *creatures* properly) for *men*, as being the most excellent creatures. And so the Arabic also, as appears by one of their geographers, who, speaking of cities, often saith, that there are in it many *בראיה*, that is, literally, *creatures*, but clearly signifies *men*; and so *πάντα κτίσις*, *every creature*, is *all men*, in opposition to the Jews, that is, not only they, but all other nations of men beside.

18. [*c*] *they shall take up serpents*] This seems to be prophesied of by that sibyl out of which Virgil had learned the substance of that verse of his, *Occidet et serpens, et fallax herba veneni*

Occidet——— Eclog. iv. 24.

"The serpent shall die, and the deceitful poisonous herb;" that is, shall lose their efficacy.

ST. LUKE.

CHAP. I.

1. [a] *most surely believed*] This word πληροφορεῖσθαι hath several notions in the New Testament : 1. It is no more than πληροῦσθαι, *to be fulfilled, performed, done*. So 2 Tim. iv. 5, τὴν διακονίαν σου πληροφόρησον, *fulfil, or perform thy ministry*. So saith Phavorinus, πληροφόρησον, πλήρωσον, *fulfil*, adding, ὡς ὁ ἀπόστολος, τὴν διακονίαν σου πληροφόρησον, “as the apostle saith, *Fulfil, or perform thy ministry*.” So in c Nilus, πληροφορεῖν ἐπιθυμίαν, *to fulfil desire* is to do what is desired. So 2 Tim. iv. 17, ἵνα τὸ κήρυγμα πληροφορηθῇ, *that the preaching may be fulfilled*, i. e. gone through with, and that the Gentiles may hear, i. e. that it may be preached to the Gentiles also. So in Hesychius Presbyter, cent. 2. 10. παλαιὰ οὐτε ἐτελείουν, οὐτε ἐπληροφόρει τὸν ἔσω ἄνθρωπον εἰς εὐσεβείαν, “the Old Testament did not perfect or complete the inward man to piety,” or in that respect ; τελειοῦν and πληροφορεῖν in the same sense. And so it is in this place, πράγματα πεπληροφορημένα ἐν ἡμῖν, “things which have been done, performed, acted among us,” of which the διήγησις or *narration* ensuing doth consist. And this is perfectly agreeable to the notion of the Hebrew מלמ, (that in the Old Testament is once rendered by it,) which signifies *to fulfil and perform*, as well as *to fill*. So the Hebrews have a proverb, לֵב אִישׁ מְלֵא מַחְשָׁבֹתָיו, “Let a man fulfil his heart,” i. e. do what he lists ; and in the psalmist, *to fill, or fulfil all thy mind*, is, *to grant all thy petitions*. Secondly, then, it signifies *to fill* ; and so πληροφωρία is *fulness, or plenty*, Col. ii. 2 ; πλοῦτος πληροφωρίας τῆς συνέσεως, *the riches of the fulness of understanding* ; and because the Hebrew מלמ signifies metaphorical, as well as real *filling, infusing, imbuing, &c.* πληροφορεῖν and πληροῦν do so too. And according to the matter of subject, to which it is applied, the signification is yet further varied. For so being applied to the heart, the principle of action, it signifies *to incite to any action, to embolden to do any thing* ; and when there is any thing of difficulty in it, or of danger, then it is particularly *to give courage, or confidence, to embolden*. So Acts v. 3, Διὰ τί ἐπλήρωσεν ὁ Σατανὰς τὴν καρδίαν σου ψεύσασθαι σε ; *Why hath Satan filled thy heart, that thou shouldst lie, or deceive the Holy Ghost ?* i. e. why, or how did Satan incline or embolden thee to do this villainy ? And so Eccles. viii. 11, ἐπληροφορήθη ἡ καρδία νῶν τοῦ ἀνθρώπου, *the heart of the sons of men is filled to do evil*, i. e. men are by impunity incited and emboldened to do so. So Esther vii. 5, *Who hath filled his heart to do this ?* or, *Whose heart hath filled him to do this ?* where the Greek reads distinctly, Τίς οὗτος ὃς ἐτόλμησε ; *Who is it that hath dared ?* to denote the danger that he incurred that had done it, and so the boldness of the adventurer. And thus πληροφορεῖσθαι comes ordinarily to signify *boldness, confidence* ; πληροφωρία ἐλπίδος, Heb. vi. 11, *confidence of hope* ; the same with ὑπόστασις elsewhere : πληροφωρία πίστεως, *confidence of faith*, Heb. x. 22, the effect of being washed from an evil conscience in the end of the verse, and the instrument of the προσερχώμεθα, *coming cheerfully to God, in the beginning*. So πληροφορηθεῖς, Rom. iv. 21, being *confident* that God was able, and so boldly

depending on it. So 1 Thess. i. 5, *Our gospel hath been towards you (preached to you) not only in word, but in power, and in the Holy Ghost, και ἐν πληροφορίᾳ πολλῇ, and in or with much confidence*; for so the next words, *as ye know what manner of men we were among you*, are interpreted; ch. ii. 2, *we were confident in our Lord to speak the gospel of God to you in much contention*. And so Rom. xiv. 5, *ἕκαστος ἐν τῷ νοὶ πληροφoρεῖσθω, Let every man have assurance* (such as on which his actions are to depend) *in his own* (not any other man's) *understanding*. The King's MS. leaves out ἐν; and then the meaning is, *Let a man be moved to do any thing by his own*, not by another man's conscience: for so the context enforceth, being in opposition to one man's judging another for doing what he thinks he ought to do, ver. 4; according to that of 1 Cor. x. 29, *why is my liberty judged of another man's conscience?* These are the places where the word is used in these books, which are therefore put together here in the first place.

2. [δ] *ministers*] Two possible acceptions there are of the phrase ὑπηρέται τοῦ λόγου here: first, ὁ λόγος, *the word*, may signify, as it doth in some other places, *the matter, the thing* spoken of; for so it doth ver. 4, *περὶ ὧν κατηχήθης λόγων, the words*, i. e. the things *wherein thou hast been instructed*. So ῥῆμα γεγονός, *the word*, i. e. *thing done*, ch. ii. 15, (see note [h] Matt. ii.); and in this notion ὑπηρέτας λόγου will be, the apostles, as those that were Christ's instruments and officers, not only saw, but acted themselves the things, the passages that are here related; and this is the plainest and clearest meaning of the phrase. 2dly, It is the opinion of other learned men, and, among them, of ^dBudæus, that ὁ λόγος signifies here, as generally it doth throughout St. John's Gospel, *the Word*, i. e. Christ incarnate. That the use of this phrase or title of Christ should not be appropriated to St. John only, may appear probable, because this style seems to have been known among the Jews before Christ's time, and is oft used by the Chaldee paraphrast, מִמְרֵי, *the word of the Lord*. As when, Gen. iii. 22, we read, *The Lord said, Behold, the man &c.*, the Targum hath it, *And the word of the Lord God said, Behold, Adam whom I have created alone in my age, as I am alone in the highest heavens*: see the learned Paul Fagius on the Chaldee paraphrase of that place. So Gen. i. 27, *the word of the Lord created Adam*. So Isaiah i. 14, instead of *my soul*, the Targum hath מִמְרֵי, *my word hateth*; and ch. xlv. 17, *Israel is delivered, or saved, by the Lord*, they read בְּמִמְרֵי, *by the word of the Lord*. So Jer. i. 8, *because I am with thee*, they read, *because my word is with thee*; and so psalm cx. 1, *The Lord said unto my Lord*, they again, *The Lord said* לְמִמְרֵי, *to his word*; and to Abraham, Gen. xv. 1, *I am thy shield, My word is thy shield*. So is Christ called *the word* in the Alcoran; and therefore the paraphrast of it, Ben Achmet, expounds *his word by the son of Mary*. And it seems this word in this sense was gotten among the heathens very anciently, which caused Amelius, when he read the beginning of St. John's Gospel, to cry out, *Per Jovem barbarus iste cum nostro Platone sentit, verbum Dei in ordine principii esse*, "This barbarian is of our Plato's opinion, that the word of God is in the order of principles." Thus Julian the Apostate hath Ἰησοῦν, Θεόν, Λόγον, *Jesus, God, Word*,

^d In Pandect. p. 31.

Ep. 51. p. 210. Of the full importance and cause of this name, see Sol. Glassius in *Ὀνοματολ.* Messiae, p. 270.

3. [c] *excellent Theophilus*] It is not certain that *Theophilus* here was the proper name of a particular man, but, perhaps, a feigned title to signify every Christian, every one that *loved God*, to whom he addresses his discourse. Thus saith Epiphanius, Hær. 51. p. 429. εἴτ' οὖν τινὶ Θεοφίλῳ τότε γράφων ἔλεγεν, ἢ παντὶ ἀνθρώπῳ Θεὸν ἀγαπῶντι, "whether he wrote to one Theophilus, when he said this, or whether to every man that loved God;" leaving it uncertain which it was. Thus Salvian, in his Epistle to Salonius, prefixed before his books ad Eccles. Cathol., giving him an account why he inscribed those books not by his own name, but by that other of Timothy, saith he followed this evangelist's example, *qui in utroque divini operis exordio Theophili nomen inscribens, cum ad hominem scripsisse videatur, ad amorem Dei scripsit*, "who in the beginning both of his Gospel and of the Acts inscribing the name Theophilus, seeming to have written to a man, he wrote to or for the love of God." Thus in Athanasius, l. de Incarn. μακάριος and φιλόχριστος are used promiscuously for Christians. And then κράτιστος will be no title of honour, nor any more than *optimus* in Latin, a form of civility only.

5. [d] *of the course of Abiah*] Though the word ἐφημερία do literally denote the *service* of no more than a *day*, yet it is not so to be taken here, but in a greater latitude, for the space of a *week*. So saith Titus Bostrensis, Ἐφημερίαν δὲ χρῆ νοεῖν οὐ τὸ πρὸς ἡμέρας παραμένειν καὶ λειτουργεῖν ἐν τῷ ἱερῷ, ἀλλὰ τὸ πρὸς ἑβδομάδας, "You must not understand the word of daily continuance and serving in the temple, but of weekly."

10. [e] *time of incense*] At the time when the priest offered incense within the sanctuary or tabernacle, the *people* were left alone without, in the *atrium Judæorum*, "the court of the Jews," *praying* for the pardon of sins every man apart for himself, till the priest came back again and pronounced the benediction. This is it that seems to be referred to by the *half hour's silence in heaven*, Rev. viii. 1, which seems there to be set in relation to that time of the priest's being gone in to offer incense. This is set down punctually, Ecclus. 1, where, ver. 15, there is mention of the *high priest Simon, the son of Onias*, offering, τὴν ὁσμὴν εὐωδίας, *the odour of sweet smell*, or of *incense*, unto God. Then, saith he, *the sons of Aaron cried out and sounded with trumpets*, ver. 18, (as in that, Rev. viii. 2, it follows immediately, *the seven trumpets were given to the angels*, &c.); and then follows, πᾶς ὁ λαὸς κοινῇ κατέσπενσε, καὶ ἔπεσεν ἐπὶ πρόσωπον ἐπὶ τὴν γῆν, ver. 19, *then all the people together made haste, and fell on their face to the ground*; and ver. 21, ἐδεήθη ὁ λαὸς Κυρίου ὑψίστου ἐν προσευχῇ κατέναντι ἐλεήμονος, ὥς συντελεσθῇ κόσμος Κυρίου καὶ τὴν λειτουργίαν αὐτοῦ ἐτελείωσαν, *the people besought the Lord most high in prayer before the merciful, until the ministry of the Lord* (the incense, noted by κόσμος there) *were done, and they had accomplished his service*; all which is a distinct description of this manner of the people's praying without, whilst the priest offers within; as the two other parts, 1, of giving praises to God, and 2, the priest's pronouncing the εὐλογία, or *benediction*, are set down there also; one, ver. 20, καὶ ᾄεσαν οἱ ψαλμοδοὶ ἐν φωναῖς αὐτῶν, *the singers sang praises with their voices*, &c.; the other, ver. 22, τότε καταβὰς ἐπῆρε χεῖρας αὐτοῦ ἐπὶ πᾶσαν ἐκκλησίαν ὠὼν Ἰσραὴλ, δοῦναι εὐλογίαν Κυρίῳ, or Κυρίου, ἐκ χειλέων αὐτοῦ, &c., *then de-*

scending, he lift up his hands over all the congregation of the children of Israel, to give blessing to the Lord, or, the Lord's blessing, out of his lips, &c.

17. [f] *to the wisdom*] The difficulties of understanding this verse will be best avoided, and the obvious sense of it most clearly arise, if it be first observed, that there be in the Hebrew language but few prepositions in comparison with the Greek. By which means it comes to pass, that as our English translators do oft mistake and disturb the sense of scriptures by not observing this, (as for instance, Job ii. 4, where we render *skin for skin*, it should be, *skin after skin*, i. e. one thing, that is nearest to us, after another, *yea, all that a man hath, will he give for his life*,) so in the writings of those that being Jews by birth write in Greek, i. e. in the Greek translation of the Old Testament, and writings of the New, the Greek prepositions are used in the latitude that belongs to the Hebrew, and not according to the strict propriety of the Greek idiom in Attick writers, but far more loosely and promiscuously. This hath been already observed on occasion of ἐν with a genitive case, Matt. i. 11, which cannot there signify *under*, but *before*, and so in other places: see note [b] Mark ii. And the same is often observed of ἐν, that it signifies (beside the vulgar notation of it) sometimes ἐντός, *within*, sometimes εἰς, *into* and *for*, and this upon that known ground, because the Hebrew כ is used in that latitude. This being thus premised, it is next observable, that this expression of the office of John Baptist, and the answerableness of it to that of Elias, is here taken from Malachi iv. 6. There his *preaching of repentance* is expressed by his *turning the heart of the fathers with the children*, (for so כ is there to be rendered *with*, not *to*,) and *the heart of the children with the fathers*, that is, converting fathers and children together, working upon them (or, according to his office, endeavouring, by *preaching in the wilderness*, to work upon them,) and persuading them to *repent*, and amend their lives, Matt. iii. 2. This place of Malachi is both by Matthew, ch. xvii. 11, and by Mark, ch. ix. 12, repeated out of the Septuagint, (which hath ἀποκαταστήσει καρδίας, &c.,) ἀποκαταστήσει, and ἀποκαθιστῇ πάντα, *he shall, or he doth restore, or return all*, i. e. all men, (the neutral πάντα, *all*, being oft taken for the masculine, see Matt. xviii. 11 and 18: where there is nothing set instead of *the heart of the fathers with the children*, &c. but only πάντα, *all*, noting that, and no more, to be the meaning of the phrase in Malachi, *he shall convert the heart of the fathers with the children, and of the children with the fathers*, (of old and young, young and old,) i. e. he shall preach repentance to the whole Jewish nation, noted by *the land* in the end of that verse of Malachi, which God there threatens *to come and destroy with a curse*, i. e. finally and universally, if this preaching of the Baptist and of Christ and of the apostles do not bring them to repentance. Now what is by those two Evangelists so briefly expressed by *he shall restore, or return all*, is here more largely repeated out of the words of Malachi, ἐπιστρέψαι καρδίας πατέρων ἐν τέκνοις, *to convert the hearts of the fathers, &c.* Whence it is apparent that the preposition ἐν must here be taken in that notion of כ which belongs to that place of Malachi, and so is to be rendered not *to*, but *with the children*; to this clear sense, John Baptist shall go

• See note on Matt. xvii. 6.

before Christ as his herald, to *prepare his way* in (or admission to) men's hearts by *preaching repentance*, or *return*, or *new life*, the interpretation of the Hebrew *הושיב*, *conversion*, which is used in Malachi. This first part of the period being thus explained, the second, which is not taken from Malachi, but is a kind of gloss or paraphrase to explain that obscurer prophetic expression, will more easily be interpreted, if first we observe the signification of the word *φρονεῖν* in the New Testament, which generally notes *to mind*, *to desire*, *to like*, *to look after with an appetite*, from the noun *φρένες*, which is used for *affections*, *appetite*, 1 Cor. xiv. 20, *παῖδια ταῖς φρεσίν*, *children in appetites*, or *designs*, or *inclinations*, as they are that set their minds on that that profits least; and *τέλειοι φρεσίν*, those that have more *perfect*, *mature*, *manly appetites*. So *τὰ ἄνω φρονεῖν*, *to mind*, *desire*, *look after the things above*, Col. iii. 2; *ἐπίγεια φρονεῖν*, Phil. iii. 19; *τὰ τῆς σαρκὸς φρονεῖν*, Rom. viii. 5, *to mind earthly, carnal things*; and so agreeably *φρόνημα σαρκὸς*, Rom. viii. 6, 7; and *φρόνημα πνεύματος*, ver. 27, *the minding of the flesh* and of the *spirit*, that is, those appetites which the flesh on one side and the spirit on the other do incline men to; or, as Theophylact most fully, the desire and pursuit either of carnal or spiritual things. And if in this sense the word *φρόνησις* be here taken, it is then the *minding of just things*; and being applied to that which went before, *turning the hearts of the fathers unto the children*, it will perfectly agree with it, He shall bring men to repentance, and the *most disobedient* (viz. *publicans*, &c. Luke iii. 12.) *to the minding of justice and righteousness*, Luke iii. 13, that is, of all good things. But it is still possible that *φρόνησις* be here taken for that practical virtue of *prudence*, (as it is at large defined by the moralist,) the *practical knowledge* of those things which are truly eligible, the *knowledge* that will bring men to the *true justice*, the *judging* of what is or is not to be done, according to the rules of *justice*; and it is possible again that the word *δικαίων*, *of the just*, should be the masculine gender, and so the phrase be rendered, *the prudence*, or *practical wisdom of just men*; and then also it will be answerable to the text in Malachi, thus: that he shall convert the Jews, even the most vicious of them, to that practice of all moral rules which denominates men just; that is, that this should be the design of John's preaching, to make them such, to work such a general reformation among the Jews. As for the preposition *ἐν*, that (as was said) is ordinarily used for *eis* or *ἐν*, *to*, or otherwise it will be hard to find out any sense of these words.

20. [*g*] *dumb*] The Hebrew *שָׁמֵן*, as the Greek *κωφός*, signifies both a *dumb* man and a *deaf*, and is wont to be rendered either by *ἀποσιωπᾶν*, or by *ἀποκωφῶν*, Micah vii. 16, that is, *growing* or becoming *deaf*, for there the context refers it to the ears. In this place one of the significations of the Hebrew seems to be put for the other, *σιωπῶν*, *silent*, or *dumb*, (if we believe Theophylact and the ancients,) for *surdus*, "deaf;" and so that which is added, *καὶ οὐ δυνάμενος λαλῆσαι*, *and not able to speak*, will be no pleonasm, but signify him *dumb* also. For that he was not only dumb, but deaf, appears by his friends, who do not speak, but nod and make signs to him, ver. 62; and it is not probable that of the two things that befell him, one should be twice and the other not once foretold by the angel.

22. [*h*] *vision*] By *ὄψιασις*, *vision*, is here meant the *ἐπιφάνεια*, or *appearance* of God by an angel to the priest, revealing his will unto

him, and these were wont to be at the time of offering of incense : see Jos. Ant. l. 13, c. 18, where, when Hyrcanus was offering incense, God gave him the oracle. From hence it was that the people seeing Zachary stay so much longer than ordinary within, and come out speechless and astonished, concluded that he had seen a vision, that an angel had appeared unto him.

23. [i] *ministration*] The word *λειτουργεῖν*, which is here first met with, may deserve to be looked into; the origination of it among grammarians, from *λεῖα* and *λήζια*, *spoils*, seems remote and alien. Another way may be better collected from Hesychius, by changing the punctuation of a few words in him, thus : *ληϊτουργεῖν* (*ληϊτὸν γὰρ δημόσιον*,) *λειτουργεῖν* : *λειτουργεῖν* signifies *public service, officiating*; and *ληϊτουργεῖν* is all one with that, for *ληϊτὸν* (from *λαὸς, populus*) signifies *public, or belonging to the people*. Thus is the king called *λειτουργὸς Θεοῦ*, the *officer of God* for public administrations, Rom. xiii. 6. Hence then is the prime importance of the word for any *public service*. Of which sort, because among both Jews and heathens, the priestly office, the sacrifices &c. of the temple, were the chief, the word comes to signify any sacred office. Of this we have these footsteps in the grammarians, *λείροπος, ἱέρειαι*, and *λείτειραι ἱέρειαι* in Hesychius and Phavorinus; and again, *λειτουργικὰς, ἱερατικὰς*. Thus the word is used in this place by St. Luke for the *executing the priest's office*; and so Phil. ii. 17, *θυσία* and *λειτουργία* are joined, *sacrifice and sacred office, or service*; and Heb. viii. 6. *διαφορωτέρας τετύχηκε λειτουργίας*, he hath *obtained a more excellent ministry*, that is, priestly service, in opposition to the priest's office on earth, ver. 4. So Heb. ix. 21, *σκεύη τῆς λειτουργίας*, the *utensils of the priest*; and Heb. x. 11, *ἔστηκε καθ' ἡμέραν λειτουργῶν*, he *was daily attending, or waiting on the priest's office*. From hence it is brought down to the *service of the Christian church*, any Christian office; as Acts xiii. 2, *λειτουργούντων αὐτῶν τῷ Κυρίῳ*, while they *ministered to the Lord*, that is, were about the daily offices, praying and fasting, &c.; and so Rom. xv. 16, *εἰς τὸ εἶναί με λειτουργὸν Ἰησοῦ*, that *I might be a minister of Jesus*, employed in sacred offices. This word, though it comes from *ληϊτὸς, public*, doth not yet so belong to public employments, but that it signifies *domestic* also, (and simply *serving, λειτουργῶ, διακονῶ*, saith Phavorinus; and *λειτουργεῖν, μοχθεῖν, δουλεύειν* in Hesychius,) especially that *office of the steward*, which is most public of any in the family, having the administration of the whole domestic affair belonging to it. Hence *λειτουργεῖν τὸν οἶκον*, in Pollux, to perform the *steward's office* over the house. Now because, as Christ saith, it is the *steward's office to give every man his portion of food in his season*; and because the diet in an house or family belongs to all, is every man's portion, only so, that the steward assigns it diversely to every one, as he thinks fit to dispense it, (and thence in the grammarians, *ληϊτοάρχαι* are *οἱ καθηγούμενοι τῶν ἐστρώσεων*, they that are set over the diet); therefore, in the scripture style, *λειτουργία* is oft used for the business of the *collecta, or offertory*, for the *dispensing of the oblations*, and out of them relieving the poor Christians. Thus 2 Cor. ix. 12, *ἡ διακονία τῆς λειτουργίας ταύτης*, the *administration of this liberality*, which was to supply the wants of the saints, as it follows

† Jul. Pollux and Phavorinus. ♂ *λειτουργικὸς κυρίως μὲν ἱερατικὴ καταχρηστικῶς δὲ δουλική.*

there, and all one with ἀπλότης κοινωνίας, *liberality of communicating*, ver. 13. And so Phil. ii. 30, τῆς πρὸς με λειτουργίας was *the relieving the apostle*; and so λειτουργὸς τῆς χρείας μου, ver. 25, *the reliever of my want*. So Rom. xv. 27, ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς, *ministering to them in carnal things*, is interpreted by κοινωνία εἰς τοὺς πτωχοὺς τῶν ἁγίων, ver. 26, *liberality to the poor saints*; and so perhaps when the angels are called λειτουργοὶ αὐτοῦ, Heb. i. 7, *his ministers*; and λειτουργικὰ πνεύματα, ver. 14, *ministering spirits*, it may bear the sense of *serving*, so as to feed and relieve and provide for us. But because the office of the steward is to govern the family, as well as thus to give meat in due season; therefore, agreeably to this, as the word is sometimes used by Christian writers peculiarly for the *Lord's supper*, in reference to the feast provided there in the ἀγάπαι anciently, and still in the offertory, for the use of the poor, (in the same manner as it is called κοινωνία, and κλάσις ἄρτου, *breaking of bread*,) so also sometimes it is used to signify the *whole service of the church*, or *exercise of the priest's office*; and sometimes peculiarly the *government of the church*: as in Eusebius generally, when one bishop dies, another, saith he, ἐγχειρίζεται τὴν λειτουργίαν, *undertakes the office*, or *administration*, or *government* of it; as of Pius, the bishop of Rome, l. 4. c. 11; and λειτουργίαν παραλαμβάνει, in the same chapter, of Celadion, bishop of Alexandria.

28. [k] *highly favoured*] For the finding out the full importance of this word κεχαριτωμένη in this place, it will be needful first to examine the several notions of χάρις, the noun, from whence the verb χαριτῶω comes. One eminent notion of it for the gospel of Christ is explained, (as it signifies the matter of the gospel,) note [d] Heb. xiii, and (as it signifies the preaching or promulgating of it) note [e] Acts xviii. Another notion, as it signifies *charity, liberality*, is explained note [f] Acts ii, and very near to that, for δωρεὰ, *a gift*, note [e] 1 Peter iii. Beside these it signifies also *a reward*, either that of good words, of thanks, as we call it, or else further, of some real return; ἀμοιβὴ κατὰ ἐνεργεσίαν, saith Hesychius, “*a retribution for a good turn*,” and so it is oft used. Luke xvii. 9, μὴ χάριν ἔχει, *will he thank, or reward that servant?* So Luke vi. 32—34, ποία ὑμῖν χάρις ἐστὶ; *what thanks, or reward is due to you?* for which there is μισθός, *reward*, ver. 35. So 1 Peter ii. 19, τοῦτο γὰρ χάρις, *this shall be, or shall yield a reward*, all one with κλέος, *honour*, the reward of an heroic action, ver. 20. Fourthly, it signifies *favour, or mercy*, in this chapter, to Mary, εὗρες χάριν, *thou hast found favour with God*, ver. 30; and in some other places, and in effect in all those where it signifies *the gospel* in opposition to *the law*, that being so styled, because there is so much of God's favour and undeserved mercy discernible in it, contrary to *boasting*, or *debt*. Lastly, it is taken for *virtue, goodness* in the latitude, without restraint to any particular kind of it, and that both of the body (*beauty*) and of the mind; from whence is that gloss of Hesychius, Χαρίεν, καλόν, ἀγαθόν, ἀστέιον, ὁραῖον, the word *gracious* signifies either *good* or *handsome*; for that universal goodness of the mind it seems to be taken, 2 Peter iii. 18, *Grow in grace*, that is, all kind of goodness, and in the knowledge (that is, practical knowledge) of our Lord, &c.; and so in divers other places mentioned note [c] Ephes. v. Now from which of all these notions the word κεχαριτωμένη is to be taken, or (because there are but two that can be competitors for it) whether as it signifies *favour* or *goodness*, is

somewhat uncertain. If it be taken from χάρις, *favour, mercy*, as it seems to be, Ephes. i. 6, then it will agree with the εὑρες χάριν, *thou hast found favour with God*, ver. 30. And so Theophylact expounds it, "Ὅπερ ἄνω εἶπε κεχαριτωμένη ὡς περ ἐρμηνεύων φησιν, εὑρες γὰρ χάριν, &c., "When he had first said, *Thou that art favoured*, he adds, by way of interpretation, *for thou hast found favour*, &c." But some arguments there are to prefer the other notion. First, that Hesychius renders χαρίεντα, *good*, or *gracious*, by καλὰ, κεχαριτωμένα, distinctly pitching on that notion of it; and perhaps where we read κεχαρισμένος, ἄριστος, προσφιλέστατος, μετὰ χαρᾶς (I suppose χάριτος) πάντα ποιῶν, *an excellent, lovely person, that doth all things with a grace*, it may be a false print for κεχαριτωμένος, (as that book is very full of such faults.) Secondly, psalm xviii. 26, where the Hebrew reads עִם חַסִּיד תַּתְּחַסֵּד, and the Septuagint, μετὰ δόλου ὁσιωθήσῃ, *with the merciful thou shalt be merciful*, the Greek Scholiast reads μετὰ κεχαριτωμένου χαριτωθήσῃ, *with the gracious thou shalt deal graciously*. Thirdly, this word is used once in the Son of Sirach, ch. xviii. 17, and by us rendered rightly a *gracious man*. Fourthly, the word here is not only by the vulgar Latin rendered *gratia plena*, "full of grace, or goodness," but in like manner by the Syriac also. And in this notion of χάρις we have γυνὴ εὐχάριστος, a *gracious woman*, Prov. xi. 16, (as perhaps on the contrary, ἀχάριστος, *ungracious*, 2 Tim. iii. 2,) מְלִיחַ שִׁבּוּתָא, *full of grace, or goodness*; which phrase in Syriac and Chaldee signifies no more than *very good*, or *gracious*. So Acts ix. 33, πλήρης ἀγαθῶν ἔργων, signifies a *very good woman, diligent, laborious*, (that wrought many good things, ver. 39, in a peculiar notion of the phrase *good works*, for diligent in the calling, see note [a] Titus iii;) as among the Hebrews מְלִיחַ, *full of beauty*, signifies *very handsome*. So μεστοὶ ἀγαθωσύνης, Rom. xv. 14, *full of goodness*, is *very good*; and in ὁ Philo, μεστὸς φρονήματος ἀνὴρ, (as, πλήρης σοφίας, Acts vi. 3,) a *man full of wisdom*, that is, a *very wise man*; and πλήρης πίστεως, Acts vi. 5, an *eminent believer*. And if the word be thus rendered, it is then a fit form of a salutation, such as κράτιστε Θεόφιλε, *O most excellent Theophilus*, ver. 3.

28. [7] *Lord &c.*] This speech of the angel's is by him delivered in form of a salutation, (see ver. 29,) Χαῖρε, *Hail*, &c.; and so these words that immediately follow, being part of the ἀσπασμός, *salutation*, seem most fitly rendered by way of prayer or benediction, *The Lord be with thee: blessed art thou*, &c. Thus Κύριος μεθ' ὑμῶν is generally used, *The Lord be with you*; and Χάρις μεθ' ὑμῶν, *Grace be with you*, and the like forms of Christian salutation.

39. [m] *in those days*] The phrase ἐν ταύταις ταῖς ἡμέραις, *in these days*, hath for the most part a peculiar signification, differing from ἐν ἡμέραις ἐκείναις, *in those days*. The latter signifies an indefinite time, sometimes a good way off, but the former generally denotes a certain time then present, instantly, *then*, at *that time*. So here that which is said of Mary's going to Elizabeth was sure immediately after the departing of the angel from her, and therefore it is said, she rose up, μετὰ σπουδῆς, *very hastily*. So ver. 24, μετὰ ταύτας τὰς ἡμέρας, that is, immediately, *Elizabeth conceived*. So ch. vi. 12, ἐν ταῖς ἡμέραις ταύταις, that is, *then*,

at that point of time, he went out to the mountain: see ch. xxiii. 7. xxiv. 18. Acts i. 5. xi. 27, and xxi. 15.

67. [n] *prophesied*] *To prophesy* is a large word; and besides the *foretelling* of future events, which is the ordinary notion of it, it signifies, secondly, *to work miracles*; as when it is said of Elisha's body, that being dead it *prophesied*, Ecclus. xlviii. 14, referring to the miracle that it wrought in raising the dead body that was put into Elisha's grave, 2 Kings xiii. 21. Thirdly, to declare the will of God to any by *revelation* or mission from him. Thus Sibylla, l. 1, *προφητεύσω τὰ ἕκαστα, ὅποσα πρὶν γέγονεν, ποσά' ἔστιν, ὅποσά τε μέλλει*, "I will prophesy all things that are past, present, and to come." Adding, *πρῶτον δὲ κέλεται με λέγειν Θεός*, and "first God commands me to say —" professing to do it from God. So the author of Synopsis Prophetiarum, *Τῶν προγεγονότων τὴν γνῶσιν ἐκ Θεοῦ τις λαβὼν προφήτης λέγεται*, "Any that receives knowledge from God of things past is called a prophet." So ⁱ Chrysostom, *Ὁ προφήτης ἑρμηνευτής ἐστιν, ἀλλὰ τοῦ Θεοῦ*, "A prophet is no more but an interpreter, but that of God." And grammarians have observed that the word naturally signifies no more than this of *speaking from* or *in the stead of another*, that is, of God; as a *pro-consul* is he that supplies the consul's place, *πρὸ* in composition being all one with *ὑπέρ*. So the poets were said to be the prophets of the Muses, as in Pindar, *Μαρτέυε μοῖσα προφατεύσω δ' ἐγὼ*, "Let the Muse inspire, and I will prophesy." And in Theocritus,

Μουσῶν δὲ μάλιστα τίειν ἱεροὺς ὑποφήτας,

"the sacred prophets of the Muses," that speak under them, or as they are inspired and directed by them. In which sense as Christ's prophetic office consisted in revealing the will of God to the world, so all that have in any degree done the like are styled prophets, all that have taught men their duties towards God and men; thus among the heathens, the divines which told men what they ought to do, their priests, or religious persons, were called *vates*, "prophets." And even their poets, which ordinarily reprehended their vices, are by St. Paul called *ἱδιοι προφῆται*, *their own prophets*, Tit. i. 12. For although of that Epimenides it be true, that he is ordinarily by the heathens called *θεῖος ἀνὴρ* and *προφήτης*, a *divine man* and a *prophet*, and that his book is called *χρησμοὶ*, *oracles* or *prophecies*, yet is this rather a confirmation of this use of the word *prophet*, for those which teach men their duty; for of this Epimenides saith Diodorus Siculus, lib. 5, that he was *θεολόγος*, a *divine*, and Plutarch in Solon, that he was *θεοφιλὴς καὶ σοφὸς περὶ τὰ θεία*, to the same purpose; and Aristotle Rhet. l. 3. c. 17, saith expressly *οὐ περὶ τῶν ἰσομένων ἐμαντεύετο*, "he prophesied not of things to come." And thus Glaucus, (among the ancient mythical writers,) that directed men the way in their navigation, *ὥς δεῖ ποιῆσθαι τὸν πλοῦν*, "how they were to order their voyage," was by them called *θαλάσσιος μάντις*, the *sea-prophet*. Thus when, Exod. vii. 1, *God said to Moses, I have made thee a god to Pharaoh, and Aaron thy brother shall be thy prophet*, the meaning is, that what God had or should command Moses, Moses should (as god to a prophet, the oracle to the *ὑποφήτης*) deliver to Aaron, concerning Pharaoh, and Aaron should go as a prophet sent

ⁱ Tom. 3. p. 485. l. 42.

from God, and deliver it to Pharaoh; *he shall be thy spokesman, he shall be to thee instead of a mouth.* Exod. iv. 16. Fourthly, it signifieth to *expound* or *interpret scripture*; as 1 Cor. xiv. 1, *Desire spiritual gifts, but specially that ye may prophesy*; and ver. 3, *He that prophesieth speaketh to edification, &c.* So ver. 4, 5, 6, 22, 24, 28, 31, 32. Fifthly, it is sometimes set to signify *wild, raving, mad behaviour*, or speaking such as the *ῥυθοί*, or *enthusiasts* among the heathen, men possessed with diabolical furies, were wont to use: so when the *evil spirit came upon Saul, he prophesied in the midst of the house*, 1 Sam. xviii. 10, and in the same rage or fury *cast the javelin at David*, ver. 11. The reason of this is clear, ver. 12, because prophets did ordinarily both speak and act in a manner far distant and remote from the ordinary practice of other men, used strange language, strange motions and agitations of the body, and accordingly were by many that looked on them thought to be mad. So the prophet sent by Elisha to anoint Jehu is called *this mad fellow*, 2 Kings ix. 11. Sixthly, it signifies *singing and praising God*, forming of divine hymns, and singing them to God. So 1 Sam. x. 5: *Thou shalt meet a company, a college or convent of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp before them, and they shall prophesy*, (where the Chaldee Paraphrase reads, *shall sing*.) and *the Spirit shall come on thee, and thou shalt prophesy*, (where the Chaldee hath, *and thou shalt praise with them*.) So 1 Chron. xxv. 1, *David separates the sons of Asaph, Heman, and Jeduthun, who should prophesy with harps and psalteries and cymbals*. And so it is possible it may be, Numb. xi. 25, where it is said of the Seventy, that *they prophesied and did not cease*; for as, 1 Sam. x. 6, Saul's prophesying was to be an effect of the *Spirit of God coming upon him*, and was a sign of his being set apart by God for the kingly office, and furnished with abilities for it, which is called *turning him into another man*; so, Num. xi. 25, *God takes of the spirit that was upon Moses*, that is, the spirit of government, wherewith he was indued, and *gave it unto the seventy, and when the spirit rested upon them, they prophesied*; whereas the other circumstances agree, the giving them the Spirit, and fitting them for their office by that means; so the evidence of it, their prophesying, may agree also, though wherein their prophesying consisted is nowhere defined in scripture. This only is unquestioned, that it was some extraordinary act, a testimony that the Spirit of God in some extraordinary manner rested upon them, and as such was discernible to all, (in like manner as was *Saul's stripping off his clothes, and lying down naked*, 1 Sam. xix. 24.) and so fit to authorize them in the eyes of others, as by a miracle, and to declare to all that they were assumed to this office. And to this notion of *prophesying* must this place be interpreted, *Zacharias was filled with the Holy Ghost and prophesied*, was stirred up in an extraordinary manner by the Spirit of God, to compose this divine hymn following, the *Benedictus*, saying, *Blessed &c.* And so, 1 Cor. xi. 5, *Every woman praying or prophesying*, where speaking of the church, wherein *the woman is not permitted to speak*, ch. xiv. 34, it is apparent that prophesying cannot be taken for interpreting of scripture, and so it remains that it signify this of *singing hymns in the church*, which is fitly joined with *praying*. What is here said of his being *filled with the Holy Ghost*, (as before of Elizabeth also, ver. 51.) is no more than being indued with the Spirit of God

(see note [k]), incited by somewhat higher than his own spirit, the Spirit of God enabling him to make this hymn. So when the Spirit descended with the gift of tongues, they were *filled with the Holy Ghost*, Acts ii. 4.

69. [o] *horn of salvation*] The word *horn* hath divers notions in the scripture: first, it signifies *power*, or *strength*, because the horns being the weapons of beasts, their strength or ability of hurting others is said properly to consist in them. So Lam. ii. 3. 17, *he hath cut off all the horn of Israel*, and *set up the horn of thine adversaries*. So Jer. xlviii. 25, *the horn of Moab is cut off, and his arm is broken*; the horn being the beast's best instrument of defence, as the arm is the man's. So Micah iv. 13, *I will make thy horn iron, and thou shalt beat in pieces many people*; that is, I will give thee great power. So Ezek. xxix. 21, *I will cause the horn of the house of Israel to bud forth*; they shall have some considerable strength again. So *the horns of the wicked and the righteous*, psalm lxxv. 10, are their power. Secondly, it signifies *honour*, *glory*, *triumph*, as when the *horn* is said to be *lifted up*, or *exalted*, psalm lxxv. 4, lxxxix. 24, cxii. 9. Thirdly, from the union of both these, it signifies *regal power*, the *honour* and *power* of a *king*. So Zech. i. 18, Dan. vii. 7, 8, and Rev. xiii. 1, the *four*, and the *seven*, and the *ten horns* are confessedly so many kings. And this seems to be the importance of the word in this place, where *the house of David* being the regal family, and the word *saviour* denoting him that is the ruler or leader or prince of the people, (*Thou gavest them saviours*, Neh. ix. 27, i. e. rulers, judges; and, *Saviours shall come up*, Obad. 21, and *the kingdom shall be the Lord's*,) *the horn of salvation in the house of David* will denote the kingdom of Christ, that spiritual one which is *not of this world*, or rather Christ (*in concreto*) under the notion of a King. Thus, psalm xviii. 2, among the titles given to God (upon his *delivering David from the hands of his enemies*, as here for the *redeeming us from the hands of all that hate us*, ver. 71,) this is one, *the horn of my salvation*, that is, my King and Saviour; and this is agreeable also to that other part of the period, *ἤγειρε ἡμῖν, he hath raised up to or for us*, that of *raising up* belonging to persons advanced by God to any office of king or prophet, (see note [g] Acts xiii.) particularly of Christ to his kingdom, Acts ii. 30, *God had sworn, that he would from the fruit of David's loins, according to the flesh, raise up the Christ to sit on his throne*, which is distinctly parallel to this.

70. [p] *the world*] עולם signifies *an age*, and in the New Testament most commonly is used in a general sense, not for the *age* of a *man*, nor again for an *hundred years*, but for an *age* of the *world*, or some eminent part in the division of that. Now the world is divided *two ways*; either into the age before the Messias, and the age of the Messias; or into the age of this world, and of the world to come after the day of doom. Accordingly the word עולם is used sometimes for the first part of the first division, for the first estate, beginning at the beginning of the world, and reaching to the end of the Jewish commonwealth. Thus is the phrase סין העולם, *à seculo*, ordinarily used, and accordingly ἀν' αἰῶνος here, to note that general *age from the beginning of the world*, of which the Jewish state was an eminent part, under which prophecies had been allowed by God to this people. And it being resolved by the Jews that there was to be another age

(beside that first) which they call *the age of the Messias* (see note [c] Matt. xxiv.) or *the age to come*, they are wont to use the phrase לעולם ועד (or sometimes for brevity sake לעולם ועד, which the Septuagint render *eis tòn alōna kai ēti*, and sometimes *eis tòn alōna kai epēkeina*, to age and yet farther, or to age and afterward), in *seculum et seculum*, to age and to age, meaning thereby both these ages, the then present, and that other then to come, the age of the Messias. Thus have we interpreted the word αἰών, age, Matt. xxiv. 3, in a diverse sense from that which belongs to it Matt. xxviii. 20; in the former to signify the Jewish state, in the latter the state of the world under the Messias. And in that notion I suppose it is, that the gospel of Christ is called εὐαγγέλιον αἰώνιον, Rev. xiv. 6, *the gospel of that age* of the Messias, the Christian faith, which was to endure till the end of the world, Matt. xii. 32, note [I]. Sometimes again the word αἰών signifies the first number of the second division, *this world*, from the creation till the day of doom, as Luke xx. 34, οἱ υἱοὶ τοῦ αἰῶνος τούτου, *the children of this age*, the men of this world (opposed to καταξωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν, *those that are vouchsafed participation of that other*), do marry, &c.; and so in many other places. And so likewise for the second part of the second division, the state after this life, that of another world, ordinarily called αἰὼν ἐρχόμενος, and αἰὼν ἐκεῖνος, *the world to come*, and *that world* or *age*; it is oft called αἰὼν simply also, as John vi. 51, 58, *he shall live*, *eis tòn alōna*, which we render *for ever*, or *to that age to come*, which is eternal. And from this notion of the word αἰὼν it is peculiarly that the word αἰώνιος commonly signifies *eternal*, including both *this* world and that other. This eternal future state was, it seems, denied by the Sadducees, and thereupon it is the observation of the Jews, that after Ezra's time it was appointed, that at the end of benedictions in the temple, the phrase לעולם, in *seculum*, should be changed into מִן הָעוֹלָם וְעַד הָעוֹלָם, *from age to age*, i. e. from this age to the next. So we find it in c. 9. of Cod. Berachoth, &c. בְּכָל חוֹתְמֵי בִּרְכוּת, "In all the conclusions of benedictions they were wont to say מִן הָעוֹלָם, *from age*; but when the Sadducees perverted this form of speech, and said that there was but one age, they appointed that the form should be *from age and to age*." And though perhaps this latter form be before Ezra's time to be met with in the Hebrew writings, yet, it seems, it was not in their forms of benedictions in the public service, and there it was probably inserted on that occasion. And an abbreviate of that form it is which the Christians have delivered to them by Christ, Matt. vi. 13, *thine is the kingdom, the power and the glory*, *eis tous alōnas*, to both ages, the present and the future, which we according to sense render *for ever and ever*, i. e. for this world (which is one *for ever*), and for the next (which is another *for ever*). This is more largely set by the apostle, Gal. i. 5, *eis tous alōnas tōn alōnon*, to the ages of ages, but yet more amply in the ancient church, which added that second versicle to the doxology, *As it was in the beginning* (i. e. מִן הָעוֹלָם, *from the age*, from the beginning of the world, as ἀπ' αἰῶνος here signifies), *is now, and ever shall be, world without end*, i. e. now, in this world, and לעולם, to that world, which shall never end.

74. [q] grant] The word δοῦναι with an infinitive mood after it (as here δοῦναι λατρεύειν) is, according to the sense of it, to be rendered,

as if the word *power*, or something else like it, were to be understood. So often in the Revelation, as ch. ii. 7, and 17, δώσω φαγεῖν, *I will give to eat or drink*, i. e. power to do so; ch. iii. 21, δώσω καθίσαι, *I will give the privilege, or favour, to sit*. So the passive ἐδόθη in like manner, ch. vi. 4, ἐδόθη λαβεῖν; ch. xiii. 7, ἐδόθη ποιῆσαι, and ver. 15, ἐδόθη δοῦναι, *it was given to receive, to do, to give*; and so ch. xvi. 8, and xix. 8, where the word ἐξουσία, *power*, or the like, is clearly understood, which in many other places is expressed, ch. ix. 3, vi. 8, xv. 5, 7, &c.; and so the former part of the 74th verse being read, as it were, in a parenthesis, the sense will be perspicuous, *The oath which he sware to Abraham our father, that he would give us power to serve him in holiness*, &c. And so, beside the explication of that oath made to Abraham, (which hath from this passage been explained in ^a another place,) here will be observable also the allusion of this whole passage to the names of the Baptist and his parents. For the meaning of *Zachary* is, *the remembrance of God*; and to that refers his μνησθῆναι διαθήκης, *God's remembering his covenant*, ver. 72. *Elizabeth* signifies *the oath of God*; and to that refers ὅρκον ἐν ὀμωσέ, *the oath which he sware*. And *John* signifies *the free gift, or grace, of God*; and to that refers the δοῦναι, *the giving* deliverance and grace to serve him in sincere holiness, &c. the grace of justification, sanctification, and perseverance.

74. [r] *without fear*] That the word ἀφόβως, *without fear*, refers to our enemies, in whose power before we were, appears by the distinct mention of them in the next words; and therefore it cannot with any sense be applied to the excluding that fear of our danger which is founded only in ourselves, our own negligences or miscarriages. And that it is to be joined with ῥυσθέντες, *being delivered*, and not with λατρεύειν, *serving*, is not only apparent by many ancient copies, which so join it without any comma betwixt ἀφόβως and ἐκ, and by Irenæus, l. 3. c. 11, reading it, *Nobis sine timore ereptis, servire in sanctitate*, "us being delivered without fear, to serve him in holiness;" and ^b Titus Bostrensis, ἐπειδή τινες πολλάκις ῥύονται—μετὰ φόβου δέ, διὰ τοῦτο φησι τὸ δοῦναι ἡμῖν ἀφόβως—ῥυσθῆναι, "because some oftentimes are delivered from the hands of enemies, but with fear, therefore he saith, that he gives us to be delivered without fear, adding" καὶ γὰρ ἡ Χριστοῦ ἐπιδημία πεποίηκεν ἡμᾶς ἀφόβως—ῥυσθῆναι, "for Christ's coming caused us to be without fear delivered," οὐ γὰρ ἠσθόμεθα τῆς ἐπιβουλῆς ἐχθρῶν, "for we felt not, had no apprehension of, the treachery of our enemies," ἀλλ' αἰφνιδίον ἥρπασεν ἡμᾶς, &c. "but he presently snatched us out, and transferred us from them into his own lot and portion, διὸ, &c. which lays the obligation on us" (as on those that are now become his) "to serve him in holiness and righteousness," &c. but also by the nature of the word ἀφόβως, *without fear*, in the translators of the Old Testament, in that only place where it is used, Prov. i. 33, ἡσυχάσει ἀφόβως ἀπὸ παντὸς κακοῦ, *he shall rest without fear from all evil*, which is an explication of the *dwelling safely* that immediately preceded. And this according to the notion of φόβος, *fear*, among the sacred writers, not for the passion itself, but for the object of it, as 1 Pet. iii. 14, τὸν φόβον αὐτῶν μὴ φοβηθῆτε, *fear not their fear*, where the word

φόβος signifies *whatsoever formidable object*, which the *οἱ κακώσαντες*, ver. 13, *malicious persons*, can bring upon them. So also in human writers, in ^c Lucian, *τίς ἐλπὶς τοῦ φόβου*; where, as *ἐλπὶς* is *fear*, so *φόβου* is *of danger*. And so in Alex. Aphrodis., *φόβος ἀπειλούμενος ἀπὸ τυράννου*, “the terror” or “terrible things threatened by the tyrant.” So in ^d Menander,

————— ἔστι δὲ

Γυνὴ λέγουσα χρῆστ’ ὑπερβάλλον φόβος,

“A fair-spoken woman is exceeding great fear,” i. e. is very much to be feared, a great danger. So Isa. viii. 12, whence that place of St. Peter is taken, where the Greek hath *φόβος αὐτοῦ*, *his fear* or *terror*, the Hebrew hath *יָרֵא*, which notes the *formidable object*, not *יָרֵא* which signifies the passion; and presently it follows, *Κύριος ἔσται σου φόβος*, *the Lord shall be thy fear*, i. e. the object of it, and so he is called *the fear of Isaac*. Thus is *πρόσις* also *the thing that is feared*, Prov. iii. 25, as appears by the *ὁρμαὶ ἀσεβῶν*, *the incitations of wicked men*, that follow to explain *πρόσις*. So perhaps *εὐλάβεια*, Heb. v. 7, may signify the thing against which he prayed, and from which he was delivered. And thus *ἀφόβως* will be directly all one with *ἀκινδύνως*, *without danger*; as Wisdom xvii. 4, *ἀφόβως διαφυλάσσειν*, *to preserve safe*; and so 1 Cor. xvi. 10, where the apostle, speaking of Timothy, bids them see, *ἵνα ἀφόβως γένηται πρὸς ὑμᾶς*, *that he may be safely with them*; or *ἐν εἰρήνῃ*, ver. 11, *peaceably*. The same thing is expressed by the translators of the Old Testament by *ἐν ἐλπίδι*, psalm iv. 8. Prov. i. 33, not as *ἐλπὶς* notes *hope*, or *expectation of future good*, but as it is opposite to our present notion of *φόβος*, and imports *safety*. And this observation might be extended to many other words in the scripture, which seem to denote actions, affections, or faculties, but are used for the objects of them; as *θέλημα Θεοῦ*, *the will of God*, 1 Thess. iv. 3; the things which God wills, *ἐλπὶς*, *hope*, Rom. viii. 24; the things hoped for, *πίστις*, *faith*, Rom. iv. 14, and in many other places, where it signifies the doctrine of the gospel, the thing to be believed. So *λύπη*, *sorrow for calamity*, 1 Pet. ii. 19, (and therefore, saith Hesychius, *λύπη*, *sorrow*, is *βλαβὴ* and *ἀπώλεια*, *hurt* and *destruction*; and *πένθος*, *mourning*, is, saith he, *συμφορὰ*, *calamity*); and from thence *λυπεῖσθαι*, *to be wounded*, Rom. xiv. 15; and *πενθεῖν*, not *to mourn*, but to use such asperity as will cause mourning, 2 Cor. xii. 22. But this by the way. I shall only add, that by analogy of scripture it no way appeareth that *fear* is to be excluded from our serving of God, but rather that it is a good powerful motive to it, and so is called *the beginning of wisdom*, and a wholesome companion of it; and therefore we are commanded *to work out our salvation with it*.

78. [s] *dayspring from on high*] That *ἀνατολή* is here the title of Christ there is no question, whether it be literally to be rendered *the east*, or *the rising of the sun*, that *sun of righteousness*, Mal. iv. 2. And this title seems formerly to have been bestowed on him, Zech. iii. 8, and vi. 12, *Ἰδοὺ ἀνὴρ*, *Ἀνατολὴ ὄνομα αὐτοῦ*, *Behold the man whose name is The East, or Rising of the Sun*, as Justin Martyr cites it Dial. cum Tryph. p. 105. For which we ordinarily have, *whose name is The Branch*. The Hebrew *נֹצֵר* signifies *oriri*, *to rise*, or *spring*; and that may be applied to a

^c In Tyrannicid. p. 400.

^d Ap. Stobæ. p. 433.

branch that sprouts out of the tree; but so also it belongs to the rising sun, and accordingly signifies also *lucere, to shine*; and Heb. i. 12, *the brightness* is in the Syriac *tsemach, of his glory*. And if *ἀνατολή* in Zachary be not a quite distant thing from the same word here in this other Zachary, it must then needs be in this other sense; for that here it is so, appears by that which follows, both of *visiting*, and *giving light to them that sit in darkness*. And so it may well be read out of that prophet too, ch. vi. 12, not, *he shall grow*, or *branch up*, (referring to the word *Branch*.) but, *he shall rise up*, ἀνατελεῖ, or, as פמץ signifies, *shine out from under him*. Hence is it, that where *ἀνατολή, the east*, is used in other places of scripture, some of the Greek Scholiasts have still applied it to Christ; as Bar. iv. 36, περιβλεψον πρὸς ἀνατολὰς, *look toward the east*, i. e. saith Olympiodorus, πρὸς τὸν τῆς δικαιοσύνης ἥλιον τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, *to the Sun of righteousness, our Lord Jesus Christ*. And Jer. xxiii. 5, *I will raise up unto David*, פמץ פמץ, ἀνατολήν δικαίαν, in the Septuagint, *the righteous East*; Severus renders it τὸν Χριστὸν τὸν τῆς δικαιοσύνης ἥλιον, *Christ the Sun of righteousness*. And from hence perhaps it is that Tacitus, Hist. l. 5, at the destruction of Jerusalem, saith that some on that occasion remembered *antiquas sacerdotum literas*, “the ancient writings of the priests,” which foretold *eo ipso tempore fore ut valesceret oriens*, “that at that very time it should come to pass, that the east should prevail,” i. e. Christ, *cujus nomen est Oriens*, “whose name is the East,” meaning all this while by *the East*, that *orient*, or *rising sun*, and not the point from whence he riseth. To which purpose also may be applied that of Philo, περὶ συγχυσ. διαλ. : Τούτον πρεσβύτατον Υἱὸν ὁ τῶν ὄντων Πατήρ ἀνέτειλε, “The Father of all things sent him forth” (in the word from whence the original *ἀνατολή* comes) “his most ancient son, or firstborn.”

79. [*t*] *shadow of death*] What is the meaning of this figurative speech, *the shadow of death*, will be best conjectured by comparing it with psalm xxiii. 4, *Though I walk through the valley of the shadow of death*, &c. There making God his *shepherd*, ver. 1, he compares himself to a *sheep*, which feeds sometimes upon a hill, sometimes in a valley; and again may be supposed to be in danger of wolves, or else free from that danger. The hills being the highest, have all the light and warmth of the sun upon them, and the valleys contrariwise, that are shaded by the hills, have much less of that warmth or light, and being also more subject to incursion of wolves than the hills were, (where their coming would be more discernible); this is there the meaning of *the valley of the shadow of death*, a gloomy vale of danger of the utmost evil. Proportionably here, (in a spiritual sense,) *the shadow of death* is a state of sin and ignorance, want of light or knowledge, and want of warmth or grace, the description of the state under the law, which afforded neither of these in any proportion to what is now done by Christ, and so left men in a dangerous condition, till Christ was thus pleased to shine upon them, and thereby to rescue them out of it.

CHAP. II.

1. [*a*] *all the world*] That οἰκουμένη doth not always signify *the whole world*, may be concluded by Acts xi. 28, where the prophecy of *the famine through the whole world* seems to belong to the same which was foretold by Christ, Matt. xxiv. 7, and so to refer only to Judæa, (see

note [e] Matt. xxiv, and Eusebius, Eccles. Hist. l. 2. c. 11.) Thus Luke xxi. 26, *ἐπερχόμενα τῇ οἰκουμένῃ*, *the things that come upon the world*, seems to belong only to those things that were a coming on Judæa. And thus it is ordinarily said, that Jerusalem is situate in *medio telluris*, "in the middle of the earth," that is, of Judæa; as Delphi is said to be *orbis umbilicus*, "the navel of the world," that is, of Greece; and as Minos calls Crete, over which he was king, his *orbis* in Ovid, [Met. viii. 99.]

Certe ego non patiar Jovis incunabula Creten,

Quæ meus est orbis, tantum contingere monstrum.

So Pliny, in his Nat. Hist. l. 12. c. 12, uses the word *orbis* for a *region*, *In nostro orbe proxime laudatur Syriacum*. But here the word belongs to the Roman empire, which is often called by that title,

Orbem jam totum victor Romanus habebat;

and in Hegesippus, l. 2. Antiq. c. 9, *Orbis terrarum qui Romano imperio clauditur et definitur*; and so in Spartianus, Lampridius, Marcellinus, and in Optatus, l. 3; and 'Εγὼ τοῦ κόσμου κύριος, saith Antoninus in his Rescript to Eudæmon Nicomediensis, "I am lord of the world;" and in Ulpian, who, from a constitution of Antoninus, *Qui in orbe Romano sunt, cives Romanos effectos esse*; and Bartolus pronounces that he were an heretic which would not say that the emperor is *dominus et monarcha totius orbis*, "the lord and monarch of the whole world:" see Hieron. Magius Miscell. l. 4. c. 15. And so Suidas in the word ἀπογραφὴ saith, ἐπὶ πᾶσαν τὴν γῆν ὑπηκόων ἐξέπεμψε δι' ὧν ἀπογραφὰς ἐποιήσατο, "Augustus sent out unto all the regions of those that were subject to him officers, by whom he made the enrollings;" and in the word Αὐγουστος Καίσαρ, he saith, "he decreed to number," κατὰ πρόσωπον, "by head," πάντας τοὺς οἰκήτορας Ῥωμαίων, "all the inhabitants of the Romans;" and reciting the number, his style is, εὐρίσκονται οἱ τὴν Ῥωμαίων οἰκοῦντες, "there were found so many myriads inhabiting the dominions of the Romans."

1. [b] *taxed*] The ἀπογραφὴ is here literally *descriptio*; and that is (not an *exacting* of tribute, or *taxation*, but) a *setting down*, or *enrolling* every person according to their families and estates. So in Hesychius, ἀπογραφὴ, ἀρίθμησις, ἢ ἡ γινόμενη μῆνυσις, it signifies *the numbering of the people*, or *declaring* how many and what kind of people they are; and Phavorinus, that ἀπογραφὴν ποιέσθαι is, when "each man is sent for to make known," ὅσατε ἔχει, καὶ ὅθεν τὰ χρήματα καὶ πόσα ταῦτα εἶναι, "what and how much he hath, and whence his estate came to him." This is it that the Greek and Latin Gloss in H. Stephanus hath expressed by ἀπογραφὴ, *census*, *professus*, *professio*, the word *professio* being the proper Latin word for this matter, and therefore the Vulgar very fitly hath it, ver. 3. of this chap., *ibant profiteri*, "they went to tell what they were worth," &c. Suidas indeed, in the word ἀπογραφὴ, mentioning this of Augustus, saith it was to the *other* end, of bringing into his "treasury" αὐτάρκη τινὰ μοῖραν, "a sufficient proportion;" and that it was therefore called ἀπογραφὴ πρώτη, *the first* of this kind, by way of *equal* and *moderate* distribution, because "they that were in power before him were wont to take away what they would." But, though Suidas be an excellent grammarian, yet in matter of history his authority is not great; and it is sure enough the Roman subjects paid their *vectigalia*, certain *taxes*, before this, and the publicans were the gatherers of them. And Cassiodore's words, which somewhat look toward that of *taxing*, yet refer

it not to the cause assigned by Suidas, but because by the "civil wars men's dominions or possessions were uncertain and confounded;" and therefore this census was appointed together with a survey and division, *ut possessio sua nulli haberetur incerta, quam pro tributorum susceperat ratione solvenda*, "that every man might have his possession certain, and proportionably his tax" be certain also. Cassiod. Var. l. 3. Ep. 52. It is therefore by learned men affirmed, particularly by Is. Casaubon in Bar. p. 105, (and is most probable,) that this decree of enrolling was an effect of Augustus's curiosity (and neither of his desire to enrich his treasury, nor to reform the excesses of those before him); and this overruled by God's special providence, saith *St. Chrysostom, that this emperor might *ὑπηρετίσθαι τῷ ἐν Βεθλεὲμ τόκῳ*, "serve, or be instrumental to the conserving the record of the birth of Christ, whose name and his mother's, as well as Joseph's, were now enrolled." And that is a further evidence of the nature of this ἀπογραφὴ, that it was not a *tax*, for that would not have belonged to women and infants, but, as Cassiodore said, to the possessors only. And thus Suidas himself understands it in *Augusto*, that he "decreed to number by head all the inhabitants of the Romans," being willing to know, πόσον ἐστὶ πλῆθος, "how great the multitude was;" which must take off all authority of his to the contrary. This enrolling is most amply defined by Florus, *ut omnia patrimonii, dignitatis, ætatis, artium, officiorumque discrimina in tabulas referantur*, "that all the differences of patrimony, dignity, age, craft, office might be recorded." Now concerning this particular *enrolling* or *census* here mentioned, it is observable what Sepulveda and Gerundensis have related, that twenty-seven years before the birth of Christ Augustus appointed that there should be an enrolling of the whole empire, and proclaimed it in Tarracon, a city in Spain, after the Cantabri (and others that in Spain had broke off from him) had been conquered and reduced by him. For then he conceived that all the parts of his empire were quiet and settled, and so that it was a fit time to take this view of his people. Velleius Paterculus seems to agree in this relation, making mention of a notable *peace*, that is, quiet and rest from war about the twentieth year of Augustus; which being by him said about the twentieth year, if it be resolved to have been punctually the seventeenth, it will fall directly on this time of this twenty-seven years before our Saviour's birth, that being in the forty-fourth year of his reign. But upon, or soon after this proclamation, Augustus found a breaking out of some stirs in other parts, and thereupon deferred his resolution to some other quieter time, which was this very point of time wherein Christ was born. Hence it is that the ancient Spaniards observed an *æra* (which is a word made up of the first letters of *annus erat regni Augusti*, "the year of Augustus's reign") different from all other Christians, to wit, twenty-seven years before them, reckoning from this first proclamation in Tarracon, and counting the ἀπογραφὴ, or *enrolling* here in St. Luke, to have been at that time. By this passage of story considered, there will arise to us matter of most excellent observation concerning God's wise disposal of all things, particularly in this of the birth of Christ, which, if Augustus's first decree and proclamation, in the seventeenth of his reign, had stood, in all probability could not have

* Hom. 8. in Matt.

been in Bethlehem, as the prophets foretold it should. For if that had gone on in the seventeenth, there had been no use of this in the forty-fourth year of his reign. Had not this been in the forty-fourth, Joseph and Mary would have had no occasion at that time to come up to Bethlehem from Nazareth, where they dwelt; had they not done so, Christ had not been born there. Whence appears God's providence in changing Augustus's resolution by the breaking out of new troubles, and transferring this time of *full peace* (and so of *enrolling*) to this very point of time, wherein Mary, being so near her time, and going up to Bethlehem to be *enrolled*, should there fall in travail, and bring forth, that so *the seed of David* and *branch of Jesse*, (as Christ is called,) that was conceived in Nazareth, should be born in Bethlehem, where Jesse lived, and David was born. Now whereas it is added, that this was ἀπογραφὴ πρώτη, *the first enrolling*, that is to distinguish it from another, Acts v. 37, the same which Josephus and Eusebius speak of and place under Cyrenius also, but differing from this here. As for *Cyrenius having rule over Syria* at this time, that is to be taken in a looser, not stricter sense, not that Cyrenius was there now the standing governor under the Romans, but sent by the emperor particularly on this occasion to take an inventory of this part of his empire. For so saith Suidas upon the word ἀπογραφὴ out of some ancient author, that "Cæsar Augustus desiring to know the strength and state of his dominions sent twenty chosen men into all his dominions, one into one part, another into another, to take this account, and P. Sulpitius Quirinius had Syria for his province," not to have any settled dominion there, but to perform this work, for which he was sent extraordinarily, Sentius Saturninus being then president of Syria, Tertull. cont. Marc. l. 4. c. 19.

7. [c] *manger*] Φάρμη signifies βουστάσιον or ἵπποστάσιον, saith Is. Casaubon ad Baron. i. e. *a stable where cattle stand*, and not only the place where their meat is put, *the manger*. So in Latin, *præsepe*, Virgil. Æneid. vii. 17. in præsepibus ursi

Savire—

and, *Stabant ter centum nitidi in præsepibus altis ;*

and to this the story best agrees which gives the reason of their laying him in the φάρμη, *because there was no room* (not in the stable, but) *in the inn*.

8. [d] *keeping watch*] It is sufficiently known that the night was distinguished into several watches: the ὄψις, and μεσονύκτιον, and ἀλεκτροφωνία, and πρωί, Mark xiii. 35, *the evening*, and *midnight*, and *cockcrow-ing*, and *morning*; the first ending at nine in the evening, the second at twelve, the third at three, the fourth at six in the morning, as the day is divided into the third, and sixth, and ninth, and twelfth hours. Now these the shepherds in those countries, (which lay chiefly upon feeding cattle,) i. e. the inhabitants of the countries, did so distribute among them, that such a number of them might continue in the field and watch abroad so many hours in the night; and when that watch ended, so many other fresh men might come and succeed to that care; and this the form of speech in Greek doth import, φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν, i. e. *literally rendered; watching the watches of the night over their flock*; and so the Vulgar readeth it, *custodientes vigiliis noctis super gregem*.

14. [e] *on earth peace, good will to—*] The concurrence of so many

ancient copies and readings for this of *eúdoκlas*, not *eúdoκía*, makes it fit to give an account of that phrase, if so it be read. *God's favour*, or *acceptance*, (an argument and evidence of the sincerity of the Christian's heart which is so approved or accepted by him,) is literally the notion of *eúdoκía*, *good liking*, i. e. God's good liking, or *well-pleasedness*. So when, in the highest degree, it is said of Christ, *ἐν ᾧ εὐδόκησα*, *in whom I am well pleased*. So when of Noah it is said, *that he found grace in the eyes of the Lord*, Gen. vi. 8. Accordingly, *ἀνθρώποι εὐδοκίας*, are such as these, whose uprightness of heart and sincerity (though mixed with much frailty and some sin, for which there is no way of pardon but in Christ) have approved them to God; and to these, and none but these this *εἰρήνη ἐπὶ γῆς*, *peace on earth*, belongs. And so this reconciliation of God to all penitent sinners, all sincere, faithful, new creatures, (those whom God sees and owns as such,) as it is the full importance of *εἰρήνη ἐπὶ γῆς ἐν ἀνθρώποις εὐδοκίας*, *peace upon earth toward men of his good liking*, so is it, next *the glory of God*, mentioned in the former words, the principal design of Christ's coming into the world.

35. [*f*] *a sword shall pierce*] That Mary the mother of Christ was put to death is the affirmation of Epiphanius, l. 3. hæc. 78. contra Dicomarianitas, and this place of scripture said to be fulfilled by it, *Ἦτοι ἀνιρέθη, καθὼς γέγραπται, καὶ τὴν ψυχὴν αὐτῆς διελεύσεται ῥομφαία*, "She was put to death according as it is written, *A sword shall pass through thy soul also*;" and so he goes on, *ἐν μάρτυσιν αὐτῆς τὸ κλέος*, "her glory is among the martyrs." If she were not actually put to death, some great sensitive affliction, the sharpness of which is here compared to a sword, and said to pass *through* her *ψυχή*, her *animal* or *sensitive soul*, is here certainly meant by it.

37. [*g*] *served God with fastings*] Of this Anna it is the testimony of Cyril of Jerusalem, cat. 10, that she was *ἐγκρατὴς, εὐλαβεστάτη, καὶ ἀσκήτρια*. The first title refers to her continence and widow-chastity for so many years (having lived with an husband but seven years after marriage, he, in all probability, dying at that time); the second, to her *devotion* and strict observance of piety; the third, not to a *solitary monial* life, (as the Latin interpreter there falsely renders it,) but to such a strict observance of all that *σκληραγωγία*, or *austerity*, in fasting so often every week, and attending of public (and private) prayers so often every day, (and all this for the whole space of her ensuing life,) as was anciently observable among the *ἀσκηταί*, or *devout* persons. Thus did she take herself up from the cares and affairs of the world, that she might have the full vacancy for the service of God, and daily frequented the temple at the hours of prayer, not that she did neither eat nor sleep, or that in any respect she could be said to dwell there always, but that *serving God* there at all the set times of prayer, and to prayer adding the weekly observances of *fasting* also, she returned from those performances to her own house, and there properly inhabited; and this is enough to own that expression here, that *she departed not from the temple*, i. e. forsook it not, kept close to it at the set times, (though she was at her own house also at other times,) as the apostles, ch. xxiv. 53, are said to have been *διὰ παντὸς ἐν τῷ ἱερῷ*, *continually in the temple*; and Acts i. 13, *διαμένοντες*, *continuing* there; which yet doth not note that they were never out of it, but, as it follows, *ἦσαν προσκατεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ δέήσει*, *they continued unanimously constant in prayer and supplication*; not

again that they did never intermit praying, but that they were constant in the frequent daily performances of that duty at the hours appointed for it.

49. [*h*] *my Father's business*] Ἐν τοῖς τοῦ Πατρὸς seems to refer to the place where they found him, i. e. in the temple; and so τὰ ἴδια in the neuter, *his own*, John xix. 27, signifies *his own house*; as Esther v. 10, and vi. 12, בית, *house*, is rendered τὰ ἴδια, *his own*. Thus the Syriac reads it, and thus Theophylact, ἐν τῷ ναῷ αὐτοῦ, *in his temple*. So Chrysostom, hom. 52. in Gen. speaking of Abimelech driving Isaac out of his country, asks, Ποῦ ἀπελαύνεις τὸν δίκαιον; *Whither drivest thou the righteous man?* οὐκ οἶσθα ὅτι ὅπου ἂν αὐτὸν ἀπελθεῖν συμβαίῃ, ἐν τοῖς τοῦ δεσπότου τοῦ ἑαυτοῦ εἶναι αὐτὸν ἀνάγκη; “Dost thou not know that whithersoever he shall happen to depart, it is necessary he should be in his Father’s house, i. e. within his providence?” And ^f Dionysius Alexandr. Ἐν τῷ οἴκῳ μου εὑροσάν με, λέγει διὰ προφήτου, ἐν δὲ εὐαγγελίοις, ἐν τοῖς τοῦ Πατρὸς μου δεῖ με εἶναι, “They found me in my house, saith he by the prophet, but in the gospel, I must be in those of my Father,” i. e. in his house likewise. So ^g Titus Bostrensis, Εἰς τὸν ναὸν ὧν τοῦ Θεοῦ, ἔφη, Οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ Πατρὸς μου δεῖ εἶναι με; “Being in the temple of God he said, Knew ye not that I must be in my Father’s (house)?” See the learned Fuller’s Miscell. p. 585.

CHAP. III.

1. [*a*] *governor*] Some question may be what is here meant by ἡγεμονεύοντος. But ^h Jac. Cujacius, the learned lawyer, hath cleared it: *Rectius vetus interpres, Luc. i, procurante Pilato, quam alii, præside. Præses enim Syriae tum fuit Vitellius vir consularis, procurator Pilatus, eques Romanus. Cujus rei authores habeo Tertullianum, Tacitum, Josephum.* “The ancient interpreter, Luke i, renders it more truly, *Pilate being procurator*, than others, *Pilate being president or governor*; for Vitellius was then governor of Syria, one that had been consul, but Pilate, a knight of Rome, was procurator. So I learn from Tertullian, Tacitus, and Josephus.”

Ib. [*b*] *tetrarch of Ituræa*] That which is here said of Herod’s brother Philip being tetrarch of Ituræa and Trachonitis, is thus far confirmed by Josephus, Ant. l. 18. c. 7, that this Philip died in the twentieth year of Tiberius, having for the space of thirty-seven years been præfect of Trachonitis and Gaulanitis and Batanæa, where, instead of Gaulanitis, the truer reading is Auranitis, of which we have mention in the same Josephus, Ant. l. 15. c. 13, as a part of Zenodorus his province, Trachonitis and Batanæa being there named as the other parts of it, the latter of which (or else that and Auranitis together) is sure the Ituræa here. As for the word τετράρχης, *tetrarch*, it denotes a *principality of a fourth part*; and when Herod, who is called so, is elsewhere called *king Herod*, the word *king* is to be taken in that latitude as to signify no more than what *tetrarch* here doth, one placed by the Romans over this region of Galilee, with regal power and for life, and thereby differing from the ἡγεμὼν, a *governor*, (such as Pilate here, and Matt. xxvii. 2.) with commission for so many years, πεμπόμενος, 1 Peter ii. 14, a *deputy* of

^f Cont. Paul. Samosat. ἀποκρισ. γ’.

^g P. 778 E.

^h Observ. l. 9. c. 13.

the supreme, and as a steward in a family, dispensing it under him, *ἐπίτροπος* and *procurator*.

2. [c] *high priests*] Concerning the two ἀρχιερείς, or *high priests* in this place, (and the reconciling it with the Old Testament, where there was to be but one at a time, one of the sons of Aaron, Exod. xxix. 30. Lev. xvi. 32, and he to continue, not for a year only, but for his life, whereas here it seems to be otherwise,) many things have diversely been said by learned men. Without surveying of their several conjectures, I shall first think it worth observing, that in the books of Samuel, (when sure there was but one high priest,) Ahimelech the son of Ahitub being slain, and Abiathar succeeding him in the high priest's office, 1 Sam. xxii, there is yet, after that, frequent mention of Zadok and Abiathar together, 2 Sam. xv. 35, *Zadok and Abiathar the priests*; and ch. xvii. 15, and xix. 11, and xx. 25, and 1 Chron. xv. 11, every where *Zadok and Abiathar priests*, and Zadok placed before Abiathar constantly (as Annas before Caiaphas here). The reason of which is probably this, because though Zadok was not actually high priest in David's time, yet being the son of Ahitub, 2 Sam. viii. 17, (not that Ahitub, the father of Ahimelech, 1 Sam. xxii. 11, who was of Ithamar's line, 1 Chron. xxiv. 2, but another, 1 Chron. vi. 8. and 53, the lineal successor of Eleazar, vv. 4. and 50,) to him the high priesthood regularly belonged; and so after the expulsion of Abiathar (the last of Eli's, and so of Ithamar's line, 1 Kings ii. 26, 27.) was restored to him, 1 Kings ii. 35; and Abiathar being in David's time the high priest of Eli's, and so of Ithamar's line, (to which, it seems, it was changed from Eleazar's, and continued in that line for some time,) Zadok being a principal person in authority with David, a priest, and regularly heir to the high priesthood, is constantly joined with (and set before) Abiathar the high priest. Agreeable to this example it is, that Annas, father-in-law to (the high priest of that year) Caiaphas, a most eminent person himself, and one that had been high priest also, and, I suppose, the chief of the race of Aaron's sons then alive, as Zadok was, is here set before, and joined with Caiaphas, and called ἀρχιερεύς, *high priest*, though punctually he executed not the office of the high priest. This being said by way of preparation, the main of the difficulty may perhaps be removed by observing of three things: first, that at this time, the land being under the Roman emperor, (whose name and the year of his reign is set down at the beginning of the verse, as also his procurator of Judæa, Pontius Pilate, and the tetrarchs of other places,) the succession of the high priests was now changed, the one lineal descendant in the family of Aaron, which was to continue for life, being not permitted to succeed, (λέλυντο μὲν ἡ διὰ βίου, καὶ ἐκ προγόνων διαδοχή, saith Eusebius, l. i. c. 18,) but some other, whom he pleased, named to that office by the procurator every year, or renewed, as often as he pleased. To which purpose is that of Theophylact: Οἱ τότε ἀρχιερεῖς τῶν Ἰουδαίων ἐπεπῆδον τῇ τιμῇ, ὡπητὴν αὐτὴν κτῶμενοι, καὶ τὸν νόμον διαφθείροντες: "They who were at that time high priests of the Jews, invaded that dignity, bought it, and so destroyed the law," which prescribed a succession in the family of Aaron. Secondly, that there was at this time, after the Roman conquest, and before the destruction of the temple, (whenever they made no king of (but only sent a procurator into) Judæa,) the place and title of ἡγεμῶν, ἀρχῶν τοῦ λαοῦ, *ruler of the people*, (and with it some part of

the sovereign power,) allowed unto the Jews, or at least somewhat proportionable to it. This *nasi* was he which had at any time the chief power of that people within themselves, that is, what degree of power soever remained in the Jews at any time by the indulgence of their conquerors, it was principally in him; whilst they were not subject to strangers, an absolute and supreme power (and therefore in the law and in Ezekiel the *nasi* or the *ruler* signifies the *king*); but when they were subject to other nations, a power subordinate, such as was allowed them by those that had dominion over them, but yet that supreme among themselves, for the deciding of all controversies arising from and determinable by their law, though generally without power of life and death, to enforce the sentences of their judicatures. Such are the אנשי הנהל, or αἰχμαλωτάρχαι, the *chief of the captives* that returned from Babylon. Zorobabel, the son of Salathiel, Hag. ii. and Zech. iv, being of the tribe of Judah, Matt. i. 12. Luke iii. 27, (at the same time when Josuah the son of Josedech is high priest, Zech. iii, and therefore they two together are called *the anointed ones*, ch. iv. 14, and named in the front of the captives, Ezra ii. 2,) and after him his posterity, till about the time of the Maccabees. According to that of St. Basil in his Epistles, p. 1170, Ἐπαελθόντες δὲ οἱ περὶ τὸν Σαλαθιήλ, καὶ Ζοροβάβελ δημοτικώτερον καθηγούντο τοῦ λαοῦ, τῆς ἀρχῆς λοιπὸν ἐπὶ τὴν ἱερωσύνην μεταπεσοῦσής, "The successors of Salathiel and Zorobabel ruled the people somewhat after a popular manner, and after their time forward the principality fell to the priesthood," to wit, in the time of the Maccabees. (As for Nehemiah and the governors mentioned by him, ch. v. 14, it seems by his commission, and the Babylonish name נַחֲשֶׁת, that he had his power from the king of Persia, not from the Jewish nation, or from the right yet remaining in them under their conquerors, of living according to their own laws.) After the manner of what was thus done in Palestine, the like was generally put in practice in the several countries whither the Jews were dispersed, that is, not only in Babylonia, but also at Alexandria, (saith Philo in Leg. ad Caium,) to the *nasi* whereof all the multitude of the Jews in Egypt were subject, a million, saith Philo, in his time. And therefore saith Josephus, Ant. l. 20. c. 4, that the ἐθνάρχαι of the Jews being dead, the emperor Claudius, μὴ κεκώλυκε ἐθνάρχας γίνεσθαι, "did not forbid them to set rulers of the nation over them," but consented, ὑποτεράχθαι ἐκάστοις, that "all should be subject" to them, according to their own customs, and not be forced, παραβαίνειν τὴν πάτριον θρησκείαν, "to transgress the religion of their fathers." The like is reported of Augustus, by Philo ad Flaccum, calling these *rulers* γενάρχας, as Josephus did ἐθνάρχας, and others of the heathen writers *patriarchas*: see Vopiscus in Vita Saturnini. Thirdly, this office of the *nasi* generally fell on some person of the greatest authority among them for skill and knowledge in their law. And it will not be improbable that that should be some priest, (such being most carefully brought up in that knowledge,) and then, though it be not necessary to suppose that that were the lineally descended high priest, (there being no such, perhaps, left in the land,) yet it will be easy to conceive, that a priest, the chief of one of the ranks, especially of the first rank of the priests, and he possessed with so great authority as that of the *nasi*, the greatest now left among

them, should be styled ἀρχιεὺς, *chief*, or *high priest*. And so, I conceive, it was at this time, somewhat after the manner of what the Maccabees had formerly been, which were in a manner kings and priests both, that is, being priests, were also, one after another, leaders and rulers of the Jews, (proportionable to the *nasi*, of which I now speak,) the only rulers which then they had with any image of regality on them. That this may be more discernible, it will not be amiss, in brief, to set down the beginning and progress of them. Upon the profanation committed by Antiochus upon the law and worship of God among the Jews, arose Mattathias the son of John, the son of Simeon, a priest in Modin, of the sons of Joarib, (that is, of that family which had the first course of the four and twenty assigned to them by lot, 1 Chron. xxiv,) and so of a family next to the family of the high priest, Aaron's successor. This Mattathias not pretending any right to the high priesthood, (it being not affirmed that he was chief of that family of Joarib, but a branch of one of the sons, that is, one of that course, and besides, Onias, the last of the high priests of the succession of Aaron, was not, that appear-eth, as yet gone into Egypt,) but merely as a zealot began to kill the profaners, then went out into the mountains with as many after him as he could get; and at last, when he had gathered an army, he left Judas as the mightiest of his sons, (though not by succession again as the eldest of them,) to be general of it, 1 Mac. i. 66. And he under the name of *Judas Maccabæus*, (or *the zealot*,) did lead them, was as it were their king, (the only one they had,) their ruler at that time, and fought their battles illustriously, cleansed the sanctuary, built a new altar, and being at last slain, 1 Mac. ix. 18, it follows, ver. 29, that Judas's friends (that is, those that had continued with him in all his actions) came to choose Jonathan, a brother of Judas, to be their prince or captain in his stead, to fight their battles, and so he took the government on him, ver. 31. And upon a treaty of league betwixt Alexander the son of Antiochus Epiphanes and him, Alexander ordains him to be the high priest of his nation, 1 Mac. x. 20, and accordingly, after that, he is so called, ver. 69. Thus the dukedom and the high priesthood continued to his successors, his brother Simon, and Hircanus, Simon's son, and so on, till the race of the Assamonæi or Maccabees were extinct also, by the killing of Aristobulus, and deposing of Hircanus. After which, the priesthood went among the priests at the will of the governors appointed by the Romans, as Jonathan and the Assamonæi had been by the kings, that then had power over them; but yet more uncertainly, not by successions, as among the Assamonæi they did. Now some successor as it were to that office of the Assamonæi, as far as they were rulers of the people, (not as by the king appointed to be the high priests,) that is, some one of the Jews, by themselves set up to be chief among them, I suppose to have been continued at this time, after Herod the Great. And this not the lineal successor of Aaron, (for after the flight of the last Onias into Egypt, where he built a temple in imitation of that in Jerusalem, that Aaronical line vanished, or was interrupted in Judæa,) but, like Mattathias, some other priest of great reputation and authority among the people; and such was Annas, or Ananus, or Ananias, at this time a man of greatest value and authority among them, saith Josephus, who, though he differed from the high priest, put in by the procurator, as

Moses did from Aaron, yet being a priest and *nasi* at this time, it will be easy to believe that he should be called ἀρχιερεὺς, *high priest*, or *chief priest*, (being ἀρχὼν and ἱερεὺς, a *priest* and *ruler* of the people,) both here and Acts iv. 6, and, as I suppose, Acts xxiii. 5, where, by what is said of him by St. Paul, it is acknowledged that he was ἀρχὼν τοῦ λαοῦ, *prince*, or *ruler of the people*. Accordingly the story of the Gospel, John xviii. 13, mentions the carrying of Christ to Annas first, as to an officer of principal authority among them, who *sent him bound to Caiaphas*, that was the *pontifex maximus* that year, of the Romans' putting in, and so continued all the time of Pilate's procuratorship. If this which hath been said of the *nasi* be sufficient to shew that Annas might pass for one of the ἀρχιερεῖς here, (and ἀρχιερεὺς he is called, that is clear, and as clear, by what is said of him in Josephus and the Gospels, the greatest man at that time among the Jews, to whom the malefactors were first brought, John xviii. 14, which proves him to be *nasi* also,) then the other part of the difficulty, as to Caiaphas, will be soon cleared; for it is manifest, that at this time the Roman præfect did *ad libitum*, when he would, and that sometimes once a year, put in whom he pleased into the pontificate, to officiate in Aaron's office, instead of the lineal descendant from him. And that is it of which Josephus so frequently makes mention. After the race of the Assamonæi, it seems, Jesus the son of Phæbes was put in; then, he being put out, Simon is put in his stead; this Simon put out, and Matthias in his stead, Ant. l. 17. c. 6; then Matthias put out by Herod about the time of Christ's birth, and Joazar put in his stead, Ant. l. 17. c. 8; then Joazar put out by Archelaus, and Eleazar put in, c. 15; and he again put out, and Jesus the son of Sia put in. Then in the first of Quirinus there is mention again of Joazar, son of Boethius, l. 18. c. 1, who, it seems, was put in, and so turned out again by Quirinus the same year, and Ananus the son of Seth put in his stead, who was the Annas here mentioned by St. Luke. Then Gratus, at the beginning of Tiberius's reign, put out Annas, and put in Ismael; and in his stead Eleazar, Annas's son; then in his stead Simon; and after his year, Caiaphas here, who continued from that, all his and Pilate's time, till Vitellius displaced him, and put Jonathan, another son of Annas, in his stead; and in his, a year or two after, Theophilus, another son of Annas, whom Agrippa again displaced, Ant. l. 19. c. 5, and put in Simon; and turning him out the same year, put in Matthias, a fourth son of Annas, in the beginning of Claudius his reign, some nine years after the death of Christ; and soon removing him, put in Elioneus, c. 7. Then, it seems, Cantharas was put in; for in his place Herod put in Joseph, l. 20. c. 1; and in his stead, about fifteen years after the death of Christ, Ananias, son of Nebedeus, c. 3. After him we find Jonathan, then Ismael, then Joseph, then Annas, another son of Annas, then Jesus, son of Damneus, then Jesus, son of Gamaliel, then Matthias, in whose time the Jewish war began. These, which I have thus named, make up the number of twenty-eight, which, saith Josephus, l. 20. c. 8, held the pontificate from the time of Herod to Titus's burning of the temple, that is, were the men which were put into it by the Roman presidents, and Caiaphas is one of them; and so he is mentioned Matt. xxvi. 3. and 57. and John xi. 49, *Caiaphas high priest of that year*; and John xviii. 13, 14, 24, referring to the yearly change of this office at that time, though, as appears by Josephus, it were con-

tinued in Caiaphas for some space. But now (to return to Annas again) it is observable from Josephus, that beside this series of the chief priests, Ananias is set down as ἀρχιερεὺς in the very same time when Jesus Damuei is said to have been put into that other line, l. 20. c. 8. And this appears to be the Annas here; for having spoken of him in the beginning of the chapter, and affirmed him to be “the happiest of all men, as having five sons advanced to the dignity of high priest,” (viz. Eleazar, Jonathan, Theophilus, Mattathias and Annas,) “after himself had enjoyed it to satiety,” he now adds, “that Ananias became daily more famous, beloved, and for his liberality honoured of all, obliging daily with gifts Albinus the procurator, and the *summus pontifex* ;” and presently he mentions Eleazar, as son of this Ananias, whom before we have set down son of this Annas. This being thus evident, it will be more than a probable conjecture, that by Annas’s or Ananias’s pontificate, now spoken of, is meant his being the *nasi* or *ruler* of the people at Jerusalem, (as before I said,) he being a person of so much authority among the Jews. And so these two, the *nasi* and the *summus sacerdos*, being the two chief men among the Jews, (it being affirmed by Josephus in the end of 8th chap. of l. 20. Ant. that the pontifices were placed in the top of the commonwealth, after the reign of Herod and Archelaus, the πολιτεία being brought to an optimacy,) may very well be resolved on, to be these two here named, as the ἀρχιερεῖς at that time, though it fell out that they continued to be some years together. All which being put together will perhaps be able to answer any objection which can be brought against this conjecture. This Annas is after, Acts iv. 6, called Ἀννας ἀρχιερεὺς, *Annas the high priest*, or *chief priest*, and without doubt is the ἀρχιερεὺς Ἀνανίας, Acts xxiii. 5. and xxiv. 1, being by Josephus so called, as even now appeared. Of him St. Paul, Acts xxiii, saith, Οὐκ ᾔδειν ὅτι ἐστὶν ἀρχιερεὺς, *I knew not that he is high priest*. It is rightly wondered how Paul should be able truly to say that he did not *know him to be high priest*, being so well acquainted with the Jewish nation, and the customs of their judicature; but if we take notice of the words of the *by-standers*, ver. 4, *Revilest thou God’s high priest?* it is first certain that Ananias was not ἀρχιερεὺς Θεοῦ, *the high priest of God*, nor indeed any man else at that time among them, the lineal succession having been a long while interrupted. And to that in those words St. Paul answers, that he did not know that he was; meaning thereby, I suppose, the lineal descendant from Aaron. Secondly, there being at this time another high priest, to whom that name more properly belonged than to Ananias it could, viz. the *summus pontifex*, or he that was put into the place of the Aaronical priesthood by the Roman præfect; this might truly be said by him again, *I knew not that he was high priest*. Howsoever, knowing him to be at that time the *nasi*, he retracted his hasty and sharp speech, as having said somewhat against the *ruler of the people*, who was not, by God’s law, to be *evil spoken of*. That which is ordinarily said of these two high priests is, that one was the high priest, and the other his βῆτα, or *vicarius*, such as Zephaniah, called *the second priest*, Jer. lii. 24. Of this *sagan* it is clear, that though he were chief or principal of the ordinary priests which ministered to the high priest, and in the day of expiation supplied his place in officiating, if any thing fell out which hindered him from being able to do it himself, and thereupon be called ראש הכהנים, *the chief of the ordinary*

priests; and כהן השנה, *the secondary priest*; and כהן אחר, *the other priest*; and μέροχος ἀρχιερεως in Josephus, *partaker of his office*, viz. when he officiates for him, or in that he is appointed his *vicarius*, yet he is never כהן גדול, *the high priest*. What he was you may plainly see, Cod. Joma, c. 1. §. 1, where, having spoken of the *high priest*, כהן גדול, that is to officiate on the day of expiation, it follows, ומתקנין לו, שמת יארע בו, כהן אחר, “they appoint unto him another priest” under him, פסול, “if by chance any pollution,” or “profanation,” (which hinders the high priest from officiating himself,) “do befall him,” as in Josephus, Ant. l. 17. c. 8, when Matthias the high priest was unclean, Joseph the son of Ellem was his proxy or vicar to officiate for him; but this only for the space of one day, as he there saith, (the great day of expiation, as the Gloss on Joma clears it;) by which it appears that he was under the high priest, as his substitute, once a year for a day, (not for a year, or any long time,) but never his colleague, or equal to him. 2dly, It is evident, that this of the sagan cannot be applied to this matter; for I shall demand, to which of these two did the office of sagan belong at this time, to Annas, or to Caiaphas? To Annas it could not, because, if it did, he must be acknowledged inferior to the high priest, whereas Annas, in all passages of scripture where he is named with Caiaphas, hath the priority, and never appears to be inferior to Caiaphas, and therefore it must belong to Caiaphas, or to neither of them. And to Caiaphas it cannot, because it is manifest, both that Annas was not the *pontifex maximus* at this time, and that Caiaphas was, by the series of time, even now set down from Josephus. 3dly, The office of the sagan, as *vicarius* to the high priest, extended no further than to the officiating in the temple (for from that only was the high priest excluded by pollution, so as to need a substitute to officiate for him). Or if it could be conceived that the sagan were to supply the high priest’s place in judicature, when he were detained by sickness, &c.; yet of Annas here that cannot be affirmed, for it is apparent that his authority continued to him, John xviii. 13, when Caiaphas was in health, and acted as high priest, ver. 28, and so also Acts iv. 6, they both met in counsel together. For these reasons, I say, that ordinary way of reconciling this difficulty, by that of the sagan, may not fitly be allowed, being not applicable to either of these, who are both named here as persons of authority among the Jews, next to the emperor and his procurator, and appear at the apprehending of Christ to be magistrates and persons of civil jurisdiction, which the nasi and high priest were, but the sagan, as such, cannot be pretended to have been. Another account, I acknowledge, is given of this matter, by Eusebius, l. 1. c. 9, to wit, that Christ is here said to have begun and accomplished his whole time of preaching under Annas and Caiaphas, high priests, which, saith he, notes the compass of four years; and that he began his preaching when Annas, and ended it when Caiaphas was high priest. For about this time, saith he, the Roman prefects having changed the Mosaical course, they that were by them made high priests continued not above a year in it. And he brings a succession out of Josephus, thus: Valerius Gratus putting Annas out of the high priesthood, made Ismael in his stead; then after a while removing him, he put Eleazar, Annas’s son, in his; and at the year’s end he gives it to Simon; and at the end of that year Joseph,

called Caiaphas, also succeeded him ; and all these within less than four years ; and so, saith he, Caiaphas was high priest at the time of our Saviour's passion. This might sound, at first hearing, as a probable conjecture, but, if examined, will cease to be such. For, 1st, the thing in hand, Luke iii. 1, is not to set down the space of the continuance of Christ's preaching, but the year of the beginning of John's preaching, punctually naming that fifteenth year of Tiberius ; and, 2dly, that which Josephus saith, Ant. l. 18. c. 3, is this, that at the beginning (not fifteenth year) of the reign of Tiberius, Valerius Gratus was sent president into Judæa ; that he continued so eleven years ; that in that time, probably in the three first years of his government, he changed the high priest yearly ; that Caiaphas was the last of them, who continued the rest of Gratus's time, and all Pilate's ten years, and was not removed till the time of Vitellius, who succeeded Pilate, and put Jonathan, Annas's son, in his stead, l. 18. c. 9. By which it is clear, that Eusebius was mistaken in applying that, which Gratus did in the beginning of Tiberius's reign, to the four years of Christ's preaching and crucifixion, which was certainly under Pilate, all whose time Caiaphas was continued in the high priesthood ; and so that cannot be the way of salving this difficulty. There is only a third way that I have met with, that Annas having been high priest long since, was now a kind of consular man, and as such, being also father-in-law to Caiaphas, the high priest of the year, is styled ἀρχιερεύς, *high priest*, also. But to this the answer is clear, that there were many other such pontifical men alive, that is, such as had been pontifices in their times, and therefore there was nothing in that peculiar to Annas, or which could put him in the pontifical *fasti*, as the ἀρχιερεύς of *that year*, without some other addition of dignity peculiar to him from those others, such as I suppose that of the *nasi*, and cannot imagine that of being father-in-law to Caiaphas, or any such extrinsical relation, to be.

14. [*d*] *accuse any falsely*] Συκοφαντεῖν, though it have a proverbial signification *to accuse*, and by that means *to flatter* those, to whom that accusation is whisperingly conveyed, and had its original from a passage about *figs*, as Phavorinus and the grammarians ordinarily express it, yet it is used in a greater latitude for *wronging, taking away any thing by force* from any, according to the latitude of the signification of the Hebrew *פָּשַׁע*, which signifies both *to calumniate* and *to use violence* ; and accordingly is rendered in the Old Testament sometimes by ἀδικέω, ἀποστερέω, καταδυναστεύω, (in the notion of *oppressing by force*,) ἐκπνέζω, θλίβω, ἀρπάζω, sometimes by συκοφαντέω, but that in many places when the sense would rather have required ἀδικέω, or the like ; so in Job xxxv. 9. psalm cxix. 21, and other places. From this Old Testament use of the word must the sense of it be fetched in the New. So when Zacchæus, ch. xix. 8, saith of himself, εἰ τινός τι ἐσυκοφάντησα, (which is the only other place where the word is used,) it belongs clearly to *wrong dealing, violence, injustice, taking by force* from others, (which was ordinary for the publicans to do,

Πάντες τελῶναι, πάντες εἰσὶν ἀρπαγες,

“All publicans are rapacious,” saith Zeno the comedian, and such was Zacchæus here;) and therefore his penitent heart, in that case, vows the satisfaction which the law requires for theft, *restitution fourfold*.

The word belongs to any kind of *injustice* or *extortion*; and so here to that which is ordinary among soldiers, *rapine*, *plundering*; *συκοφάνται*, *ἐπηρέζοντες*, saith Hesychius, that is, *βιάζοντες*, *forcible invaders*; and that is here further expressed by that which follows, *and be content with your δφώνια*, that is, those *stipends* that are publicly *appointed the soldiers*, that are kept together in bands for public use; as in Vopiscus, *Annona sua contentus sit, non de lacrymis provincialium vivat*, that is, “Let them not oppress those countrymen where they are quartered, but rest satisfied with the allowance of victuals, &c. that is allowed them.”

23. [e] *son of Hele*] The settling of the genealogy of Christ, and reconciling the differences between St. Luke and St. Matthew, is a matter of some uncertainty, arising from the customs of the Jews in reckoning their genealogies, among whom it is ordinary to find different pedigrees, which seem to contradict one another when they do not. And the matter requiring some length, I rather refer the reader to the labours of the learned H. Grotius on this place, and in the particular of Cainan, ver. 36, to the learned Sam. Bochartus, in his *Phaleg*, l. 11. c. 13.

CHAP. IV.

17. [a] *opened the book*] The word *ἀναπτύσσω* refers to the manner of writing among the Jews, which was not in parchments or papers sewed together, as we now use, but in one continued page or long roll, and that folded up to save it from dust or other harm. So the Hebrew *מגילת ספר* signifies no more than *charta volubilis*, a *paper*, or *parchment folded up*, according to that of Isaiah xxxiv. 4, *ונגלו* and *the heavens shall be folded up* כספר *as a book*, referring to the custom of folding books and writings; and so Apoc. vi. 14, *the heavens passed away*, *ὡς βιβλίον* *ἐλισσόμενον*, *as a folded book*, that is, *מגילת ספר*, which is by the Greek sometimes called *βιβλίον*, and by us rightly rendered *a bill*, Deut. xxiv. 1; and sometimes *κεφαλῆς*, from the round form, when it is folded up; as in architecture some round parts are called *κεφαλίδες*, Exod. xxvi. 32, xxvii. 17, xxxvi. 34, xxxviii. 28, 27; and so saith Suidas, *Κεφαλῆς βιβλίου*: “Ὅπερ τινὲς εἰλημά φασιν,” “the volume,” or “round form of a book, which some call the folding.” Thus it is used Heb. x. 7, out of the psalmist, for a *roll*, or *instrument*, or *indenture*, wherein Christ undertakes in writing, under his hand as it were, *to do God’s will*, or that which God requires of him, by way of office. And ¹Theophylact, who explains it by *ἐληγάριον*, a *roll*. After the manner of these rolls or bills were their books and other writings rolled up, when they would shut them, *ספרי תורה שננללין*, “the books of the law folded up,” saith R. Eliezer, in Gemar. Sanhed. c. 7, and opened by way of *ἀνάπτυξις*, *unfolding*, or *unrolling*; and then again, *πτυσσόμενα*, *rolled up*; as here, *πρῶτας*, *rolling it up*, ver. 20, which the Hebrews ordinarily express by *ספר ונלל* *and he folded up the book*, or *roll*, that is, *shut it up*, Joma, c. 7. §. 1.

CHAP. V.

2. [a] *gone out of them*] Some differences seem to be between the story of Christ’s coming to these two boats, &c. here set down, from what it had been in St. Matthew. There Peter and Andrew were *casting nets into the sea*, or *lake*, Matt. iv. 18, and James and John *were in*

¹ In Heb. x. 7.

the ship mending their nets, ver. 21; but here it is said indifferently of them, ἀποβάντες ἀπ' αὐτῶν, *having departed from their boats*, ἀπέπλυναν τὰ δίκτυα, *they washed*, or *had washed their nets*. So again it is said, that Christ called Andrew and Peter, and they followed him, Matt. iv. 20, καὶ προσὰς ἐκείθεν, *and departing thence he saw the other two*, and called them, ver. 22; whereas here, when Peter is called, James and John are with him, ver. 10; and unless they were called at the same time with Peter, there would be found no other mention of their call, or their following of him. In answer to these, it must first be observed in general, that Matthew and Mark making a brief summary relation, and leaving out a main particular of this story, which Luke takes in, that of the miracle of the fishes, and setting down no more but his *seeing and coming* to their boats, and his *calling* them, and their following him, do, upon occasion of his coming first to one boat, then to the other, set down all that belongs to the one, before they proceed to the other, which is very ordinary in all stories, when yet many of the passages are intermixed. This being said, it must next (for the reconciling of the first seeming difference) be observed, that what is here said, ἀπέπλυναν, in the aorist, must be understood of the time past indefinitely, and be best rendered, *they had washed their nets*; and so for the ἀποβάντες too, *they had gone out and washed*, (that is, they had given over fishing at that time;) and having done so, they were returned to their boats again before this time, when it is said of Christ, that he *saw their ships standing by the lake*, that is, at the point specified here, ver. 1, when *standing by the lake the people pressed upon or flocked unto him, to hear the word*. And as this is intimated by St. Luke, ver. 3, (when it is said that Christ *entered into one of the ships*, and desired Simon, the owner of it, *to thrust out a little*, which notes that he was come back to the boat again,) and as this is all that is affirmed by St. Luke in that matter, so it agrees very well with that which is said by St. Matthew; for before this it is, at Christ's first coming to the lake, that St. Matthew describes them in another posture, *Jesus walking by the sea of Galilee saw two brothers, Simon and Andrew, βάλλοντας &c. casting a net into the sea*; which, as it may possibly signify *fishing*, so it may otherwise be interpreted, not to denote their being actually a fishing at that time, (for that is expressed, Luke v. 4, by a very distant phrase, χαλάσειν τὰ δίκτυα εἰς τὴν ἄγρην, *letting down their nets to catch*, and that by *launching out eis τὸ βάθος, into the deep*, or *midst of the lake*,) but more probably their washing their nets in the sea, as they were sitting on the shore, (and then that will be directly all one with the ἀποπλύνειν, *washing or scouring* of them, which, as now past, is here mentioned by St. Luke.) And departing thence, saith St. Matthew, *he saw other two brothers, the sons of Zebedee, in the ship mending their nets*: where, as their *mending their nets* was subsequent to the washing of them, (and supposes it past, as ἀπέπλυναν, *they had washed*, here doth,) so it agrees with St. Luke's affirmation, ver. 7, where they are supposed to be ἐν πλοίῳ, *in the boat*. The design of St. Luke in setting down this circumstance of their having gone out of their boats, and *washed their nets*, was doubtless to intimate what is after affirmed, ver. 5, that at the time of Christ's coming thither, they had despaired of catching any fish, and so had given over for that time, and had set to washing; and after that, they in one boat, saith St. Matthew, to *mending their nets*; which, as it is a further evidence of their resolution

to *fish* no more at that time, so it is an enhancement of the miracle following, of the great draught of fish, which St. Luke sets down at large, but Matthew and Mark did not meddle with. Which order being thus supposed in the first part, the second will follow very agreeably, and all be capable of an exact harmony, by compounding of Matthew and Luke together, thus: *Jesus walking by the sea of Galilee*, at his first coming thither, *saw two brothers, Simon called Peter, and Andrew his brother, casting their net into the sea*, Matt. iv. 18, that is, washing of it, Luke v. 2. When he had stayed a while with them, he *went on* to another boat, and there he found *other two brethren, James the son of Zebedee, and John his brother in a boat with Zebedee their father*, who, having newly washed, were now *mending their nets*, ver. 21; both these precedent to, and so reconcilable with the subsequent passages mentioned, Luke v. 2, *He saw two ships standing, or abiding, παρὰ τὴν λίμνην, by the lake*, that is, at the shore, and the *fishermen having gone out of them, had washed their nets*. And then (upon the *people's pressing* about him to hear, Luke v. 1.) follows that passage, (not at all related by St. Matthew or St. Mark,) that *he went into one of the ships, or boats*, that of Peter, ver. 3; and having, contrary to Peter's intention, persuaded him to *launch out*, and *let down the net, εἰς ἄγρην*, to try what he could catch, he there wrought that miracle, which had like to have *drowned the boat*, and occasioned the calling in of James and John to their relief, and gave them all an astonishing evidence of his power. Hereupon, to remove their fears, Christ saith to Simon here in the end of ver. 10, *Fear not; henceforth thou shalt catch men*. At which time, I suppose, he called not him only, but all the other three, that had their parts in this miracle. This Matthew sets down first of Peter and Andrew, ver. 19, to whom he saith, *Follow me, and I will make you fishers of men; and immediately they followed him*, ver. 20; and then of the other two, ver. 22, who also *left their nets and boat and father, and followed him*; which act of their ready following, St. Luke sets down agreeably, though more distinctly, ver. 11, *when they had brought their boats to land, they left all, and followed him*; i. e. when the two pair of fishermen, with their two boats, so laden that they were afraid they would sink, had brought them safe to shore, and had this further evidence of Christ's power in delivering them from that danger, being all called, they all obeyed his call, left their trade and goods, and attended him as disciples ever after. And whereas of his calling the sons of Zebedee, St. Mark interposes, *εὐθὺς, he saw them mending their nets, and straightway he called them*, Mark i. 19, 20, which seems to place no space or interval betwixt his coming to their boat, and his calling them; that may easily be answered by observing, first, that the word *εὐθὺς, presently*, is not always taken in that nice sense to signify *immediately*, but often is taken in a latitude, and includes a greater *interval* than here is supposed to have been; and, secondly, that it is not unlikely that here should be an *ὑπέρβαρον* in the period, which will thus be cleared in construction, *he straightway called them, and they left their father*, that is, as soon as he called them, they immediately left; for so it is read in St. Matthew, *He called them, and they immediately left the boat, &c.*

30. [b] *their scribes* Αἰρῶν, *their, or of them*, cannot relate to those which went next before, *the publicans, and other guests at the feast*; for

if γραμματεῖς αὐτῶν, *their scribes*, were some of them, they must murmur against themselves. Another way there is to render these words, by joining αὐτῶν to ἐγόγγυζον, *murmured*, thus, *the scribes murmured at them*, that is, at Christ and those that were with him. In this way of interpreting it there will be two difficulties. First, that γογγύζειν, *murmuring*, should be joined with a genitive case; but that may be salved, by saying that κατὰ is understood, as when, Matt. x. 1, δύναμις πνευμάτων, *power of spirits*, is *power against*, or *over spirits*; and Luke vi. 7, κατηγορία αὐτοῦ, *an accusation of*, that is, *against him*. The second is, that πρὸς τοὺς μαθητὰς, ordinarily rendered, *against his disciples*, is immediately joined with ἐγόγγυζον, *murmured*, which, if it stand so, αὐτῶν, *against them*, cannot be joined with it also. The only way to save that, is by altering the ordinary punctuation, and reading πρὸς τοὺς μαθητὰς, *to his disciples*, joining it to λέγοντες, *saying*, thus, ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς λέγοντες, *the scribes and Pharisees murmured at them, saying to his disciples*. But there doth not appear any necessity of this, there being yet a third interpretation, which is expressed with no inconvenience, viz. by rendering γραμματεῖς αὐτῶν, *the scribes of them*, that is, *the lawyers &c. of or among the Jews*, inhabitants of that place, which were then present, and so the Pharisees also, as many of that sect as were there present at that time.

CHAP. VI.

1. [a] *second sabbath after the first*]. This phrase, δευτερόπρωτον σάββατον, hath been matter of trouble to interpreters. The most probable conjecture concerning it is that of the learned H. Grotius, which I shall thus explain and confirm. When any of the solemn yearly feasts fell on the sabbath day, that sabbath had a special extraordinary respect attributed to it, and was called sometimes μέγα σάββατον, *a great sabbath*, and μεγάλη ἡμέρα τοῦ σαββάτου, *a great day of sabbath*, John xix. 31. Now three of these feasts there were: the passover, pentecost, and the feast of tabernacles. Of these feasts, some days there were days of holy assemblies, מוסף מוסף, wherein the assemblies were called together; as *the first day of unleavened bread*, Lev. xxiii. 7; and *the seventh day of it*, ver. 8; *the day of pentecost*, Lev. xxiii. 21; *the first of the feast of tabernacles*, Lev. xxiii. 35; and the *eighth*, ver. 36. And these being days of rest, (as it is appointed in every of those places,) were a kind of sabbaths, and distinguished from the other days of the feast, and therefore called ἡμέρα μεγάλη, *the great day*, Isaiah i. 13: and ἡμέρα μεγάλη τῆς ἑορτῆς, *the great day of the feast*, John vii. 37. And accordingly Tertullian, cont. Marcion. l. 5. speaking of the observation of days, mentions jejunia et dies magnos, "*fasts and great days*." But when any of these *great days* fell on the sabbath too, then that was not only *a great day*, but *a great sabbath*. Now this *great sabbath* was called also πρῶτον σάββατον, *a prime, or first sabbath*, (as πρῶτον and μέγα are all one); and consequently three of these *prime, or great, or first sabbaths* there were; 1. when the passover, that is, either of the great days of that feast, but especially the first, fell on a sabbath; and, 2dly, when the day of pentecost, and, 3dly, when the great day of the feast of tabernacles fell on a sabbath day; and these prime or great sabbaths were thus distinguished one from another: the first of them called

πρωτόπρωτον σάββατον, *the first prime sabbath*, i. e. when the first day of the feast of passover fell upon a sabbath day; the second of them, δευτερόπρωτον σάββατον, *the second prime sabbath*, that is, the day of pentecost falling on a sabbath; the third of them τριτόπρωτον σάββατον, *the third prime sabbath*, that is, the great day of the feast of tabernacles falling on a sabbath, of which Josephus saith, that it is then *μάλιστα θρησκευόμενον σάββατον*, "a sabbath most adored," or "reverenced." By all this appears, that by this phrase, ἐν σαββάτῳ δευτεροπρώτῳ, is meant on the day of pentecost falling on a sabbath at that time. That δευτερόπρωτον should be all one as if it had been δεύτερον πρώτον, appears to be according to analogy, by the like use of δευτεροδεκάτη, used frequently by Josephus, (not, as it is conceived, for *the tithe of tithes* paid by the Levites to the priests, but *the second tithing*, which was sold, and the price carried up to Jerusalem, and spent in festivity there, Tobit i. 7,) which in Tobit is called δευτέρα δεκάτη, in two words, *the second tithing*.

12. [b] *prayer*] Προσευχή signifies *an oratory*, a place where men are wont to pray; and so seems to be used in some places of the scripture, especially in St. Luke's writings. So Acts xvi. 13, οὗ ἐνομίζετο προσευχῆ εἶναι, the Syriac reads *ubi conspiciebatur, בית צלילה, where a house of prayer was seen, a praying place* by a river side, as here on a mountain: such an one there was in Mispah, 1 Mac. iii. 46, where upon occasion of the victory gotten by Joshua in that place, Joshua xi. 3. 8, they were wont to meet to pray, and to deliberate on any great affair; and there was an altar built by Joshua, and בית החרף, *an house of prayer*, or בית מקורש לתפלה, *an house consecrate for prayers*; which prayers and consecration, being both made unto God, it is very agreeable, that those places so consecrated to him should be called, as here, προσευχαὶ Θεοῦ, *oratories*, or *praying houses of God*. Of these προσευχαὶ we find frequent mention in Josephus, in his own life, the people convened in a προσευχή, as they call it, *a house of prayer*, ample and capacious of great multitudes; and speaking of Tiberias, "I found the people convened" in a προσευχή: and Epiphan. t. 2. l. 3. c. 80. there were ancient places of prayer both among the Jews, without the city, and among the Samaritans, as we find, saith he, in the Acts of the Apostles. Such a place there is in Sichem, which is now called Neapolis, without the city in a plain region. And some such place it may seem to be wherein *Jesus continued all night*, in this verse.

13. [c] *apostles*] The title ἀπόστολοι, *apostles*, which is here by Christ said to be given to the twelve, is a name of power and dignity and authority in the church; and how it doth signify so will deserve to be explained. That the government of the church of God was now settled on the *Son of man upon earth*, that is, upon Christ incarnate, had been foretold, Isaiah ix. 6, *The government shall be upon his shoulders*; and Isa. lxi. 1, *The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings, &c.; he hath sent me to bind up &c., to proclaim the acceptable year of the Lord, &c.* (see Luke iv. 18. 21.) In which place, as the anointing, and the *Spirit of the Lord being upon him*, so the *sending* is the settling the government upon him. And the *sending* is a solemn word, noting a *diploma*, or *commission*, sealed to him (as it were by God in heaven) by the *Spirit's descending* on him, Matt. iii. 17; and that supplied the place of the solemn unction, (the ceremony of advancing to any office, which is therefore paraphrased by the Chaldee by

נבִּי, *exaltation*), which was now out of fashion under the second temple, and was to be supplied by God's testimony from heaven, as to Christ it was, and is accordingly styled *God's anointing him with the Holy Ghost*, Acts x. 38, and simply *God's anointing*, Acts iv. 27. Hence it is that Christ is said to be *sent by his Father*, John xx. 21; *to have power on earth to forgive sins*, Matt. ix. 6; *to have all power in heaven and earth delivered to him*, Matt. xxviii. 18; *to be the Teacher and Lord of his church*, or disciples, John xiii. 1; and as *the high Priest of our profession*, so Ἀπόστολος, *the Apostle*, Heb. iii. 1, in the same sense as the great Pastor of his sheep, Heb. xiii. 20; and the only (as Pastor, so) Bishop of our souls, 1 Peter ii. 25; from whence, saith Origen on Matt. xxiv, *Proprie episcopus Dominus Jesus est*, "The Lord Jesus is properly a bishop." Now what was thus conferred on Christ was also personally exercised by him upon earth; while he remained here, he preached the gospel, instituted rites in his church to continue for ever, called disciples, gave them commands, used their ministry, designed some to certain offices, sent out *seventy*, Luke x. 1, as heralds, *before his face, gave them power to cure diseases*, ver. 9, and so committed to them some, though but a temporary office or mission, which ceased at their return to him, ver. 17. On others he resolved to instate a larger and more durable power, to *send them as his Father had sent him*, to make them his successors on earth; but this he did not at this time. He sent them indeed, (the twelve peculiarly,) Matt. x. 5, and that with no small power; *power to cast out unclean spirits*, ver. 1, and *to preach*, ver. 7; and that was the sum of this mission, ver. 8, *preach, cure, cleanse, raise, cast out devils; freely ye have received, freely give*; dispense the powers liberally to the advantage of others, which are so freely bestowed on you. Proportionably to this, and that other of the *seventy*, Luke x, it is to be remembered, that among the Jews all sorts of messengers are called נְבִיִּימָא, ἀπόστολοι. So Ahijah, 1 Kings xiv. 6, is called σκληρὸς ἀπόστολος, that is, נְבִיִּימָא, *an harsh apostle*, or messenger of ill news; so the *twelve spies*, Num. xiii, were said ἀποστέλλεσθαι, *to be sent* to explore the land, (and were, as it were, a sampler of the twelve that here Christ sends out on the like account); and in the Old Testament the word is no otherwise used. Among the Talmudists it is used of them that were by the rulers of the synagogues sent out to receive the tenths and dues that belonged to the synagogues, such as Philo calls *τερόπομοι τῶν χρημάτων*, *sent for the monies of the temple*, Leg. ad Caium; and by the emperor ^k Augustus, ἀποδοχείς, *receivers*, (and in like manner the messengers of the church, that carried their liberality, or letters congratulatory from one to another, are by Ignatius called θεόδρομοι and θεοπερβύται, *the divine carriers*, or *ambassadors*); and so in the Theodosian Codex tit. de Judæis, *apostoli* are those that were *sent* by the patriarch at a set time to require the gold and silver due to them. Of these it is observable, that when they were thus employed, though not on any very high employments, and but for a short time, they yet were furnished with letters of proxy, or attorney, that what they did, might be done in the names and persons of those from whom they were *sent*; and from thence the axiom is known among the Jews, that "every man's apostle is as himself;" to which Christ seems to refer, Matt. x. 14, *He that receiveth you*

^k In edict. ad Asiæ civit.

receiveth me, &c. So when Saul was sent by the Jewish sanhedrim to Damascus, Acts ix, he had the letters of the high priest with him, ver. 2. And hitherto there is nothing discernible in this word *apostle* that hath any denotation of dignity or government; that must be fetched from John xx. 21, where Christ *sends his disciples as his Father had sent him*; sends them solemnly, and with commission, in that notion of sending wherein the procurator or proconsul is sent to his province; or wherein Moses is sent to the Israelites in Egypt (*Send by whom thou wilt send*, saith Moses); or wherein kings and judges and saviours are every where in the Old Testament said to be sent, when they are by God advanced to any government. Thus must Christ mean of himself, that he was *sent by his Father* (see Matt. x. 40, and xv. 24, and John iii. 24, and v. 38, and vi. 57, and xvii. 3); and consequently thus must it be understood, that they are *sent by Christ*; and so John xvii. 11, *As thou hast sent me into the world, I also have sent them*, (without referring to the ordinary שלוחים of the Jews, the messengers of the patriarchs.) And so as in the earthly kingdom, the ἡγεμόνες, rulers, or procurators, (such was Pilate in Judæa,) which are next the regal authority, are said to be πεμπόμενοι, sent, 1 Peter ii. 14; so the apostles of Christ are sent also in Christ's spiritual kingdom, sent, not *before his face*, as ministers, disciples, the seventy, Luke x. 1, and generally messengers are said to be sent, but sent as his successors and heirs on earth, endued with that power by commission from him which he here executed. And this is the meaning of the word here, which seems not as yet to be bestowed on them by Christ; but being after really instated on them, it is here, and ch. xvii. 5, and xxii. 14, occasionally mentioned; and so Matt. x. 2, by way of πρόληψις, or anticipation, (as the name *Peter* is, Matt. iv. 18,) the title that belonged to them at the writing of this. Thus when we read that *the Father gave judgment to the Son*, John v. 22, we read also in effect, that *the Son gives judgment to the apostles*, Matt. xix. 28. Luke xxii. 30. 2 Cor. x. 6; when the *Father gives the Son power to forgive sins upon earth*, Matt. x. 6, the *Son gives power to the apostles to remit sin on earth also*, John xx. 23. As the *Father gave the keys to the Son*, Isaiah xxii. 22. Rev. iii. 7, so the *Son gave the keys to the apostles*, Matt. xvi. 19; as the *Father gave the Son to sit on his throne*, so the *Son gave the apostles to sit with him on thrones*, Matt. xix. 28. Luke xxii. 30; as the *Father gave the Son to be the foundation, or corner-stone of the church*, Matt. xxi. 42, so the *Son gave the apostles to be foundations upon a foundation*, Ephes. ii. 20, the *foundation of apostles, Christ being the chief corner-stone*; and so as the *Father sent the Son*, John v. 24, and xvii. 18, so the *Son sent the apostles*, John xx. 21. And from the dignity of this office it is that the very angel, Rev. xix. 20. (whose name hath no more in it than ἀπόστολος hath, both signifying messengers, or legates) professes himself to be but a *fellow-servant of John*, and his brethren, *that have the testimony of Jesus*, that is, of apostles and apostolic men. The testification of the resurrection of Christ, and the Christian faith, to which the apostles were sent by Christ, being, as it is there said, the *spirit of prophecy*, the most honourable office that any mortal can be designed to by Christ, and there put in comparison with that joyful news brought them by that angel, of the emperors giving up their names unto Christ. See more of this word note [b] John xx. note [b] Rom. xvi. and note [c] 2 Cor. v.

20. [*d*] *blessed are ye*] That the beatitudes here repeated are the same which are mentioned Matt. v, there is little cause of doubting, though whether they were but once delivered only, in the sermon on the mount, or whether again repeated in some other sermon to other auditors, it is uncertain. That there is some variety in the words, as also in some other places some light differences between this and the other Gospels, seems to be caused by St. Luke's writing his Gospel by short notes, which he had received from those which were present, being not an *eyewitness* or *earwitness* himself, (see ch. i. 3, and note on the title of St. Matthew's Gospel.) From whence it follows, that these words in St. Luke are to be interpreted according to the importance of those in St. Matthew, who sets them down more fully. And accordingly by *the poor* here must be understood *the poor in spirit* there; by *the hungry* here, those *that hunger and thirst after righteousness* there, as the words of an epitome are to be interpreted according to the sense of the entire copy, before it was thus contracted.

22. [*e*] *separate*] That the word ἀφορίζειν, *to separate*, denotes the first sort of excommunication among the Jews, there is no doubt; that they called נָרִי, *remotion*, or *separation* to the distance of four paces, for thirty days, and that (though not totally, yet) in that degree, from civil and domestic and sacred commerce, there being a gate into the temple called *the gate of mourners*, by which these were to enter, to discriminate them from other men. And that Hebrew word cannot be more literally rendered in Greek than by ἀφορισμός. This did lay a reproach on him that was under it; and therefore that which is here added of ὀνειδισμός, *reproach you*, may perhaps be but an appendix, or consequent of that; but then the ἐκβάλλειν τὸ ὄνομα ὑμῶν ὡς πονηρόν, *to cast out your name as evil*, seems to refer to an higher degree, that of חָרָם, or *anathema*; for there is an Hebraism in that phrase; the word ὄνομα, *name*, signifies no more than *person*, (so many ὀνόματα, *names*, Acts i. 15, is so many *men*); ὄνομα ὑμῶν, *your persons, you*; and πονηρόν is *scandalous, offensive, abominable*; as בּוֹשָׁם is by the Septuagint sometimes rendered αἰσχύνομαι, being *ashamed*; sometimes βδελύττω, *to abominate*; sometimes πονηρός εἰμι, *to be evil or wicked*, Gen. xxxiv. 30. Esdr. iv. 12; and so *to cast out your names as evil*, will signify *to cast out as wicked, shameful, abominable persons*, a denotation of the חָרָם, which was the total casting out, and that *with reproaches, curses and execrations* added to it, such as in Moses are denounced against the greater malefactors. See more of this matter note [*b*] John ix.

30. [*f*] *ask*] What the word ἀπαυτεῖν here signifies will be worth the inquiry; for if it signify *to require*, or *demand*, or *ask again*, the prohibition will be somewhat strange, and not so agreeable, either to the context or to the duty of liberality here prescribed, that any thing but necessity should incline us to pitch on that interpretation. For if the ἀπὸ τοῦ αἵματος τὰ σὰ, *from him that taketh thy goods*, be so interpreted as to understand his forcible or involuntary depriving thee, it will then be a means to offer up the Christian to the violence of every unjust person, and oblige him never to make use of Christian judicatures, or arbitrations, (which appear not to be forbidden the Christian, 1 Cor. vi. 4, 7,) to gain his own again, nay, not so much as to challenge or make claim to it when he finds it in another's hands. Which, besides that it is not agreeable to any other precept of the gospel, is not at all pertinent to the business

of liberality, that ushers in, and of charity, that immediately attends these words. Or if the *αἰρῶν τὰ σὰ*, *he that taketh thy goods*, be (as no doubt it ought) interpreted of borrowing, or receiving by way of loan; then the not demanding, or *asking them again*, makes that loan all one with a gift, and so the same that had before been said, only an addition of a fraud in him that borroweth, and payeth not again. The surer way, then, of understanding these words aright, which are a double rule for our charity, regulating both our gifts and our loans, (both special charities, and distinctly mentioned in the scripture, psalm cxii. 5, *the good man is merciful and lendeth*; and psalm xxxvii. 26, *the righteous is ever merciful and lendeth*; and Eccclus. xxix. 1, *he that is merciful will lend to his neighbour*.) will be to observe the force of the ἀπαίρειν among the Greek translators of the Old Testament, particularly in the book of Nehemiah, where it frequently occurs for *exacting of usury*, and where the Hebrew *נִשְׁבַּח נִשְׁבַּח*, *usuram exigentes*, is rendered simply by ἀπαίρειν, *to exact*, without any substantive added to it; and so the Greek noun ἀπαίρησις, *exacting*, signifies there the *requiring of use*. So 2 Mac. iv. 27, that which is rendered *required* it most probably signifies the *receiving use*, the period being best rendered thus: "As for the money, &c., he put it not into any good course; but Sostratus took the use of it, for unto him belonged the managing of the monies." According to which notion the translation here will be very agreeable, and the sense commodious: Ἀπὸ τοῦ αἰροντος, *From him that receiveth* (not ἀφαιρῶντος, *taketh by force*, but as αἶρειν is all one with λαμβάνειν, *to take*, or *receive*) *by way of loan*, τὰ σὰ, *thy goods*, μὴ ἀπαίρει, *require no usury* of him, *lend freely* to the poor borrower, without taking or requiring use of him, which being here a precept of charity and mercy from the rich to the poor, may not so be interpreted as to bind the poor to do the same to the rich, or any to any but the poor, as indeed the *every one that asketh*, to whom we are commanded to give, is not to be extended to the covetous, craving rich, but to the distressed destitute poor man, and obligeth him that is able, not who is not able to give.

35. [9] *hoping for nothing again*] The ἀπελπίζειν, compared with ἀπολαβεῖν going before, ver. 34, may seem to signify, proportionably to that, *hoping for a return of kindness* from him to whom kindness hath been shewed; and so as ἀπέχειν, ver. 24, signifies no more than ἔχειν ἀπὸ, *to receive*. So by analogy might ἀπελπίζειν be ἐλπίζειν ἀπὸ, *to hope from*. But the truth is, there is not in the Bible any such notion of the word ἀπελπίζω, but the word constantly signifies *to distrust*, or *despair*. So Esth. xiv. 19. Judith ix. 12. Isaiah xxix. 19, ἀπηλπισμένοι, *forlorn persons*, in a desperate condition. So also Eccclus. xxii. 22, μὴ ἀπελπίσης, *fear not*; and ch. xxvii. 21, ἀήλπισεν, *is without hope*; and 2 Mac. ix. 18, ἀπελπίσας, *despairing*; and in all the Bible in no other sense but that of *distrust*, or *despair*. And this will very well agree with the context also; thus, *The heathens give and lend to other men, knowing that they may want themselves*; and so designing their present act of charity with reflection on themselves, that they to whom they lend or give may do as much for them at another time; but the Christian is to do his acts of charity without any such purpose or design of receiving any retribution from man, and yet need not *distrust*, or *doubt*, or be *discouraged* in his work. For though he lose that present advantage, yet God, who

is the great rewarder, ἀποδοῦνς, the *God of recompense*, or *retributions*, (to which the next words refer, *your reward shall be plentiful*; and so ver. 38, *δοθήσεται, it shall be given unto you*;) will not see him a loser by it, he may be as confident (through the blessing of God, which is promised to an almsgiver) that he shall be never the worse for any thing he thus gives or lends, as if he had in his view a present retribution from him to whom he hath given or lent. To this sense perfectly agreeable is that apostolical saying of Barnabas, in his Epistle, p. 251, *Μὴ διστάσης δοῦναι, οὐδὲ διδοὺς γογγύσεις, παντὶ αἰτοῦντί σε δίδου*, “Doubt not to give, neither murmur when thou givest, give to every one that asketh thee;” where the *διστάζειν*, before *giving*, and the *γογγύζειν* after, *doubting* and *murmuring*, make up the full notion of ἀπειπίζειν, *distrusting*, or *despairing* here, and seem to be set by him as his way of rendering this speech of Christ. In the same sense δυσέλπιστία is used in Ἐτελες his Commentary of *riches* and *poverty*, where, speaking of *covetousness*, that it permits not men to use or communicate their wealth, he adds, Ἐνίων ἡ ἀνελευθερία καὶ δυσέλπιστία τὰ υπάρχοντα παρυσφράγισται, “Some men’s illiberality and diffidence hath sealed up their possessions.”

38. [h] *running over*] It being acknowledged that ἐκχύνωμαι signifies *being poured out*, it will follow, that ὑπερεκχύνωμαι must, by analogy with other words, signify *abundantly poured out*. So we may measure it by ὑπερπικρῶ and ὑπερπερισσεύω and ὑπεραυξάνω, and many more in the New Testament; and generally the word ὑπὲρ in composition is an αὐξητικόν, to *increase* and *augment* the signification, and so must be understood in this place; to *pour out* being a note of plenty, and this of being more than *poured out*, of very great abundance.

40. [i] *perfect*] What is the full meaning and grammatical construction of κατηρτισμένος ἔσται ὡς —, hath been intimated, note [c] 2 Cor. xiii. To it I here add the consentient judgment of ἡ Epiphanius: “A disciple,” saith he, “is not above his master,” ἦτο δὲ κατηρτισμένος κατὰ πάντα ὡς ὁ μαθητὴς, ὁ διδάσκαλος αὐτοῦ, τοῦτ' ἔστιν ἑτοιμος εἰς διαγωγὴν καὶ κακολογίαν, “but let him be made perfect as his own Master was,” (of whom the apostle tells us, Heb. xi. 10, *that he was to be made perfect by sufferings*;) “that is, ready for persecution and evil speaking.”

CHAP. VII.

3. [a] *sent unto him*] A seeming difference there is in the setting down this relation of the centurion here from what we find Matt. viii. 5. There the centurion is said to *come unto him*, *beseeching him*, and *saying*, ver. 6; and *answering*, ver. 8. Here *he sent unto him the elders of the Jews*, and *they besought him*; and *when Jesus was not far from his house*, ver. 6, *he sent friends to him, saying*; and part of his speech is unreconcilable with his having *come unto him himself*—*Wherefore neither thought I myself worthy to come unto thee*, ver. 7—rendering a reason why he had not come in person to him. This seeming difficulty may be answered by proportion with that known saying of Aristotle, Ἀ διὰ τῶν φίλων δυνατόν ἡμῖν δυνατόν ἐστι, “Those things that are possible by our friends are possible to us;” which supposes, that those things which we do by others, we are ourselves thought to do; and so what the centurion did

ἡ Ap. Stobæ. p. 523.

ἡ Hær. 10. v. 30. cont. Ebion. versus finem.

and spake here by the *elders* of the Jews, sent on purpose by him, ver. 3, and *διὰ φίλων*, by his friends, sent again by him, ver. 6, he may be truly said by St. Matthew to have done and spoken himself, especially when (the matter of the story being directly all one in both relations) the Jews have a saying that removes all difficulty, *Apostolus cujusque est ut quisque*, "Every man's proxy, or solemn messenger, is as himself;" in which notion Christ spake, when he said, *He that receiveth me receiveth him that sent me*, Matt. x. 40; and consequently what is done by a proxy is done by himself. Thus is Christ said to have *preached peace* to the Ephesians, Eph. ii. 17, which personally he did not, but by the apostles; and *repentance* to the *old world*, 1 Pet. iii. 19, which he did by Noah. So James and John are said *to come unto Christ*, and *petition* him, Mark x. 35, which, Matt. xx. 20, their *mother* is said to do for them. Which notwithstanding, St. Luke, willing to add one evidence more of the centurion's humility, from the reason of his not going personally to Christ, chooses rather to set it down exactly as it was in each circumstance than only in brief, yet without all diminution of the matter, as St. Matthew had done.

37. [*b*] a sinner] ἥτις ἦν ἁμαρτωλός, which was a sinner, here applied to the woman, may be taken in the notion wherein we find ἁμαρτωλοὶ ἐξ ἐθνῶν, Gal. ii. 15, *sinners of the Gentiles*, and to signify no more than a *Gentile woman*. Thus the word seemed to signify, ch. vi. 32 and 34, where it is said, that *sinners love those that love them*, that is, aliens from the law of God or Christ, (*Amicos diligere omnium est*, saith Tertullian, "It is common to all men to love friends,") for which St. Matthew sets *publicans*, ch. v. 46, who we know are oft joined with sinners, and for their conversation with the heathen (from the necessity of their office) are looked upon as a kind of heathens, whether they were such or no, and were most of them Gentiles, as it is probable, their office being an employment under the Romans, to bring in taxes to them. But it is also true that *publicans* and *harlots* are put together, Matt. xxi. 31, and that seems to refer to the baseness and unworthiness of those two infamous callings; and then ἁμαρτωλός, *sinner*, as it is of affinity of signification with these, may perhaps signify one that had been a whore; and that is very reconcilable with the former conjecture, that vice or trade of prostitute whores being among the Gentiles so ordinary; and so this woman, if she were a whore, was either a Gentile also, or, because guilty of that Gentile sin, called by this common name of Gentiles, ἁμαρτωλός, a sinner. That this woman, whosoever she was, was not Mary Magdalene, is probable, first, by the no-argument on that side, but only the mention of the name of Mary in St. John, ch. xii. 3, which presently shall appear to be Martha's and Lazarus's sister, and that another story. Secondly, by the words in the chapter here following, ch. viii. 2, where, when it is said that Mary Magdalene was with Christ, she is described by another character, taken from that remarkable mercy wrought on her by Christ, that she had seven devils cast out of her, the very mark which is again given her, Mark xvi. 9, when it is said that Christ *first appeared to her*; and no other mention is made of her in any of the Gospels but only of her watching where Christ was laid after his

¹ See note on Matt. ix.

crucifixion, and her going to the sepulchre, &c., Christ's first appearing to her, and her witnessing his resurrection. Besides Mary Magdalene, it is evident there was another Mary, the sister of Martha and Lazarus, John xii. and she brought a pound of *spikenard*, and *anointed the feet of Jesus, and wiped his feet with her hair*, as is evident, by comparing that passage, John xii. 3, with John xi. 2, where it is set down of her punctually, by way of anticipation, *It was Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.* And this Mary was not she in this chapter of St. Luke neither; for that sister of Lazarus, so beloved of Christ, will be much injured in her story if she be made an *ἀμαρτωλὸς*, whether a *whore* or *Gentile*. The story of Mary in St. John is indeed all one with that in Matt. xxvi. 6. and Mark xiv. 3, *in the house of Simon the leper*; as appears, first, by the mention of Bethany, where it was, in all three Gospels, and that the town of that Mary and Lazarus, who are therefore both of them said to be at the feast, Mary as a waiter, *Lazarus lying at meat* with them, John xii. 2. And so, secondly, by the mention of those two speeches of Christ on that occasion, first, that what was done by her was for his *embalming*, and secondly, that wherever the *gospel* was *preached* this fact of that woman should be preached also, the former mentioned in all three, (and so likewise Judas's *murmuring*,) the latter in two of the Gospels. But none of all these circumstances belong here to this story in St. Luke; but on the contrary, it was in one of the *Pharisee's houses*, not in *Simon the leper's*, nor at all, that we have any reason to guess, in Bethany. And the Pharisee objected against Christ for this, not Judas, or one of the disciples, and the objection was not at the unnecessary expense, as there, but that Christ would let a sinner be so kind to him, if he knew it, or if he did not, that he was no prophet. And then the discourse between Christ and Simon, occasioned by this fact of the *sinner woman* in Luke, (about the creditor and his debtors, and the application of it to the excess of this woman's love above his, caused by the mercy of having *many sins forgiven*, which she had received,) is far distant from that in the other Gospels of *anointing him for his burial*, by way of embalming, as it were, which also contains another circumstance in it, that that of Mary's was immediately before his death, Judas going out immediately upon it to betray him, Mark xiv. 10. Matt. xxvi. 14. And so likewise in St. John his death follows soon after; but this passage in St. Luke hath nothing to do with his death, and is set down on another occasion here by St. Luke, (whensoever it was acted, as Luke indeed observes not the order of story in all his relations,) viz. to shew that which Christ was upon in the former passage, that those which had not lived the best lives formerly, were more ready to receive the mercies offered by Christ than the Pharisees, &c., that had a better opinion of themselves. All the affinity between these stories is that of the *alabaster*, or *cruise of ointment* poured upon him; but when that is known to be the ordinary name of a vessel that was used to that purpose, (see note [b] Matt. xxvi,) and that it was very ordinary at feasts to use ointment to pour on them and perfume them, (see note [c] Matt. xxvi,) this will be but a poor evidence to prove these stories to be all one, because many several feasts there might be, and were, and this civility used in all or many of these. And although in one particular,

wherein the story in John differs from the same in Matthew and Mark, this in Luke agrees with that in John, (which may persuade some that it is the same story at least which Luke and John set down,) as that John mentions not the *pouring out* the *ointment* on the *head*, (as Matthew and Mark do,) but only on the *feet*, which they do not, (in both which Luke agrees with him,) yet will not this be of any force against the former arguments, especially when it is remembered, (what is peculiarly observed of St. John's Gospel, written after, and as a supplement of the others,) that John finding the mention of the *anointing* Christ's *head* by Mary in the two Gospels, did not need mention it again, but thought it necessary to add all the rest, which they had not mentioned, of *anointing his feet*, and *wiping them with the hairs of her head*; which, as it is certain that it was done by Mary, because St. John affirms it, so might it also at another time be done by another woman, and no wonder at all be in it, nor matter of objection against what we have said of these being diverse stories. Nay, one observable difference there is in this very thing, wherein these two evangelists thus seem to agree: for St. John saith clearly, that *Mary anointed his feet with the spikenard*, John xii. 3, mentioning no tears, nor any thing but the ointment, the odour of which so filled the house; but this *sinner woman* in Luke, though she brought into the house with her *vessel of ointment*, yet, in another kind of address, (and that which more became her that remembered her former heathen or sinful course,) she first *stood by his feet behind him weeping*, and began to *bedew his feet with tears*, then *wiped off the tears with the hairs of her head*, and yet further, *kissed his feet*, (all which we find not in St. John,) and then *anointed his feet with the ointment*, which is the only circumstance wherein they agree, and so it cannot be thought argumentative against so much to the contrary. And if it be further granted that this Pharisee's name was Simon also, but yet was another person from *Simon the leper*, (as it is sure enough Simon was a very ordinary name at that time,) I cannot foresee any the least probability against the truth of what hath been here observed.

44. [c] *water for my feet*] That it was the fashion of those countries in their entertainments to wash their guests' feet before meals, is frequently mentioned in the Old Testament. And the same was of custom also among the Grecians in their more splendid extraordinary feasts, as we find in Athenæus, l. 14: *Συνελθόντων εἰς τὸ δεῖπνον*, &c., "When they come together to dinner," *τοῖς εἰσιούσι προσφέροντο ποδόνιπτρα οἴνου δι' ἀρωμάτων*, "they bring out to the guests baths for their feet of wine and spices."

47. [d] *for*] That *ὅτι* signifies *therefore*, and not *for* in this place, is apparent, not only by the clear importance of the parable precedent, where he that had the greater debt forgiven is supposed to have greater love and kindness to the creditor, and not therefore forgiven because he had that love and kindness, but also by the signification of the Hebrew *וְ*,^j which is promiscuously taken for *ὅτι*, or *διότι*, *for*, or *therefore*; and so (by an observation before mentioned, note [f] Mark xiv,) according to the practice of these writers, one of these Greek words may be taken for the other, *ὅτι*, *for*, used when the sense bears *διότι*, *therefore*. And so Mark ix. 28, the same *ὅτι* clearly signifies *διὰ τί*, *for what*

^j See Psalm cxvi. 10. 2 Cor. iv. 13. Eccles. viii. 6.

cause, or *why*? interrogatively. And so, I conceive, on the other side; Rom. v. 12. διὰ τοῦτο is set when the sense carries it *εἰ*, not *therefore*, but *for*, that verse being the proof of the former, not proved by it; and so Heb. xi. 23, διότι, *therefore*, is used for *εἰ*, *for*, or *because*; *Moses was hidden by his parents, διότι, because he was a comely child*. So James iv. 3, διότι κακῶς αἰτείσθε, *because ye ask amiss*. So the Hebrew לכן also signifies both *quia* and *ideo*; and Ecclus. xxxi. 15. is rendered διὰ τοῦτο, *wherefore*, when it should be *εἰ, for*; and 1 Peter i. 24, διότι, *wherefore*, is put for *εἰ, for*. But as a more direct example of *εἰ, wherefore*, I suppose one place in St. John to be worth observing, John xiv. 17, where Christ having, upon condition of their loving and obeying him, promised the *Comforter* or *Paraclete* to the disciples, vv. 15, 16, *that he might abide with them for ever*, he saith of him, that worldly men cannot receive him, *because they neither see nor know him, but*, saith he, *ye know him, εἰ παρ' ὑμῶν μένει, καὶ ἐν ὑμῖν ἔσται*, which, in all reason, is to be so rendered, that it may be the effect or consequent, not as the cause or antecedent of the former, as the coming and abiding of the Paraclete was before mentioned as the consequent and reward of their loving and obeying, and not as the cause of that. And then the *εἰ* must bear the same sense exactly which here we affix to it, *therefore*, or *for this cause* (as if it were διότι, or διὰ τοῦτο) *he remaineth with you, and shall be in or among you*.

CHAP. VIII.

3. [a] *ministered*] The true notion of the word διακονεῖν, so often used in the scripture, will be worth considering a while, for the right understanding of all places where it is used. And, first, it is sufficiently known to belong unto, and to be frequently taken in general for any kind of *service* or *ministry*. Such was that of *disciples*, who waited, attended on the prophets, did their servile offices, (see note [h] Matt. iii,) and accordingly διάκονος is taken for such a *disciple*, John xii. 26, compared with Luke vi. 40. Matt. x. 25. But omitting this ordinary notion, the best rise will be by considering the word διάκονοι, and διακονεῖν, as it refers to that one particular *office of servants*, that of *waiting at feasts*. Thus Lucian in his Cronosol. among the *leges convivales*, mentions this, Οἱ διάκονοι πρὸς χάριν μηδενὶ μηδέν, “Let the waiters do nothing out of favour or partiality to any;” where διάκονοι are “those that in feasts distribute the μοιρὰς, or portions to each guest,” as it follows there, μηδὲ τῷ μὲν ὁ μῆρὸς, τῷ δὲ ἡ γνάθος σουδς, ἀλλ' ἰσότης ἐπὶ πᾶσιν, “not to one a larger or better, to another a meaner or lesser piece, but equality in all.” For this we find among those rites or customs of feasts, that the διάκονοι distributed the portions, first to the master of the feast, and then to the guests, each of them in order, either according to the direction of the ἀρχιτερίκλιος, or “the orderer of the feast,” or as they pleased themselves, when he did not direct, only according to that rule of *equality*, that they should not τῷ μὲν μέγιστα, τῷ δὲ κομιδῇ μικρὰ παρατίθεσθαι, “give one a great, another a very little portion.” This we find in Lucian, both in his Cronosol. and Epist. Saturn., and, speaking of unjust officers, he saith, Ἐσκομισθῆναι σουδς οἰκέτης διανεμῶν τῷ μὲν δεσπότῃ παρατίθησι τὸ ἡμίτομον διον σὺν τῇ κεφαλῇ, τοῖς δὲ ἄλλοις ὅσα φέρει ἐγκεκαλυμμένα, “In the division of a swine, the servant gives his master half of it with the head, and to the rest a few bones.” Agreeable to this

custom of the *διάκονοι* giving to every man his portion, is that of our Saviour, Luke xii. 37, speaking of a master that entertains his servants, *περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς, καὶ παρελθὼν διακονήσει*, *he shall gird himself like a servant, and make them lie down, and passing from one to another shall distribute to every man his portion*; a parallel to which we have in ^k Lucian, *ὅταν τοὺς οἰκέτας ὁ πλούσιος εὐωχῇ διακονῶν, καὶ οἱ φίλοι σὺν αὐτῷ*, “when a rich man entertains his servants, and ministers to them, he and his friends with him.” This, as was even now intimated, belonged primarily to the *ἀρχιτρίκλινος*, or *οἰκονόμος τροφῶν*, “the governor or orderer of the feast;” and thus we read of Christ, when he entertained the multitudes, he acted the part of the *ἀρχιτρίκλινος*, and *εὐχαριστήσας ἔδωκε τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ τῷ ὄχλῳ*, *when he had given thanks he gave to his disciples, as the œconomus to the waiters, and they to the multitudes*, to every man single his portion. So that still the office of the *διάκονος* is to distribute the *νομαί*, or *μερίδες*, though the *œconomus* break or divide them. So that that saying of Christ, Matt. xx. 28, and in the same words almost, Mark x. 45, may justly be understood of this custom, and this use of the word *διακονεῖν*: ‘*Ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι*, *The Son of man came not that others might minister to him, or distribute favours, or shew kindnesses to him, but he to distribute to them*; and, as it follows, *δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν*, *to distribute that great gift among his disciples and all mankind, his life for the redemption of the world*. Neither is this interpretation resisted or made less probable by that which went before, *Οὐχ οὕτως δέ, &c.*, *But it shall not be so among you: but he that will become great among you, let him be your minister: and he that will be first, let him be your servant*: as if the words belonged only to the humility required by Christ of Christian governors: for there be two things there spoken of by Christ concerning the heathen rulers (to which the Christian are opposed): one, that they do *κατακυριεύειν*, *use their servants as lords and owners of them, as of a possession*, (as servants were reckoned by them among their *κτήματα*, their *wealth*, or *riches*,) and so reap fruit and profit by their labours: which ¹ Xenophon calls *ὠφελεῖσθαι ὑπ’ αὐτῶν*, “to be profited by them.” The second, that they do *κατεξουσιάζειν*, “exercise despotic power over them.” To which two Christ here opposes these two other duties of a Christian governor in his church: 1. that he shall be beneficial or profitable to those that are under him; 2dly, that he shall be humble toward them: and the first of these is here meant by *διάκονον γενέσθαι*, *being a minister*; as the second by *δοῦλον γενέσθαι*, *being a servant*; and therefore Christ returns and speaks further to that, *The Son of man came not, διακονηθῆναι, to be ministered unto*, but *διακονῆσαι, to minister*; and what that is he further expresses, *καὶ δοῦναι, and to give his life*, &c. From this festival custom set down in all the parts, John ii. 9, (where there is, beside the *νυμφίος*, or *master of the feast*, *ἀρχιτρίκλινος*, the divider of the meats and wine; and again, the *διάκονοι*, ver. 5, which distribute and carry it, being divided, to each guest,) we may clearly fetch the office of the first deacons in the church, who were to distribute to the poor as every one had need, under the apostles, as the *œconomi*, or *chief dispensers*, and to

^k Cronosol.¹ Præf. in Κυρ. παῖδ.

take off that toil from them ; and so in like manner at the administration of the eucharist to be ministerial to the *προστάς*, the *bishop*, or *prefect*, and distribute that wine and bread which he had consecrated : see ^m Justin Martyr, *Apol.* 2. But to the former of these, that of distributing to the poor, the word *διακονία*, *ministering*, in scripture peculiarly belongs, and so still makes good that notion which we now take it in. So Acts xi. 29, *eis diakoniam πέμψαι*, to send some relief to be distributed to them that want ; and Acts xii. 25, and 2 Cor. viii. 4, *κοινωνία τῆς διακονίας eis τοὺς ἁγίους*, the liberality of distribution to the saints. So 1 Pet. iv. 10, where, speaking of hospitality, he bids them *διακονεῖν*, *dispense*, or *distribute*, that is, give ; and again, ver. 12, *εἰ τις διακονεῖ*, if any man exercise liberality to the poor. So the *διακονία καθημερινή*, Acts vi, the daily distribution to the poor widows ; or, as the 16th canon of the council in Trullo interprets the place, *ἡ ἐν ταῖς χρεαῖς τραπεζῶν ὑπουργία*, “the dispensing of necessaries at their tables ;” and therefore Zonaras on that canon explains it by *οἰκονόμοι τροφῶν*, *dispensers of meat*, (meaning, I suppose, under the chief *œconomus*, or *steward*,) rather the *distributors* of it. Thus in ⁿ Julian, speaking of the Galilæans, as he styles the Christians, you shall find, saith he, *τὴν λεγομένην παρ’ αὐτοῖς ἀγάπην, καὶ ὑποδοχὴν, καὶ διακονίαν τραπεζῶν*, “their feasts of love and entertainments, and distribution at tables, by which,” saith he, “they allured many to their religion.” So in Procopius’s *Scholia* on 1 Sam. ix, there is mention *ἀποστόλων διακονουμένων*, which sure is ill rendered *apostolorum ministrantium*, “of the apostles that ministered,” and should be rendered in the passive sense, *administratione*, or *liberalitate aliorum utentium*, “they that were ministered to ;” for so he adds out of St. Paul, *dis eis τὴν χρεῖαν μου ἐπέμψατε*, you sent twice to my wants. I shall need to add no more to this, but only that what some did, *διακονεῖν*, *distribute* or *dispense* only as instruments or officers or ministers of others’ liberality, that also some did out of their own estates ; and so here these women did, *ἐκ τῶν ὑπαρχόντων αὐταῖς*, out of their own goods. So, I suppose, Onesiphorus, 2 Tim. i. 18. So Phœbe, Rom. xvi. 1, *διάκονος ἐκκλησίας τῆς ἐν Κεγχρεαῖς*, the minister of the church in Cenchrea, who is therefore called *προστάτης* (or *προστάτης*) πολλῶν, that is, *πρόξενος*, (*ξενίας ἐπιμελούμενος*, *ἡγουν τοὺς ξένους ὑποδεχόμενος*, saith Hesychius,) an *entertainer* and *succourer of many*, and of Paul himself. It is a military word of soldiers *relieving and defending and rescuing* one another, which is *προϊστάσθαι*, and a work of mercy. And he that exerciseth it is called indifferently *προστάτης*, *ἐπιστάτης*, *παραστάτης*, (see Rom. xvi. 2.) So in ^o Demosthenes, *Τὸν προϊστάμενον ἐπ’ ἀποστερήσει τῶν ἐμῶν Ἀφόβον*, “Who helped Aphobus to defraud me.” And in Strabo, *ψευδοὺς προϊστάται δόγματος*, “he maintained, defended a false opinion,” and many the like. And this Phœbe thus called, and such as she, were the *ἀδελφαὶ*, *sisters*, or Christian women that accompanied the apostles in their travels, and provided for them, that they might preach, and not be put to earn their livings with their hands, 1 Cor. ix. 5. Of the word *διάκονος*, see note [d] Philipp. i.

14. [b] *bring no fruit to perfection*] The word *τελεσφορεῖν* here is best explained by Hesychius, *καθ’ ὅραν τοὺς καρπούς, ἢ τελείους αὐτοὺς φέρειν*,

^m P. 97.

ⁿ Fragment. p. 558.

^o Ἐν τῷ κατ’ Ὀμήτῳ.

“to bring forth fruits in the season, or perfect fruits.” Phavorinus, ἐντελῶς ἄγειν, “to bring forth perfectly.” Josephus uses it of women that go their full time, that do not miscarry or bring forth abortives; and so it here belongs to that corn that prospers, and thrives, and comes on well, and continues till harvest, and miscarries not by any defect in the soil, or other ill accident.

23. [c] *the lake*] That which is here truly called λίμνη, (for so it was *the lake* (and not *the sea*) of *Gennesaret*, ch. v. 1,) is called θάλασσα, *the sea*, Matt. viii. 24; and θάλασσα Γαλιλαίας, *the sea of Galilee*, Matt. iv. 18; and John vi. 1, θάλασσα τῆς Γαλιλαίας τῆς Τιβεριάδος; and ch. xxi. 1, θάλασσα τῆς Τιβεριάδος, *the sea of Tiberias*. And all this, not because it was a sea, but because of the ambiguity of the Hebrew כַּי, which, as it signifies *the sea*, so also any *lake*, or *confluence of waters*; and is used for that *great vessel* in the temple, 1 Kings vii. 23, which being of such a largeness, (30 cubits round, and 5 cubits high, and containing 2000 baths,) was a kind of lake, and is there so called, a *molten lake*, the Hebrew כַּי being there used, and by us rendered *sea*, but would be more properly *lake*. And so likewise the word θάλασσα in the other Gospels would be better, according to the sense, rendered *lake* also, *the lake of Galilee* and *Tiberias*. See Lyra on Gen. i. 10.

31. [d] *the deep*] That ἄβυσσος should here signify *the pit of hell*, the place created for the devil and his angels, wheresoever it is situate, may be guessed by the nature of the word, which signifies *bottomless*; and from the use of it in some other places of the New Testament, as Rev. ix. 1, 2, and xi. 7, and xvii. 8, and xx. 1, 3, where there is mention of *chains*, as there is of *tartarum*, 2 Peter ii. 4; and so also the context here inclines it; for the first request of the devil to Christ was, ver. 28, *I beseech thee, torment me not*; and in the other Gospel, Matt. viii. 29, *Art thou come to torment me before my time?* expressing the devil's fear, that by this *coming of Christ* he should presently be cast into his chains of hell, (see note [b] Mark v.) and confined to those torments which he thought belonged not to him till the day of judgment; and the next was in plain words, *not to send him into hell, or the pit*.

CHAP. IX.

8. [a] *appeared*] The word ἐφάνη, *appeared*, seems here to be taken for ἦλθε, *was come*. So it is evidently in 2 Mac. vii. 22, οὐκ οἶδ' ὅπως εἰς τὴν ἐμὴν ἐφάνητε κοιλίαν, *I know not how ye came into my womb*. So the Scholiast of Theocritus, φανεῖς, ἐλθὼν, *appearing signifies coming*. So Plato in the beginning of his Protagoras, Πόθεν δὲ Σωκράτης φαίνεται; that is, “Whence comest thou, Socrates?” So Chrysostom P, Οὐδὲ σὺ εἰς τὴν ἄνω φανῆναι δυνήσῃ πόλιν, “Thou canst not come to the city which is above.”

12. [b] *lodge*] Καταλῦσαι properly signifies, among mariners, καταλπεῖν ἀπὸ πελάγους εἰς τὸν λιμένα, *to come back, and retire from the sea to the haven*; and from thence it is applied to travellers that betake themselves to their inn, which is therefore called κατάλυμα, because the man and the beast there laid down his lading, and so it is generally *to refresh* one's self, ἀπολαύσαι, εὐωχῆσθαι, saith Phavorinus out of Hesychius.

31. [c] *decease*] That Christ's ἔξοδος here signifies his *death*, and *going out of this world*, will be acknowledged, first, by the use of a

parallel phrase to this sense, John xiii. 1, where his death is called *παράβασις ἐκ τοῦ κόσμου τούτου*, a *passing out of this world*, typified there by the *pasch* in the beginning of the verse, and that, we know, was instituted as a commemoration of the *exodus*, or *going out of Egypt*; 2dly, by St. Peter's using it of himself, 2 Peter i. 15, to signify his *departure*, before expressed by the *laying down his tabernacle*, ver. 13. But that it is here also, in a more solemn sense, of somewhat a greater latitude, may appear by this, that the *ἔξοδος* of Christ is here said to be the subject of the discourse betwixt Elias and Moses and Christ upon mount Tabor. And what the matter of that discourse was, hath been set down at large, from sufficient evidences, note [a] Matt. xvii, viz. *the coming of the great and terrible day of the Lord*, Mal. iv. 5, before which *Elias was first to come*. Which being there sufficiently manifest, and explained to denote the approaching destruction of the obstinate, unbelieving Jews, may further be cleared by another place, wherein it is mentioned what the subject of this discourse was, that of St. Peter, that was present at this *vision*, 2 Peter i. 16, where he affirms, that at his being on the mount Tabor with Christ, he had a revelation concerning (that which was the matter of that whole Epistle of his) the power and coming of Jesus Christ, (which what it signifies in divers places of the New Testament, viz. a middle, second coming of Christ upon the Jews, hath been shewn at large, note [b] Matt. xxiv.) And so again, 1 Peter v. 1, when he saith he was a *witness of Christ's sufferings, and a partaker of the glory which should be revealed*, that latter seems to refer to his presence at the transfiguration, where this glory that was to follow Christ's sufferings was represented to him and two other disciples. To which purpose it is also observable in what sense we find the word *ἔξοδος* used Heb. xi. 22, and in the title of the second book of Moses, to denote the departure of the Israelites out of Egypt to Canaan. And accordingly in St. Jude's Epistle, (which is but the epitome of, and parallel to that second of St. Peter,) where St. Peter saith, 2 Peter i. 15, 16, *I will endeavour to put you in mind of these things*, that is, of this power and coming of our Lord which he had made known to them, he hath these words, ver. 5, *I would put you in mind, that the Lord having delivered the people of Israel out of the land of Egypt, destroyed those that did not believe*. Which referring to that *ἔξοδος*, Moses's bringing the Israelites out of Egypt, supposes that to be an image or resemblance of that coming of Christ, that is, of what Christ should now do within a while, viz. that being gone out of the world, and by that means of his death having brought his people out of their captivity, he should not only overwhelm his enemies the Jews, like Pharaoh and the Egyptians, but withal destroy the wicked impure Gnostic Christians, like the disobedient Israelites in the wilderness. And that this (as it may properly be contained under the word *ἔξοδος*, so) was the thing that St. Luke meant here by it, may probably appear, 1, by the agreeableness of it, and by the evangelist's referring it (*It came to pass*, saith he, *after these words, about eight days, that Jesus took Peter and John, &c.* ver. 28.) to the discourse immediately precedent, (for the expressing of which, as by an emblem, the transfiguration seems to have been designed,) which is all to that purpose of preserving the believers that take up Christ's cross, and destroying all such who (as the Gnostics afterward, and those that were corrupted by

them) should be most careful to preserve their lives; 2dly, by the mention of Jerusalem, where all this was to be fulfilled, first, Christ to die there, then all these glorious works of God to be shewn upon that people, in destroying the unbelievers, and the ἀπειθήσαντες, *the disobedient provokers*, Heb. iii. 12, 16, 18, among them, and preserving the sincere, pure, persevering, faithful Christians in the midst of that destruction. These arguments do not pretend to demonstrate, but have been added *ex abundanti* to that one ground laid, Matt. xvii, (note [a]), only as probabilities concurring with that which is there evidenced. To this may be added an observation of ^p St. Chrysostom's, Ὁ μὲν Κύριος — τὴν παρουσίαν αὐτοῦ τὴν ἐνσαρκον ἔξοδον καλεῖ, "Our Lord Jesus Christ calls his coming in the flesh by this title of ἔξοδος," or *going out*, citing Matt. xiii. 3, of *the sower going out*; and John xvi. 28, of his *having come out from the Father*; and the same ^q again, Ὁ μὲν γὰρ Χριστὸς ἔξοδον τὴν ἑαυτοῦ παρουσίαν εἰκότως καλεῖ, "Christ fitly calls his coming ἔξοδος;" which observation, if it have any force in it, then may this other middle coming of Christ, to the destruction of the Jews, so often styled *παρουσία*, *the coming of the Lord*, and of *Christ*, be as fitly here expressed by ἔξοδος, not the *going away*, or *departure* from this earth, but his *coming* in power and vengeance from heaven, a consequent of his ascension thither. On ' this place of St. Chrysostom the learned Andrew Downes observes, that the Hebrews express οἰκονομία and διοίκησις, any *administration*, or *discharge* of any *office*, by *going in* and *going out*. Which if it be applicable to the latter of them, taken alone, (as it is both here and in that place of St. Chrysostom,) then it is a further account of the propriety of this sense which I have affixed to it, this *coming of Christ* to the destruction of his crucifiers being an eminent act of *administration* of his regal office, (and thence oft called *the kingdom of God*,) in the executing judgment on such traitorous opposers of his kingdom.

51. [d] *received up*] Ἀνάληψις, here applied to Christ, may possibly belong to his *assumption* up to heaven out of this world, which then might be said to draw near; but it is somewhat more probable that it should signify his crucifixion, which was to be at Jerusalem, toward which place he is here said to go, because *his time was come*. And to this the expression agrees which is used by Christ, John xii. 32, ἐὰν ὑψωθῶ, *if I be lifted up*; which the text saith was a testification of the kind of his death, that is, of his crucifixion; and, indeed, the Syriac word for the *cross* being ܡܬܥܬܝܪܐ, from ܡܬܥܬܝܪ, *to erect*, or *lift up*, (noting the *ignum*, or *palus* which was in *sublime erectus*.) *to be crucified*, in the Syriac expression will be, *to be exalted*, or *lifted up*.

55. [e] *spirit*] The word πνεῦμα, *spirit*, is very diversely taken in the New Testament. 1. Sometimes (with the addition of Θεοῦ, or Χριστοῦ, *God*, or *Christ*, or ἁγίου, *holy*, and sometimes without it) for the eternal *Spirit of God*, the *Holy Ghost*, the third person in the sacred Trinity, Matt. xxviii. 19, into which we are baptized. And from thence, 2dly, for the graces and gifts of that *Spirit*, whether those that are of use to all sorts of men, as *the spirit of supplication*, Zech. xii. 10, that is, zealous, ardent prayer; and accordingly we read of *praying*, ἐν πνεύματι, Ephes. vi. 18, *in*, or *with the spirit*: and Jude 20, with the addition of ἁγίου, *in*, or *with the holy spirit praying*, as those do that are by the

Spirit of God enabled or raised to perform this duty with some ardency. So Ephes. v. 19, being *filled with the spirit*, (in opposition to being *drunk with wine*,) is expressed by *speaking in psalms and hymns and spiritual songs, in, or with the heart, zealously and cordially*; or whether those which belong not to all, but only to those which are thus to be qualified for any office, whether regal or prophetic or evangelical. So the *spirit of prophecy*, Acts ii. 18, and the *double portion of Elias's spirit*, that is, the right (as of primogeniture) of succeeding him in his prophetic office. So 1 Cor. xiv. 12, *ζηλωταὶ πνευμάτων, zealous of spirits*, that is, of those gifts of tongues, &c. that were given the apostles for the planting of the gospel. So ver. 2, *he that speaks with tongues, πνεύματι λαλεῖ μυστήρια, speaks in an hidden, unintelligible manner by that gift of tongues*, (see vv. 19 and 23,) *for no man hears*, that is, understands him; and in the same sense, ver. 14, *my spirit*, that is, my gift of tongues *prayeth*, I make use of that gift, which nobody but myself understands, &c. 3dly, It is taken for an *angel*, whether good or bad; good, Rev. i. 4; bad, Mark i. 23, v. 2; and *unclean*, that is, diabolical, or evil *spirit*, as appeareth ver. 9. From the ambiguity of which it is that *πνευματικοί*, 1 Cor. xii. 1, is taken in the latitude both for those that are *acted with an evil*, and which are *inspired with a good spirit, the Spirit of God*, which is looked on as a fountain of all supernatural revelations, 1 Cor. ii. 12, and opposed there to the *spirit of the world*, that which the world knows or can reveal to us, (see note [a] Rom. ix.) To this, I suppose, must be reduced another notion not far distant, wherein the word *spirits* signifies *teachers*, pretenders to inspiration from God, whether truly or falsely. So 1 John iv. 1, *Believe not every spirit, but try the spirits, whether they be of God*; give not heed to every teacher, but examine all such pretenders, whether they be truly of God or no; for, as it follows, *many false prophets have gone out into the world*, where those *false prophets* are one sect of those *spirits* which must be examined. So ver. 2, *by this ye know the spirit of God*, that is, a truly inspired teacher sent by God; *every spirit which confesses Jesus Christ which is come in the flesh, is from God*; and ver. 3, *every spirit which confesseth not &c.*; (the *spirit* again is the teacher, for to him only it belongeth to confess or not to confess.) *And this is that of Antichrist* (the Antichristian teachers) *which cometh, and now is in the world*, which cannot be affirmed again but of a person; which is yet more manifest, ver. 5, *They are from the world* (αὐτοὶ in the masculine); *therefore they speak from the world, and the world heareth them: you are from God; he that knoweth God heareth you*: where the *spirits* before, are now described as teachers, worldly or divine; and again expressed in the end of ver. 6, by *the spirit of truth, and the spirit of error*, either orthodox, or erroneous seducing teachers, the latter of which are distinctly called *πλάνοι, deceivers, or impostors*, 2 John 7, and those with the same character affixed to them that belonged to the *spirits* which were *not of God*, 1 John iv. 3. From whence it will be most reasonable to interpret the *πνεύματα πλάνα, seducing spirits*, 1 Tim. iv. 1, of persons also, though *the doctrines of devils*, that are joined with them, would incline to interpret them of doctrines taught by such. 4thly, It is taken sometimes for an apparition, the shape or seeming of a body, without any real corporeity in it. So Luke xxiv. 37, 39, *ἐδόκουν πνεῦμα θεωρεῖν, they thought they saw a spirit*; for which, Matt. xiv. 26, and Mark vi. 49,

φάντασμα, a *phantasm*, is used. 5thly, It is taken for *the spirit of man*, the supreme, diviner faculty, opposed to the body of flesh, Gal. v. 17, 1 Thess. v. 23, and set higher than *ψυχή*, *the soul*, common to man with other sensitive creatures. So 1 Cor. ii. 11, *the spirit of a man that is in him*, to which it belongeth to search to the secrets and bottom of him. So 1 Peter iii. 19, *πνεύματα ἐν φυλάκῃ* are *the spirits and souls of men*, (of the meaning of which place, see note [f] 1 Peter iii.) So John vi. 63, *the spirit that enliveneth* is the soul that animates the body, (as James ii. 26.) And from thence, in the end of that verse, (where he saith that *the words which he spake unto them were spirit and life*,) the meaning must be, that Christ spake not of a carnal, gross, but an immaterial, spiritual eating, that is, receiving and laying up his doctrine in their hearts and souls, and amending their lives by it, (which is also the true, durable, profitable eating, far beyond the corporeal, external, as *Christ* and his *doctrine* are *the true manna*, ver. 55.) So John iv. 23, *the true worshippers shall worship the Father in spirit*, that is, the service and worship of God now under the gospel shall not consist in the external, legal performances, but extend to the heart and soul, those duties of real purity and piety which were typified by those legal shadows. So when *the spirit* signifies *the gospel*, as that is opposed to the law, under the title of *the flesh*, Gal. iii. 3, and in many other places, this is taken by analogy from that acception of *the spirit for the soul*, as that is the principle of life, and that an inward principle. These are the more obvious acceptions of the word, which belong to most of the places where the word is used, and in most of them the context will readily determine to which. In some few other places it is used in a different sense, and notes, 6thly, a way of dispensation or economy, a disposition or course of things; as when the law is called *the spirit of bondage*, Rom. viii. 15, that is, the way of dealing with men as with servants, (as it was with the Jews); and, on the other side, *the spirit of adoption*, the more ingenuous way of dealing, as with sons, now under the gospel. And so here, when they would, as Elias had done, have called for fire on the Samaritans, Christ tells them, *they know not of what spirit they are*, that is, they considered not under what dispensation they were, *Christ came to save*, &c.; the course or way of proceedings which the gospel brought in, or was meant to teach men, was very distant from that which had been observable in Elias under the Old Testament, and consequently they must not do as Elias had done. Christ came to infuse and teach by his example and sermons an higher charity (even to enemies and rejecters of Christ himself) than was thought necessary before. They that rejected and scoffed at a prophet then, the prophet had commission to destroy them, and accordingly, without further admonitions, calls for *fire from heaven to devour* them presently; but they that refuse and crucify Christ, are by him prayed for, and are, by his command, yet further to be preached to, and, if possible, brought to repentance. And according to this example, so are all Christians to conform themselves; and if they do, then are they said to be of Christ's, and not of Elias's kind of spirit, of the evangelical dispensation or economy. So 1 Peter iv. 14, *If ye be reproached for the name of Christ, &c., the spirit of God*, that is, the same way of economy which was used toward Christ incarnate, *resteth on you*, is used among you. 7thly, It signifies *affection, temper*,

disposition of any, (which is a sense lightly varied from the former.) So Luke i. 17, *the spirit of Elias* is that temper, affection, zeal that was observable in Elias. So 1 John iii. 24, *By this we know that God abideth in us, by the spirit that he hath given us*, that is, by our having the same temper, the same affection, which is so observable in God, that is, that of charity to our brethren, ver. 23. That this is the meaning, appears by comparing it with ch. iv. 12, 13, *If we love one another, God abideth in us, &c. ; by this we know that we abide in him, and he in us, because he hath given us of his Spirit*. So Rom viii. 9, *Ye are not in the flesh, but in the spirit*; that is, (in the former notion of the *spirit* for that inward purity and obedience required under the gospel,) ye must live pure, spiritual lives, (without which there is *no pleasing God*, ver. 8.) *if so be the Spirit of God dwelleth in you*, that is, if the sacred evangelical temper, of which we have the precepts and pattern in Christ, continue among you; *but if any man have not the spirit of Christ*, that is, if that temper so observable in Christ be not at all discernible in you, *ye are none of his*, ye cannot pretend to be Christians, or expect to enjoy the privileges of such; and ver. 11, *If the spirit of him that raised up Jesus dwell in you*, that is, if that divine godlike temper be constantly in you, *he that raised up Jesus from the dead*, that is, God, *will also quicken your mortal bodies*, give even these mortal bodies of yours a joyful resurrection, *by his Spirit dwelling in you*, that is, by the power of that same Spirit that raised Christ, if ye be now animated and quickened by that, if that divine temper of his continue in you. So ver. 14, *being led by the spirit*, is living according to the pattern set before us by Christ. And so the *spirit of fear* and of *power* and *love*, &c., 2 Tim. i. 7, are those affections of fear, on one side, cowardice and timidity, and of courage and constancy and adherence to Christ (such as was exemplified to us in Christ, in declaring and asserting his Father's will) on the other side. In the Old Testament it is further used, sometimes for *skill* and *abilities*: Exod. xxviii. 3, *the spirit of wisdom to make Aaron garments*; and Exod. xxxi. 2, *Bezaleel is filled with the spirit of God in wisdom, and in understanding, and in knowledge, and in all manner of workmanship*. Sometimes for *zeal*, as 1 Sam. xi. 6, where *the Spirit of God came upon Saul, and his anger was kindled greatly*. Sometimes for a *commission* to an office or employment, as Judges iii. 10, *the Spirit of God came upon Othniel*, that is, he received mission from God, *and he judged Israel*. So upon Gideon, ch. vi. 34, and on Jephthah, ch. xi. 29, and on Samson, ch. xiii. 25; but this still joined with extraordinary abilities for the discharge of the office, and with particular incitations to some extraordinary things, which might testify to men this their commission from God, or to themselves, that they are thus designed and qualified for it; as appears by Samson, ch. xiv. 6, where *the Spirit of the Lord coming mightily upon him* denotes the strength which God gave him to kill the lion, and that an essay of what he should be able to do to the Philistines, ver. 19. Thus Num. xi. 17, when *God takes of the spirit which is upon Moses*, and *puts it upon the seventy*, it is apparent that the *spirit* there signifies the commission or authority that Moses had to govern the people, together with abilities to discharge it, (see Deut. xxxiv. 9,) which is there communicated by God to the seventy, as it follows, *and they shall bear the burden of the people with thee*, that is, take part of the

burden of ruling them. So ver. 25, *The Lord took of the spirit that was upon him, and gave it unto the seventy; and when the spirit rested upon them, they prophesied, &c.*, that is, some gifts extraordinary attended this commission, partly to signify that they were thus set apart and endowed with authority by God, and partly to fit them for the discharge of their office conferred on them. So ver. 26, *the spirit's resting on Eldad and Medad was God's conferring this authority on them, to which were joined also those gifts of the spirit, and they prophesied also; and so ver. 29, Would God all the Lord's people were prophets, and that the Lord would put his Spirit upon them!* that is, communicate that power to them which he had given to Moses, and qualify them with extraordinary gifts accordingly. So at the making of Saul king, *the Spirit of the Lord shall come upon thee*, 1 Sam. x. 6, some extraordinary change wrought on him, by which his commission was evidenced to himself and others; and so ver. 10. And proportionably in the New Testament, Christ's prophetic commission was thus conferred on him, *the Spirit of God descending like a dove, and lighting, or resting on him, and (above what had before been done to any) a voice from heaven proclaiming this commission to be given to him from his Father, and this from Isaiah lxi. 1. is called the Spirit of the Lord being upon him, and that explained by his being anointed to preach, Luke iv. 18, and by the spirit of wisdom, &c., Isaiah xi. 2, 3, which signifies a commission, and all other extraordinary gifts and powers conferred upon him, and is called his being anointed with the Holy Ghost and with power. And so of his apostles, Acts ii. 4, their being filled with the Holy Ghost is their being endowed with commission from heaven for that sacred function; and accordingly they spake with tongues (as the seventy and Saul, after the spirit's coming on them, prophesied) as the spirit gave them utterance; and this as the completion of that promise of Christ, that they should be endued with power from on high, Luke xxiv. 49, or receive δύναμιν Πνεύματος ἁγίου, the power of the Holy Ghost coming upon them. And so ever after, the ordaining of a bishop in the church was expressed by his receiving the Holy Ghost. Other uses there are of the word spirit which will be discernible by the context, and be reducible to one or more of these, but are too long to be more particularly set down here.*

CHAP. X.

31. [a] *by chance*] The word συγκυρία signifies literally *concurrence*, when two things fall out together. Συγκυρεῖ, (it should be συγκυρία,) συντυχία, saith Hesychius, and Συγκύρημα, συντύχημα, (not with any respect to τύχη, *fortune*, but from τυγχάνω, *sum*, the word signifying *being*, and no more.) So places that *lie together* are called συγκυροῦντα, Num. xxi. 25. and xxxv. 3, and Deut. ii. 37, according to the notion of the simple Κυρῶ, τυγχάνω, saith Hesychius, and Κυρεῖ, ὑπάρχει, and Κυρία, ἡ κατὰ φύσιν ὑπάρχουσα δύναμις. And then the rendering will be most exactly thus: *And the same time it fell out that a certain priest came down that way; according to Calcidius's definition of fortune, that it is concursus simul cadentium causarum duum, originem ex proposito trahentium, ex quo concursu provenit aliquid præter spe cum admiratione, "a concurrence of two causes falling together, having their beginning from counsel, from which concurrence something proceeds besides hope with*

admiration." But in Hippocrates it is used frequently to signify any occasion of doing any thing, Lib. de Med. Vet., δι' ἡδονὴν ἢ δι' ἄλλην τινα συγκυρίην, *for pleasure, or for any other occasion, or concurrent thing*, that being at the same time is the occasion of any thing. And then it may be rendered *upon occasion*, that is, having some business that occasioned his going by at that time.

40. [b] *help*] The word ἀντιλαμβάνεσθαι, especially with a genitive of the person joined with it, signifies to *succour* or *relieve any in distress*. So Luke i. 54, ἀντελάβετο Ἰσραὴλ, *he hath relieved Israel*, a work of εἰλεος, *mercy*, as it follows, and a *filling* them with *good things* when they were *hungry*, ver. 43. So ἀντιλαμβάνεσθαι ἀσθενούντων, Acts xx. 35, *to relieve the poor*, and, as it there follows, *to give* to them. So ἀντιλήψεις, 1 Cor. xii. 28, the office of *relieving the poor*: see note [e] on that chapter. From hence it is discernible what is the full importance of ἵνα συναντιλάβηται μοι here; Christ was received and entertained in the house of Martha and Mary; Martha made provision for him, and all that were with him; this is called πολλὴ διακονία, *a great deal of work in providing* for them all, at the beginning of the verse; hereupon she complains to Christ, that Mary, by hearkening to him, left her διακονεῖν μόνην, *to minister* to them, or *provide* for them *alone*, without any body else, and thereupon desires him to bid her *bear her company in making provision for them*, the ἀντιλαμβάνεσθαι, as διακονεῖν, noting the making this provision, and the σύν added to it, the *joining* with her, or bearing her company, contrary to the μόνην, her doing it *alone*, precedent. Thus Rom. viii. 26, συναντιλαμβάνεσθαι ἀσθενείαις ἡμῶν, is, *to join in relieving our necessities*. We have no means but prayer to God to relieve ourselves in any distress. But then again, we know not what is absolutely best for us, nor consequently *to pray as we ought*; therefore when we want and pray for aught, the *spirit* of Christ *joineth* with us *in relieving* us, that is, in interceding for us, that what is absolutely best may be granted us, joins with us in prayer, and so in relieving us by praying silently for us, and asking those things which Christ knows us to stand most in need of when we do not.

CHAP. XI.

4. [a] *indebted*] The word ὀφείλειν, *to owe*, is here to be taken in a notion peculiar to the Syriac language, (wherein Christ certainly spake,) which neither the Greek nor Latin nor Hebrew had made use of; for he that sins or offends, either against God or man, is in Syriac said חוב, *a debtor*; and so חובא, *debitum*, "a debt," that is, *peccatum*, "a sin." So Exodus xxxii, This people, חטא חטא, *have sinned a sin*; the Targum reads, חובא חובא, *hath ought a debt*. So Lev. iv, If a priest &c. חטא, *shall sin*; the Targum reads, יחוב, *shall owe*. So Luke xiii. 4, of those *on whom the tower fell, do you think*, saith Christ, *that these were ὀφείλται παρὰ πάντας, debtors*, that is, *offenders, beyond all*? And proportionably to this, *to pardon* is by them expressed by קשב, *to remit*, and here is rendered ἀφίεναι, *to release, or absolve*.

7. [b] *the door is now shut*] The Romans were wont to express the first part of the night, the close of the evening, by *prima face*, "candle-lighting." A later part other nations expressed by *shutting up the doors*, called in Greek κλανισθῆναι, which time was wont, by a kind of *bellman*,

to be cried about the streets. Thus Joshua $\kappa\chi\nu$, *about the time of shutting the gate*, where the Greek reads $\acute{\omega}\varsigma\ \delta\acute{\epsilon}\ \eta\ \pi\acute{\upsilon}\lambda\eta\ \epsilon\kappa\lambda\epsilon\iota\epsilon\tau\omicron$, *when the gate was shut*. Thus in this place, *the door is shut*, is meant as an expression of the lateness of the time of night, and is expressed, ver. 5, by $\mu\epsilon\sigma\omicron\nu\nu\kappa\tau\iota\omicron\nu$, *at midnight*.

41. [c] *such things as ye have*] The phrase $\tau\acute{\alpha}\ \acute{\epsilon}\nu\omicron\nu\tau\alpha$ signifies *according to ability*. So when Epictetus appoints "to abstain from oaths," $\acute{\epsilon}\kappa\ \tau\omicron\omega\nu\ \acute{\epsilon}\nu\omicron\nu\tau\omega\nu$, "as far as we are able;" and in Gemisthus Pletho, $\pi\epsilon\rho.\ \acute{\alpha}\rho\epsilon\tau.\ \rho.\ 57$, $\sigma\acute{\upsilon}\nu\ \epsilon\upsilon\tau\epsilon\lambda\epsilon\iota\acute{\alpha}\ \acute{\epsilon}\kappa\ \tau\omicron\omega\nu\ \acute{\epsilon}\nu\omicron\nu\tau\omega\nu\ \phi\iota\lambda\omicron\kappa\alpha\lambda\acute{\omega}\nu$, speaking of him, who "of that which he hath, exercises liberality without any great expense." This is expressed in Tobit by $\acute{\epsilon}\kappa\ \tau\omicron\omega\nu\ \acute{\upsilon}\pi\alpha\rho\chi\acute{\omicron}\nu\tau\omega\nu\ \sigma\omicron\iota\ \pi\omicron\iota\epsilon\iota\ \acute{\epsilon}\lambda\eta\mu\omicron\sigma\acute{\upsilon}\nu\eta\nu$, *give alms of what thou hast*; and so Luke viii. 3, and xii. 33; and so saith Hesychius, $\acute{\epsilon}\nu\delta\omicron\nu$, $\acute{\epsilon}\nu\upsilon\pi\acute{\alpha}\rho\chi\omicron\nu$, $\eta\ \delta\upsilon\nu\alpha\tau\acute{\omicron}\nu\ \acute{\epsilon}\sigma\tau\iota$, "that which a man hath in his power;" and Phavorinus to the same purpose, $\delta\upsilon\nu\alpha\tau\acute{\omicron}\nu\ \acute{\epsilon}\nu\text{-}\delta\epsilon\chi\omicron\mu\epsilon\nu\omicron\nu\ \acute{\epsilon}\nu\upsilon\pi\acute{\alpha}\rho\chi\omicron\nu$; and it is answerable to that of Deut. xvi. 10, which we read, *according as the Lord thy God hath blessed thee*. But because the precept is here given to the hypocritical Pharisees, who may have been guilty of great sins of injustice, and it is not impossible $\acute{\alpha}\rho\pi\alpha\gamma\acute{\eta}$ may signify that, ver. 39, (though, I conceive, it may fitly be taken in another sense, noted 1 Cor. v. note [h];) and because this sin of oppression and rapine and cheating and wronging others is so ordinary in the world, that it may be reasonable for our Saviour's speech to respect that among other sins, and so to propose here the way, on the sinner's part, required for the cleansing of that. Therefore it is not amiss yet further to observe, that the place here $\tau\acute{\alpha}\ \acute{\epsilon}\nu\omicron\nu\tau\alpha\ \delta\acute{\omicron}\tau\epsilon\ \acute{\epsilon}\lambda\eta\mu\omicron\sigma\acute{\upsilon}\nu\eta\nu$, and not $\acute{\epsilon}\kappa\ \tau\omicron\omega\nu\ \acute{\epsilon}\nu\omicron\nu\tau\omega\nu$, or $\acute{\epsilon}\kappa\ \tau\omicron\omega\nu\ \acute{\upsilon}\pi\alpha\rho\chi\acute{\omicron}\nu\tau\omega\nu$, may in construction be so rendered, as that the two accusative cases shall be set by way of apposition, and both follow the verb $\delta\acute{\omicron}\tau\epsilon$, and then the meaning will be, *give what you have, or as far as you are able*, as far as all that you have will reach. This we know the injurious is bound to, in case of rapine, to restore all that he hath taken away, before he can hope for pardon; but in case he be not able to restore all, yet certainly he must go as far as he can, and that is the least that will be accepted; (nay, Zacchæus's example, when he repented, may be fit in that case to be considered, who made a fourfold restitution to the injured person, and *gave half of his goods to the poor*, over and above;) and he that either restores to the utmost, or doth it as far as is now in his power, he doth restore $\tau\acute{\alpha}\ \acute{\epsilon}\nu\omicron\nu\tau\alpha$ in this sense. But because many cases there are wherein there is not place for exact restitution to the person injured, he may be gone, and all that have right to what was his, and the like, and in that case giving to the poor, in works of mercy or pity, is the only way left of restitution; and the like holds in other sins, wherein though no other man be wronged, yet there is pollution contracted, and that must be cleansed by some effectual works of repentance, and mercy to the poor is specified as an eminent work of this kind, Dan. iv. 27; therefore in all these and the like respects the precept is here given more generally, to make use of these works of alms, where the case requires, as restitution where the case requires that, and even then, after Zacchæus's example, alms also; and so the full of the precept is, $\tau\acute{\alpha}\ \acute{\epsilon}\nu\omicron\nu\tau\alpha\ \delta\acute{\omicron}\tau\epsilon\ \acute{\epsilon}\lambda\eta\mu\omicron\sigma\acute{\upsilon}\nu\eta\nu$, *give what you have in alms*, even all that you have, where all is ill gotten, and the whole lump is by that means unclean; or as much as you have taken by rapine and

oppression, whatever that is, (with advantage,) if you have so much ; if you have not, τὰ ἐνόντα, *what you have*, will by God's mercy be accepted. And so in other sins, wherein others have not been injured, or wherein no restitution is required, still a very liberal almsgiving is required, not only so much as were every man's duty abstracted from these pollutions thus contracted, (as almsgiving, we know, is simply under precept, and some degree of it is our righteousness, in the sacred style, we are unjust if we perform it not,) but in some proportion to a trespass offering, so much more, as a fruit of repentance, and a revenge on ourselves, and an evidence of our true contrition for our sins. And this in respect of the *quotum*, set down indefinitely, (not defining the just proportion, but leaving that to our choice,) τὰ ἐνόντα, *what we have or are able to give*, and not only some small mite, unproportionable, as it would perhaps be interpreted, if it were here ἐκ τῶν ἐνόντων, in Gemisthus's notion premised, or as that is no more than ἐκ τῶν ὑπαρχόντων in Tobit, *out of what thou hast*.

41. [d] *clean*] The Arabic word for *alms*, *zachat*, hath a double notion, say they, either of *increasing* or *cleansing* ; the first, *quia erogatio ejus conciliat benedictionem opibus*, "because the giving alms obtains a blessing on the wealth," and so increaseth it ; the second, *quod opes ab inquinamento et animum ab avaritiæ sordibus purgat*, "because it purgeth the riches from the pollution and filthiness that adheres to them, and the mind from the sullages of covetousness ;" according to that of Matt. vi, *If the eye be single*, that is, where the virtue of liberality is in the heart, *the whole body is full of light*, that is, of all Christian virtues, contrary to the vices pointed at by the darkness that follows. In reference to this notion of the word in the Syriac and Arabic, this seems to be here spoken by our Saviour, *Give alms*, which comes from a word that signifies *to cleanse*, and all shall *be clean to you*, your wealth shall be purged and blessed, and your mind cleansed also.

47. [e] *build the sepulchres*] The meaning of this passage being thus rendered, *Woe unto you that ye build the sepulchres of the prophets, and your fathers killed them*, will soon appear, if it be observed, first, that the *woes* here so oft denounced in this and other places against the Pharisees were for several acts of hypocrisy in them. Now hypocrisy or personation, being the outward appearance, the disguise or specious attire of an action, that is here set down by itself, the vice that was disguised, and endeavoured to be concealed under it, being not here named, but by their present actions, (persecuting Christ,) visible and notorious, and withal intimated by St. Matthew, ch. xxiii. 32, as if he had said, Your building and adorning the sepulchres of the old prophets, which your fathers killed, is in you a solemn personation or hypocrisy, acting the parts of very pious men, that bear much reverence to them (and such is your speech, Matt. xxiii. 30, that *if ye had lived in your fathers' days, ye would not have had any hand in the killing the prophets*). Secondly, by observing the *kai*, *and*, between the μαρτυρεῖτε, *ye bear witness*, and the συνευδοκεῖτε, *ye have a complacency with the deeds of your fathers* ; for that *and* conjoins two different things affirmed of them by our Saviour, which are ordinarily confounded ; first, *ye bear witness to the works of your fathers*, ye testify to all men that your fathers killed the prophets that were sent to them ; and, secondly, *ye like well, approve of*

their *deeds*; (not that by their building their tombs they expressed that approbation, but that otherwise that was evidently seen;) and though to disguise this *ye adorn* their *sepulchres*, yet ye do really the same things that ye profess to condemn, and so are hypocrites in so doing; which is more distinctly set down by Matthew, when he adds, in a prophetic style, *πληρώσατε, fill ye up the measure of your fathers*, noting their fathers' sins, that they disclaim, to be of the same kind, but of an inferior degree to those which they are now ready to practise, and so to bring upon them those *woes*, that utter excision, which had not befallen their fathers. Thirdly, by taking in into this period that which both here and in St. Matthew is at the close of it, *I will send them prophets and apostles, and some of them they will slay and persecute*, to evidence them the *generation of those vipers* whose practices they professed to dislike, but do really imitate, which is the thing wherein their hypocrisy consisted, and upon which *the judgment of hell* came upon them.

53. [*f*] *provoke* Ἀποστοματίζειν, in ordinary Greek, is to *recite without book*, as a scholar doth a lesson, ἀπὸ μνήμης λέγειν, saith Suidas and Phavorinus. And accordingly the place in Hesychius must be corrected, instead of ἀποστομιζειν, ἀποστοματίζειν. But here, by an Hebraism of using the active voice in the sense of the Hebrew ^k hiphil, it signifies to *make recite*, and belongs to the master, or him that hears the other say his lesson. So saith Suidas, the word is used ὅταν διδάσκαλος κελεύει τὸν παῖδα λέγειν ἅτα ἀπὸ στόματος, “when a master bids a boy say or recite;” and Hesychius, ἀπὸ μνήμης ἀξιοῦν λέγειν, “to require one to say by heart;” as Julius Pollux of the passive, ἀποστοματίζεσθαι, ἐρωτᾶσθαι τὰ μαθήματα, “to be asked or required an account of what he hath learnt.” Agreeably to this did they here *ask Christ questions*, and pose him, to hear what he could or would say, as an angry schoolmaster, that seeks occasion of severity against a scholar. Theophylact expounds it by πυκνῶς ἐρωτᾶν, and ἄλλα καὶ ἄλλα ἐρωτᾶν, and παγιδεύω, “asking often one question after another, insnaring.”

CHAP. XII.

29 [*a*] *of doubtful mind* Μετεωρίζεσθαι signifies primarily and literally, *to be carried up high in the air*, as clouds or birds flying there, which because they have no firm foundation there, but are tossed and driven about uncertainly, hence it signifies, first, *ρέμβεσθαι, vagari*, in Stephanus's Glossary, to think of this and that without any consistence of mind, μετέωρος ὁ μὴ σταθερὸς τὸν νοῦν, “he that hath no fixedness of mind;” and so “intention of thoughts in prayer” is ἀμετεώριστον ἐν τῇ προσευχῇ; and on the other side, in ¹ St. Basil's Ascetic Rules, μετεωρισμὸς ἄκαιρος, “importune wandering of thoughts in prayer,” (proceeding from former company and unprofitable discourse,) ἀπεφημένως ἔστω, “is forbidden;” and so ἀκρόασις ἀμετεώριστος, in Nyssen, is “attention of hearing.” Chrysostom ^m, εἰς τὸ ἵπποδ. Ἀμετεωρίστως ἀτενίζειν εἰς μαππάριον, “to look earnestly, without ever looking off, on him that holds up the mappa or white cloth” in the races. Secondly, the word signifies *to hang*, as the clouds do in the air, in an impatient *suspense* or *anxiety*; as in ⁿ Lucian's Icaromenip., μετέωρος ὑπὸ τῶν λόγων is

^k See note [*f*] Mark xiv. ¹ Tom. 2. p. 400. ^m Tom. 6. p. 965. ⁿ Tom. 1. p. 677.

explained by ἐκ τῶν ὦτων ἀπηρημένος, and κεχρῶς, "one that had his ears gaping," as it were "impatient and very desirous to hear the end of the story." So in Philo, Leg. ad Caium, πᾶσα ἡ πόλις μετέωρος, ἀκοῆς διεψῶσα βελτίονος, "all the city was in an anxious suspense, thirsting after some better news." So, Ecclus. xxvi. 12, μετεωρισμοὶ ὀφθαλμῶν seems to signify *the suspense, anxious, earnest gazing of the eyes*, such as there is set as a character of a libidinous person; and so it seems the phrase is used among the Hebrews. For so in the Jerusalem Targum, on Gen. xlix. 22, *oculos suspendere, et unam earum intueri*, "to hang the eyes, &c.," is set to signify *an amorous or lustful look upon a woman*. From hence again it is clearly *to be in doubt and uncertainty of resolution*; as in Agathias, l. 2, speaking of the cities of Italy, they were, saith he, μετέωρα καὶ δεδονημένα, "doubtful and ambiguous," ἐφ' οὗς χωρήσουεν ἀμφιγυνοῦντα, "not knowing to which part they should betake themselves;" in the same manner as αἰεῖν ψυχὴν, *to lift up the mind, is to keep in suspense*, John x. 24. So in Dorotheus, ὁ διδάσκαλος. 1. Ἀδιαφορεῖν and μετεωρίζεσθαι are all one, when one is not intent on what he hath in hand, but is uncertain and indifferent which to take to, all one with ἀσκόπως περιφέρεσθαι following, "being carried about without any certain aim." Thus it seems to signify in this place, where, as a piece of ὀλιγοπιστία, *littleness of faith*, if not infidelity, is forbidden, this doubtful anxiety and solicitude concerning God's providence, this uncertainty of mind, betwixt hope and fear; μέριμνα, *solicitude*, being put by St. Matthew instead of it in the place particularly parallel to this verse, ch. vi. 31, and so expressed in the former part of this chapter, vv. 22, 25; and so saith Theophylact, μεριμνᾶν, ἤτοι τὸν μετεωρισμὸν ἀπαγορεύει, "he forbids solicitous care under that phrase." Thus doth pendere, "to hang," ordinarily signify in Latin, and ἄνω καθῆσθαι, *to be above*, in Demosthenes De Coron., the very paraphrase of this word, μετεωρίζεσθαι, in the native signification of it.

35. [*b*] *girded about*] Beside the general use of *girding* for putting on clothes, frequent in these books; as John xxi. 7, διεξώσατο ἐπενδύτην, *he girt on his upper garment*; and ver. 18, *thou didst gird thyself*, that is, dress or clothe thyself at thine own will; (and from hence, in a sense somewhat varied, in the end of the same verse, *another shall gird thee*, that is, bind thee as a prisoner or captive; as I conceive it also is, Job xii. 18, where *girding* is set opposite to *loosing of bonds*;) three sorts of men there are in these books which are proverbially said to be *girt*: first, the Jewish priests, Lev. xvi. 4, who had a *linen girdle*; and the *high priest* one *embroidered with gold*, &c., Exod. xxxix. 5; after whose example the *Son of man* is brought in, Rev. i. 13, ἐνδεδυμένος ποδήρη, καὶ περιεζωσμένος πρὸς τοῖς μαστοῖς ζώνην χρυσήν, *clothed in a long garment, and girt about the breasts with a golden girdle*; and so the *seven angels*, Rev. xiv. 6. Secondly, soldiers, whose military girdle was so special a part of their armour, that in Homer ζώνη signifies *the whole military ὅπλις, armature*; and ζώννυσθαι, *to be girt*, is ὅπλιζεσθαι, *to be armed*, saith Eustathius in Iliad. β' and λ'; and Suidas in like manner, that ζώννυσθαι, *to be girt*, is καθοπλίζεσθαι, *to be armed*. Hence is it that *discincti*, "ungirt," signifies *the unarmed*; and 2 Kings iii. 21, where we read, "as

many as were able to put on armour, the Greek, literally from the Hebrew, hath it, περιζωσμένοι ζώνην, *girt with a girdle*. So 1 Kings xx. 11, the *girt* and *ungirt* are the armed and unarmed (though, I know not by what mistake, the Greek hath κυρτός and ὀρθός); and to this sort of the military girdle or belt belongs that place of Ephes. vi. 14, *having your loins girt*; where the *truth*, that is, orthodox profession of the gospel, in opposition to heretical doctrines and practices, is designed to be this *girdle*, which keeps all their armour close about them. Thirdly, servants or waiters, who serve at tables, who, having their clothes after the eastern manner, loose and long, and flying about, found it necessary to gird themselves, that they might do service the more readily. So in Horace,

—Succinctus cursitat hospes,
Continuatque dapes, nec non vernaliter ipsis
Fungitur officiis—

of a master waiting at his table as a servant. So in Propertius, “the officers at sacred feasts,” *succincti popæ*. So when, Job xii. 18, the Greek reads fitly out of the Hebrew, περιέδησε ζώνη ὀσφύας αὐτῶν, *God bound their loins about with a girdle*, ° Olympiodorus expounds it, μεταβάλλων αὐτοὺς εἰς οἰκέτας, *he turns them into servants*. And so here in this place, *let your loins be girt*, being here an expression of those that expect the commands of their master, (as also that of their *lamps burning*, if you compare it with Matt. xxv. 7); and so ver. 37, when he saith of the master, that he will *gird himself and wait* upon them. So Luke xvii. 8, when the master saith to the servant, περιζωσάμενος διακόνει μοι, *gird thyself and minister to me*. And so, John xiii. 4, Christ, when he went to wash the disciples’ feet, that is, to perform that servant’s office, λαβὼν λέντιον διέζωσεν ἑαυτὸν, *he took a linen cloth, and girded himself*, that so he might shew that he came, οὐ διακονηθῆναι, ἀλλὰ διακονῆσαι, *not to be ministered unto, but to minister*, Matt. xx. 28. And that it is so in this place also appears both by the mention of their *lord*, whom they *wait* for, ver. 36, and the μακάριοι οἱ δοῦλοι, *happy are those watching servants*, ver. 37.

49. [c] *what will I*] The particle εἰ, which is ordinarily rendered *if*, is oft an optative, or expression of wish or desire. So ch. xix. 42, εἰ ἔγνων, *if thou knewest*, for *O that thou knewest*. So ch. xxii. 42, εἰ βούλει, *if thou wilt*, for *O that thou wouldst*. So Num. xxii. 29. Joshua vii. 7. Job xvi. 14; and so in Moses’s speech to God, *Lord, if thou wilt forgive them*. And this most clearly from the various use of the Hebrew וְיִי or וְיִי, which signifies both *si* and *utinam*, “*if*,” and “*would to God*.” And thus may it be here, εἰ ἤδη ἀνῆψθη, *O that it were already kindled*; and then the latter part will be an answer to the question proposed in the former, thus, τί θέλω, *What do I desire*? Beyond all things *that it were already kindled*. Another way of rendering the words will bear, *What do I desire if it were already kindled*? that is, I desire no more but this; or again, by rendering the τί as if it were πῶς, *How do I desire that it were already kindled!* But as all these come to the same sense, so the former seems the more easy and natural, unless we prefer that other reading which we find in Marcus Eremita p De Baptis.,

καὶ ἤθελον εἰ ἦδη ἀνῆφθῃ, and *I would be pleased, or glad, if it were already kindled.* As for the *fire* here, although that may signify only a purgative fire, and intimate Christ's desire of purifying the world from the dross of sin, for which he came, Titus ii. 14, and to refer to the coming of the *Holy Ghost*, who appeared in *fire*, Acts ii; yet it rather seems to be restrained by the context to the fire of persecution, all one with *division*, ver. 51, which though it cause some smart, yet it hath very useful qualities, as that of exploring or trying; in which respect it is said, 1 Cor. xi. 19, *there must be divisions among you, that they that are approved* (tried and found right in this fire) *may be made manifest among you.* And that this should be consequent to Christ's coming, see ver. 52, &c. and Luke ii. 35; that of *trying*, Heb. iv. 12. Luke ii. 35, who are faithful adherents to him, who not. Which is the special work of fire, and the effect of persecution for Christ's sake.

50. [d] *a baptism*] The phrase ἔχω βαπτισθῆναι is all one with μέλλω, the note of the future. So 2 Esdras iv. 45, *habet venire* is used for μέλλει ἔρχεσθαι, *is to come.* And in the Athanasian Creed, *ἀναστήσονται, they shall rise*, is rendered in Latin, *habent resurgere.* So in 9 Chrysostom, ἔχῃ διακείσθαι for μέλλῃ; and ἔαγαν, διδάξαι εἶχε, that is, ἔμελλε; and so oft in Lactantius, *quod carne indui haberet in terra*, that is, "that he was to be incarnate;" and ἔαγαν, *quod plurimæ sectæ et hæreses haberent existere*, "that there should be many sects and heresies."

CHAP. XIII.

19. [a] *a great tree*] That a mustard seed grows into a tree, is affirmed Matt. xiii. 32; and thereupon it is there said, that it is μέizon λαγάνων, not *the greatest of herbs*, or things that grow of seeds, but (as μέizon imports) *greater than such*; and therefore it follows there, that it *becometh a tree*; and here, that *tree a great one*, δένδρον μέγα. This is not to be measured by what we see of this seed among us, but by considering the Hebrew soil and clime, of which this is ordinarily affirmed among their authors. In the Babylonish Talmud, Ketub. fol. 3, there is mention of three boughs of מור, or *mustard*, "one of which being broken off from the rest, yielded nine cabs of seed, and the wood thereof was sufficient to cover a little house." So in the Jerusalem Talmud, Peah, c. 7, there is mention of "a bough which yielded three cabs of that seed." And again in the same place, "of a stem or bough of mustard which Simon, the son of Chalaphtha, had in his garden, into which he could climb up as into a fig tree." And therefore agreeably to this it is that our Saviour here speaks so great things of it. And whereas it is said, Matt. xiii. 32, that it is *the least of all seeds*; although among us some other seeds may be found less than that, as rue and poppy; yet it is not necessary it should be so there. However, it is apparent that the smallness of it was proverbial among them; and is therefore mentioned by Maimonides, More Neb. p. 1. c. 56, and set opposite to the firmament, the one as an instance of the smallest, the other of the greatest magnitude.

23. [b] *saved*] What is the notion of σώζεσθαι in the New Testament hath already been touched on, note [n] Matt. x. (see Matt. xix. 6.) And

9 Tom. 1. p. 92. l. 29. 1 Tom. 2. p. 64. l. 4. 8 Instit. l. 4. c. 12. t Ib. c. 30.

for a fuller declaring of it, it will not be amiss first to observe it in the Old Testament; there the Hebrew reciprocal הִנָּצַל and הוֹצִיל, *saving*, or *delivering himself*, from מָלַח and נָצַל, are ordinarily rendered σώζεσθαι and ῥύεσθαι, *to be saved*, or *delivered*, and ordinarily signify *elabi*, or *evadere*, "to evade," or "escape." So Gen. xix. 9, οὐ δυνήσομαι σωθῆναι εἰς τὸ ὄρος, *I cannot escape to the mountain*, in the same sense that φεύγειν εἰς τὰ ὄρη, *flying to the mountains*, Matt. xxiv. 16. So Gen. xix. 22, מָהָר הָמָלַח שָׁמָּה, the Septuagint reads, σπεῦσον τοῦ σωθῆναι ἐκεῖ, *make haste to escape thither*; where *to escape* is to get out of the reach of Sodom, the place which was then to be destroyed, and flee as to a sanctuary to that other city. So 1 Sam. xix. 12, ἀπῆλθε καὶ ἔφυγε καὶ σώζεται, *he departed and fled and escaped*. So Joel ii. 32, *whosoever shall call upon the name of the Lord, ἱσχυσθήσονται, shall escape, or σωθήσονται, shall be saved*, in that sense, Rom. x. 13. So Isaiah xlv. 20, where Symmachus reads οἱ διαφευγόντες τῶν ἐθνῶν, *they that escape of the nations*, the Septuagint reads οἱ σωζόμενοι τῶν ἐθνῶν, *the saved of the nations*. So Isaiah xlix. 6, *the preserved of Israel*; and Ecclus. xxxix. 9, ὁ σωζόμενος, *he that escapes*, or *is saved*. So of the sick man, John xi. 12, *If he sleep, σωθήσεται, he will escape*; and Acts xxvii. 20, 21, σωθῆναι οὐ δύνασθε, *ye cannot escape the shipwreck*. So it was shewed to signify, Matt. xxiv. 22, οὐκ ἂν ἐσώθῃ πᾶσα σὰρξ, *the tribulation was so great, that if it had not been shortened by God, no Jew had escaped, but for the sake of ἔκλεκτοι*, (which, as it was shewed there, denotes the remnant which by God's promise was to be preserved, and which is all one with σωζόμενοι,) *the days were promised to be shortened*. So διασώζεσθαι is used Acts xxviii. 1, and is ordinarily rendered *escaped*. This being premised of the prime importance of the word, the next thing observable will be, what hath formerly been mentioned, that in the prophets there is frequent mention of *a remnant*, κατάλειμμα, that should, by the mercy of God, be rescued out of the common calamity, the fatal πανολεθρεία of the Jews, that was now at hand. These are sometimes called *the escaping (evasio) of the house of Israel*, or *Judah*, or, *the escaping that remaineth*, or, *the remnant that is escaped*, Isa. xxxvii. 31, 32. In which place he that shall weigh it, or compare the translation of the vulgar Latin with Forerius's new one, out of the Hebrew, will find that the *reliquiæ de Hierosolymis*, "the remnant of Jerusalem," *et salvatio* (that is, the σωζόμενοι) *de monte Sion*, "they that are saved," or, "escape of mount Sion," are all one with *evasio quæ derelicta est*, "the escaping which is left," that is, they that escape when others perish: see Nehemiah i. ii. and iii, where he asks, περὶ σωθέντων οἱ κατελείφθησαν, *of the saved that are left*. So that σωζόμενοι is equipollent to the Hebrew שְׁרִיר, *residuus*, "remnant," which therefore is rendered by it, Jer. xlii. 17, and xliiv. 14, and in other places, (parallel to which we read, λείψανον περισωζόμενον, "a remainder that escapeth, in Julian, * Or. 1.) and once by πυρφόρος, (not as the printed copies read it, πυροφόρος,) Obad. 18, which signifies, saith Hesychius, τὸν μόνον διασωθέντα ἐν πολέμῳ, "him that escapes alone in war," (the πυρφόρος being a *vates*, which before the first colours carries a firebrand, when the armies are to meet and fight, and hath the privilege of a legate or herald, not to be hurt or ^uviolated). From this acception of the word σωζόμενοι, *the saved*, for that remnant which should

* P. 6. † Ἱερεὺς τὸ ἐπιβάλλον ἀνάπτων. Schol. in Naz. στηλιτεν. β. ὁ Εἰώ-
θασιν οἱ νενηκότες φείδεσθαι. Ib.

escape of the Jews out of the common destruction and slaughter that fell upon that people, called *ἐκλεκτοί* sometimes, (and therefore, saith Theophylact, *ἐκλεκτοί* and *σωζόμενοι* are all one,) sometimes *καταβιβάσας ἐκφυγεῖν*, Luke xxi. 36, *they that have the honour or favour to escape*. Another acception there is of it, for those which should believe in Christ, receive and embrace him at his coming, and having done so, adhere and cleave fast unto him. So when, Isaiah x. 22, it is prophesied that *the remnant of Israel shall return*, the apostle, Rom. ix. 27, applies that place (literally spoken of the return from the Babylonish captivity) by way of accommodation to their receiving the faith of Christ, τὸ κατάλειμμα σωθήσεται, *a remnant shall escape* out of that epidemical unbelief, and receive Christ. Thus Procopius understood that *σωθήσεται* peculiarly of believing in Christ, in Isai. p. 576, ἐσώθη τὸ κατάλειμμα, οὐ ἀπαρχὴ τοῦ σωτήρος οἱ μαθηταί, “the firstfruits of that remnant that escaped was the disciples of our Saviour.” So Luke xix. 9, the *σωτηρία* that was come to Zacchæus at that time was repentance, conversion, the *σῶσαι* τὸ ἀπολωλός, *the recovering the sinner or the publican to repentance*, ver. 10. So 1 Cor. vii. 16, *the believing wife's saving her husband*, is converting him to the faith; and Rom. xi. 14, *provoking and saving the Jews*, is by emulation bringing them to repent and receive the faith. And so the *σωζόμενοι* here shall be those, especially the Jews, that believed in Christ and adhered to him, according to the importance of that, Acts xi. 17, *ὅπως ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον*, *that the remnant of men* (that is, of the Jews, opposed to the Gentiles after mentioned) *might seek the Lord*. To this purpose it is that Ignatius in his Epistle to Polycarp bids him πάντας παρακαλεῖν ἵνα σῶζωνται, “exhort all that they escape,” that is, repent and accept the faith; and that * Procopius makes δύο τάγματα σωζομένων, “two ranks of these escapers,” the Jews that expected the Messiah, and the church of the Gentiles; the latter of which having called τῶν ἐξ ἐθνῶν σωζομένων πλῆθος, “the multitude of them that escape of the Gentiles,” he straight interprets by ἐθνῶν συνδρομὴν καλουμένων Χριστιανῶν, “the running together of the nations called Christians.” And then the clear meaning of this uncertain man's question will be this; Whether this doctrine or faith of Christ, so contrary to the humour and passions of the world, should be able to propagate itself, and prove so successful, as to be received by many, or whether it should be contained and inclosed within a narrow pale, that so he might either resist Christ with the many, or have the honour of being one of the few singular persons that received him. And accordingly Christ's answer is to put him on that *narrow path that leadeth to life*, that the *few* were likely to *find*, the way of infidelity being so broad and beaten, though it led to absolute destruction. By this explication of this place will appear also what is meant by the same word, Acts ii. 47, where it is said that the Lord προσετίθει τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ, that is, by the grace and power of God there came daily many new converts, penitent, reformed Christians unto the church. The rise of that interpretation in that place will be best taken from the admonition of St. Peter, ver. 40. of that chap., in these words, *σώθητε ἀπὸ τῆς γενεᾶς σκολιᾶς ταύτης*, *be ye saved from this crooked generation*; where the importance of the *σῶζεσθαι* is clearly *getting out, escaping, flying* from that great pertinacy and obduration of that age against all

* On Isaiah, p. 683.

the miracles of Christ and his apostles, crucifying him, and resisting all the powerful methods of his workings, that is, not being saved eternally, (for that would not be matter of exhortation, unless as that is a certain consequent of repentance and belief in Christ,) but retracting the vicious course that they and others went on in, the *μετανοήσατε*, ver. 8, *repent*. For when St. Peter had said *Repent*, it is added, that in many other words he admonished them, saying, *Σώθητε*, *Be saved*, or *escape*, &c., which is an affirmation that *to repent* is the same thing, which in other and more words is *to be saved*, or *escape from that perverse generation*; as in Simplicius γ, *σωτηρίῳ ἀρχὴν ἔχοντες*, "having the beginning of being saved," is set to expound a former phrase, *οἱ ἀρχόμενοι παιδεύεσθαι*, "they that begin to be instructed." And accordingly in Zaleucus^z, in his proem to his Laws, where *νοῦν ἔχοντες*, and *σωθησόμενοι* are put together as phrases of the same importance, "wise men," and "such as meant to be safe." And therefore when it follows that *they that willingly received the word*, that is, that admonition of his, *were baptized*, and that there were *three thousand that day added to the church*, that certainly is an explication of this phrase *προσενθίβει σωζόμενους*, *he added the saved, or reformed Christians*. So that that which was done in such a measure one day, ver. 41, is said further to be done every day, ver. 47, in some measure, and the *ἀσμένως ἀποδεξάμενοι τὸν λόγον*, *they that willingly entertained the word* there, is but a paraphrase of *σωζόμενοι*, *the saved* here, which being in the present, and not future tense, must needs belong to the present condition of men, that is, such penitent forsakers of the wicked perverse age, *σωζόμενοι ἐκ γενεᾶς σκολιᾶς* there, *saved out of the crooked generation*; and in a parallel phrase, *ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου*, *they that fled from the pollutions of the world*, 2 Peter ii. 20; by which Christians are there expressed. In this sense we have the word used observably by Procopius^a on Isaiah xxvi. *Σωζομένων δὲ τῶν ἐθνῶν Ἰουδαῖοι πονηρῶ καύόμενοι ζήλῳ πυρίκαυστοι γενέσθαι μᾶλλον ἤελον, ἢ ταῦτα βλέπειν σωζόμενα*. "When the Gentiles came in to Christ," (not when they were saved or come to heaven, for the Jews could not see that, but,) when they forsook their idolatry, and embraced the Christian faith, and so "escaped out of that perverse generation, the Jews were inflamed with envy, and would rather have endured any punishment than to see the Gentiles thus reform," and reproach to them their infidelity and impenitence. Thus also will the word be explained, 1 Cor. i. 18. and 2 Cor. ii. 15, where *σωζόμενοι*, *the saved*, are believers, they that embrace the gospel, and are opposed to *ἀπολλύμενοι*, *they that perish*; as to the contrary, those that believed not, both there and 2 Cor. iv. 3, where he saith, *his gospel is hid to them*, that is, to those which heard, but believed it not, *ἀπιστοί*, *unbelievers*, ver. 4, unless, perhaps, *ἀπολλύμενοι* may be thought a higher degree of the same thing, to wit, those that for their unbelief are deserted by God, and so blinded that they cannot see; and then, proportionably to that, *σωζόμενοι* may be those penitent believers endued with a higher degree of grace from heaven. But that *ἀπολλύμενοι* signifies no more than the unbelieving Jews, that continued in their unbelief, (and so by proportion, *σωζόμενοι*, the contrary,) may further appear by an ancient place in^b Clemens, where *προσευχόμενοι περὶ τῶν ἀπολλυμένων*, "praying for those that perish,"

γ In Epictet. p. 70.

z Ap. Stob. p. 280.

a P. 327.

b Διαταξ. 5. c. 12.

(not for them that are already destroyed,) notes the prayers in the Easter week, which were offered to God by the Christian church for the Jews, as appears by the beginning of the 14th chap., *Δεῖ πένθειν ὑπὲρ αὐτῶν*, &c., *ὅτι οὐκ ἐπίστευσαν*, "We ought to mourn for them, because they have not believed." All that I shall add to this, is but the opinion of Joh. Curterius, the translator of Procopius on Isaiah, who, meeting oft in that author with the word *σωζόμενοι*, "those that are saved," hath sometimes been forced to render it *quibus salutis cura est*^c, "they that have care of salvation," the matter not bearing any interpretation which had nearer reference to salvation, or decree of salvation, than that expression of his would bear. Out of all that hath been said of this word, the notion of *σωζόμενοι* will sufficiently be cleared in all the places of the New Testament; and for the notion of the verb *σώζεσθαι* we have said enough already to give direction for the understanding it, wherever it is to be met with, not always for eternal salvation, but oft for other kinds of escaping and deliverances out of diseases, every where almost in the Gospels; out of other dangers, *ὡς διὰ πυρός*, 1 Cor. iii. 15, *as one that escapes out of the fire*, (*ζημιωθείς*, *losing* much in his passage, but himself escaping); *δι' ὕδατος*, 1 Peter iii. 20, either *through*, or *from the water*; and *μὸλις σωθήσεται*, *scarcely escape*, 1 Peter iv. 18; and *ἐν φόβῳ σώζετε*, Jude 23, *rescue in fear*, or *in time of danger, snatching them out of the fire*. All which we shall refer to their several places: see note [a] Rom. x, and note [c] Rom. xiii.

33. [c] *I must walk*] That there is in this verse an ellipsis or defect there is little doubt, and what it is will be best judged by comparing it with the former verse, or with John v. 17. In the former verse he tells Herod, that for a time he is about the business of his miracles, *curing diseases and casting out devils*, and it shall not be in his power to hinder him; though he threaten or design to kill him, ver. 31, he should not be able to do it; but shortly indeed he should have made an end of his business, and then he should be put to death. The time of his *doing miracles*, &c. he there calls *to-day* and *to-morrow*, as the time of his being *put to death, the third day*; and so in this verse he gives him a reason why he should not fear his threats, nor go out of the way, which he was advised to, ver. 31, because, saith he, *δεῖ με σήμερον καὶ αὔριον*, there is a necessity, in respect of God's decree, *that to-day and to-morrow*, that is, for that space before mentioned, *I should cure*, &c.; or, as it is John v. 17, *ἐργάζεσθαι*, *work*; (so Theophylact, *Δεῖ με χρόνον τινὰ προσμεῖναι ἐνταῦθα θαυματουργοῦντα*, "I must stay here a while and do miracles;") and then indeed it is as necessary, *τῇ ἐχομένῃ, the third day*, or *the day immediately following, or adjoining*, (see note [b] Mark i.); or after my work is done, *πορεύεσθαι*, *to go*, either in that sense, wherein that word is taken, ch. xxii. 22, that is, *to be put to death*, (and so it will be all one with *τελειοῦσθαι*, which is *to be martyred*, as we have *τελειώσις ἀθλήτου*, in Nyssen and other Christian writers; or else *πορεύεσθαι*, *to go* from thence (as he was advised to do, ver. 31.) up to Jerusalem, that being the place where the judgment of the great sanhedrim was, where (and nowhere else) the cases of prophets, which were accused of any great crime, were to be tried, (see Cunnæus de Repub. Heb. l. i. c. 12); whereupon it follows immediately, *O Jerusalem, Jerusalem!*

34. [d] *under her wings*] Ἐπισυνάγειν ὑπὸ τὰς πτέρυγας, *to gather under the wings* seems to be a proverbial phrase among the Jews for gathering and admitting of proselytes. Thus in Maimonides, tit. Isuri bia, c. 13, speaking of the three ways of receiving proselytes, circumcision, baptism, sacrifice, he adds, וכן לדורות, &c. "And in like manner through all ages, as oft as a Gentile would enter into the covenant and be gathered, תחת כנפי השכינה, under the wings of the divine Majesty, and take upon him, צול תורה, the yoke of the law, &c.," where "the wings of the divine Majesty," referring to the manner whereby God signified his presence in the ark, and in the holy of holies, by the cherubim's wings that covered the propitiatory, the being *gathered under his wings* is there set for his entering into the covenant, and attended with undertaking "the yoke of the law," that is, obedience to his commands, and being his proselytes; and so here, Christ's *gathering as a bird under the wings*, is the preaching the new covenant to them, and calling them all, as proselytes, to receive it. See note [a] 1 Cor. x.

CHAP. XIV.

1. [a] *chief Pharisees*] What is meant by *rulers* simply, *rulers of the people*, and *rulers of the synagogues*, hath been formerly shewed, note [c] Mark v. and note [g] Matt. ix, viz. that the rulers simply were the judges in their lesser consistories, in particular cities, or, when the context belonging to Jerusalem so enforceth it, those of the great sanhedrim at Jerusalem. Now the Pharisees, which are so oft mentioned in the gospel, were a particular sect in their religion, αἰρεῖς, saith St. Paul, who was one of them, and that an improvement of the חסידים, or *hasidæi*, (as they were ἐκονισαζόμενοι τῇ νόμῳ, 1 Mac. ii. 42, *those that voluntarily performed some things which the law required not*, and were contrary to the *karæi* or *scripturarii*, who were for that only which was commanded by law,) forming those things into doctrines or precepts, and obliging all to the performance of them, which the *hasidæi* performed as freewill offerings, and so divided themselves from the rest of the profane world, (which did not as they did,) nay, from the *hasidæi* themselves, (who performed as much as they, but did not think themselves or others obliged by law to do so,) and therefore were called פרושים, *Pharisees*, ἀφωρισμένοι, *separate*, or *divided* from other men; and by St. Paul, ἀκριβοστάτη αἰρεῖς, *a sect that required the most exact performances of any*. By this it appears, that these were not any order or sort of men settled by law, which had ἀρχοι, or *rulers* over them, but only a sect, of which some of all orders of men were, and indeed a prevailing sect, taken up by most of the chief men of the nation, the elders in the great council or sanhedrim in Jerusalem, and the rulers in the consistories in other cities; which therefore are called ἀρχοι Φαρισαῖοι, *rulers*, and those *rulers Pharisees*, one of whom is here spoken of, and styled τῶν ἀρχόντων τῶν Φαρισαίων, *one of the rulers that were Pharisees*.

18. [b] *with one consent*] Ἀπὸ μιᾶς is all one with the Syriac adverb מחדא answering the Greek ἀπὸ, *from*; and חדא being of the feminine numeral, which is μιᾶς, *one*. And there is little question but St. Luke so rendered that Syriac word. Now מחדא clearly signifies παρ᾽αἑήμα, *εὐθὺς*, *presently*; and so ἐξ αὐτῆς, (which is all one literally

with this phrase,) and consequently it is best rendered *presently*. See our learned Mr. Fuller in his *Miscellanies*.

35. [c] *land*] The meaning of *eis γῆν* here will be guessed, first, by that saying of Matt. v. 13, *You are the salt of the earth*, that is, the persons by whom the whole world of men must be seasoned; and, 2dly, by the use of the word ἡ γῆ, *the earth*, or *the land*, ordinarily for the men, the inhabitants of the earth; as 1 Sam. xxvii. 9, *ἐκυντε τὴν γῆν, smiting the earth*, and the like very often. From whence it is easy to conclude, that for the salt to be useful, or fit *eis γῆν, for the earth*, is to be proper for the use of men; and if by its illness it cease to be so, it is of all other things the most unprofitable; for whereas other things being not fit for men, may yet be fit for the dunghill; salt, by its natural impropriety, is debarred even from that most inferior degree of profitableness. But perhaps, and indeed most probably, γῆ here may, in the husbandman's notion, signify *land*, whether pasture, meadow, or tillage, all which are improved by manure. So is γῆ used Heb. vi. 7. Now two sorts of manure there are. Some things have a peculiar propriety to the enriching of ground, and are used alone, without mixture of any thing else with them; as to some ground, marl, lime, &c. Some things having not this propriety in any special manner, yet, being in mixture with those that have, are fit for this turn; and of such, generally, our mixums or composts are made, wherein all kind of dung being one special ingredient, that *mizum* may well be the thing that is here expressed by κοπρία, or *dunghill*, whither, as is here intimated, many other things are cast as well as dung. Now *salt*, which is very good for domestic uses, when that loses its virtue, when it is *corrupted*, μωρανθῇ, and so is no longer good for those uses, it is likewise good for nothing else. Other things, when they are corrupted, do but change their use; dung itself, in the utmost degree of putrefaction, is good for enriching of land; but *salt corrupted*, quite unlike other putrid things, is not good singly by itself to be laid on any sort of land, no, nor in mixture or compost with any thing else, no, not with dung, which is most useful. And this is the state of a putrid disciple, a corrupt Christian, he doth hurt wheresoever he is, but no kind of good, and therefore as *a wicked*, and not only *unprofitable servant*, (or as ἀχρεῖος, *unprofitable*, is the worst character that can be,) ἐξω βάλλεται, *he is cast out*, as here the *unsavoury salt*, as ἀδόκιμος, *rejectaneous*, or *reprobate*, whereas the good Christian is elect, precious, a good and faithful servant, very profitable to his master's use and honour, and the advantage of other men. In this expression of our Saviour's, of *salt's losing its savour*, one thing further may deserve to be added from the chemist's doctrine of salt. For it is certain that salt, if we speak strictly, is not capable of being made insipid, nothing in nature being able so to work upon that fixed incorruptible principle. It is therefore necessary that in this place, by *salt losing its savour*, we understand a mixed body, wherein salt abounds, (so in our vulgar dialects, especially in Hebrew, מלח is the common name of *salt* and *salt bodies*, and is indifferently rendered by ἀλυκος and ἀλας,) and then it is most true, that *salt* may *lose its savour*, that is, that in such a body the salt may be either removed and drained forth, and then the body will be really insipid, or buried in a mass of other prevailing elements, and then to us it will appear insipid, and be justly said to have

lost its savour. And on these terms our Saviour's parable exactly corresponds with the process of nature in all mixed bodies ; for when in their dissolution their spirit, phlegm, and sulphur are called forth, the remainder yet is, in several cases, reducible into the ancient form ; and when it is not, yet it is useful to many, and those noble purposes, at least it is helpful to the ground, to make it fertile. Thus corrupted fruits and plants, the excrements and carcasses of living creatures ; thus lime and ashes and burnt land are profitably used in tillage : some immediately applied, others after digestion and being putrefied. But if at last the salt be drained out of these, or any other bodies, what is left is an useless elemental earth, in the chemist's language, a *caput mortuum*, or *terra damnata*, and is not fit for the land to be immediately laid upon it, nor yet for the dunghill or *mixum*, there to be rotted a while, and then made use of, but possibly good for walks or alleys, where we would have nothing grow, there to be *trodden under foot of men*, as it follows in the text. Accordingly in the primitive discipline the *χειμαζόμενοι* and *ἰστοπύγνοι* did cast themselves at the feet of the pious Christians, as meriting to be trampled on by them, and calling to all that enter the church to tread on them as unsavoury salt. If to this it be objected, that by this way of interpretation, *ἄλας*, salt in the second place shall be taken for the salt body, or that which hath salt in it, whereas, in the first place, it signifies salt itself, the answer will be obvious, by reflecting on the parable of salt, Matt. v, to which is immediately subjoined, *Ye are the light of the world* ; and to that is added, not, *Do you shine*, but, *Let your light so shine*, &c. Where, as Christians are first named light itself, and then luminous bodies, so both there and here Christians are first resembled to salt itself, and then immediately to salt bodies, or things which have salt in them ; and so still this is an agreeable interpretation.

CHAP. XV.

7. [a] *repentance*] The difference of *μετάνοια*, *change of mind*, from *λύπη*, *grief*, or *sorrow* for sin, or dislike of what a man hath done, is sufficiently known, and as it hath place in many other passages, so eminently in this. For as he that lives a godly life may and doth often fall into such sins as deserve his sorrow and displeasure at himself, and so cannot be said not to want that sorrow, so it is certain that that man continuing all his life so, without any eminent fall into wilful sin, may be said not to need that *μετάνοια*, that *change* which here is spoken of, and is required to the bringing home of a lost sheep, a prodigal to his father's house. So *he that was washed already had no need*, saith Christ, *save to wash his feet, but is clean every whit*, John xiii. 10.

16. [b] *husks*] The *κεράτια* which are here set down as the food of swine, are the fruit of the *carobe*, or *arbor ceratonia*, (which the Syriac translation reads accordingly *חרובא*.) mentioned by Dioscorides, l. 1. and Galen, l. 7. de Simpl. Med. fac., who calls the tree itself *κεραωνία* ; and that, saith Hesychius, is an *Egyptian fig*, *Κεραωνία*, *συκὴ Αἰγύπτου*. This fruit Gorrhæus thus describes, that it is of the length of a man's finger, forked, about the breadth of a thumb, very sweet, but hard of concoction, and of an ill juice, which is agreeable to what is affirmed of it by Pliny, l. 15. c. 24. who adds, that the rind of it is the part that is eaten ; and thereupon, c. 28, *In siliquis quod manditur, quid nisi lig-*

num est ? “That part of it which is eaten is the wood.” Whence it is that *siliqua*, the Latin word for that fruit, comes also to signify the *husk* or *rind* of any kind of fruit, which is the reason, I suppose, why the word is ordinarily rendered *husks*, though the Latin *siliqua* do not always signify so. Of this fruit Dioscorides saith, that *χλωρά λαμβανόμενα κακοστόμαχα τυγχάνει, καὶ κοιλίας διαλυτικά*, “If they be taken green, they are very ill for the stomach, and are apt to breed looseness, *ξηρανθέντι δὲ ἰσθησι κοιλίαν, εὐστομαχώτερα ὄντα καὶ διουρητικά*, “being dried, they are medicinal for a looseness, and are diuretical.” The use of them green was probably that which belongs to this place, where the swine are said to feed on them, as they were wont to be allowed to do on those other fruits, which were good for nothing else. This fruit, saith Pliny ^d, was ordinary among the Egyptians; agreeing therein with Hesychius, to which, perhaps, that part of the parable refers, ver. 13, where the prodigal is said *ἀποδημῆσαι μακρὰν εἰς χώραν*, *to have travelled afar off to a region*, though it be not named; for that it cannot refer to some country in Judæa may seem, both because there is no mention of that fruit in Judæa, and because feeding of swine was against the laws of the Jews, (for as to that mention of *herds of swine* among the Gadarens, all that can be concluded thence is this, that Gentiles then inhabited there; and so Josephus distinctly numbers Gadara among the *ἑλληνίδες πόλεις*, which Pompey took away from the Jews); and thirdly, because it is said that *ἀπεδήμησε μακρὰν*, *he travelled a great way off*.

24. [c] *dead*] The scripture notion of the word *νεκρός*, *dead*, may be learned from hence to signify one that is desperately engaged in a wicked course. Thus those that were carried into captivity, and despaired of return, are called *dead bones*, Ezek. xxxvii. 3; and the reducing of them is said to be the bringing them out of *their graves*, ver. 12. So the state of Abraham's body and Sarah's womb, in respect of having hopes of a posterity, is called *deadness*, Rom. iv. 19, noting desperation of children, and no more. So the state of unchristian living is called *death*, 1 John iii. 14. And they that lived in a Gentile course are said to be *dead in trespasses and sins*, Ephes. ii. 1, (see Rom. iv. 17). So 1 Tim. v. 6, *She that lives in pleasure is dead while she lives*. So the Jews have a saying, “Ill men while they live are said to be dead.” And so the ancient Arabs, “Not he that is at rest is dead, but the living dead man he is truly dead;” and all this no otherwise than according to the ordinary notion of Pythagoras, who, for any that had forsaken his school, that is, refused to live according to his rules of philosophy, had a *κενοτάφιον*, “an empty coffin” set in his place, to signify him to be morally dead. Accordingly reformation, or recovery to good life, is called *a rising from the dead, reviving, being quickened, passing to life*, in these and other places, and signifies no more by all these expressions but only repentance from dead works, or renovation.

CHAP. XVI.

8. [a] *unjust steward*] What is meant by *ἀδικία*, *unrighteousness*, in the 8th verse, may be conjectured by the use of the same word ver. 9; and the meaning of both, I conceive it to be fetched from some observations in the Hebrew tongue; as first, that *δίκαιος*, *just*, and *ἀληθής*,

^d Lib. 15. c. 28.

true, are taken in the same sense by the sacred writers, (and therefore Hesychius explains ἀληθής, *true*, distinctly by δίκαιος, *just*,) that חסד is rendered by the Septuagint δικαιοσύνη, *justice*, Gen. xxiv. 49. and Isa. xxxviii. 19, and consequently that ἄδικος, *unjust*, and ἀληθινός, *true*, are directly opposite one to another. Thus they are set in this place, ver. 11, (and John vii. 18, ἀληθής is expressed by οὐκ ἔστιν ἀδικία ἐν αὐτῷ, *there is no unrighteousness, that is, falseness in him*,) and therefore must be resolved to signify (both of them) in a notion wherein they are thus contrary one to another. And so indeed ἄδικον, *unjust*, and δόλιον, *deceitful*, appear to be all one, by comparing Mal. ii. 6, ἀδικία οὐκ εὐρέθη, *iniquity was not found in his lips*, with 1 Peter ii. 22, οὐκ εὐρέθη δόλος, *guile was not found in his lips*. In this notion δίκαιος seems to be used 1 Cor. xv. 34, ἐκνήψατε δίκαιως, *awake truly, or perfectly*, (in opposition to hypocritical, unsincere reformation,) explained by the not sinning that follows. Now what is meant by ἀληθινὸν μαμωνᾶ, ver. 11, is clear, that *true, perfect, valuable, durable riches*, which is infinitely to be preferred before all the riches of this world, (as ἀληθῶς βρώσις, *truly food*, John vi. 55, is such food as will make him immortal that feeds on it, in opposition to the *manna*, which *they that fed on died*,) that is, either the reward and bliss in heaven only, or grace here, (as preparative to that,) together with that hereafter. Consequently μαμωνᾶ ἄδικον, opposite to that, must signify this inferior, vain, superfluous, (as Phavorinus took it, μαμωνᾶς, ὁ ἄδικος καὶ ὑπὲρ χρεῖαν πλοῦτος,) *transitory, false wealth*, so unvaluable in comparison of that other, called by the rabbins (just in that style) מִסְוֵן שָׁקֵר, *the vain, or false mammon*, which they join with חוֹן לְעוֹלָם, “the riches of this world,” which is so scandalously vain and false, and unfit to be trusted on, that חוֹן, “the plenty” or “riches” of this world (which is oft by the Targum rendered מִסְוֵן, *mamon*) is, Prov. x. 2, by them rendered שָׁקֵר, *a lie*. And then the same, no doubt, is the meaning of that other phrase, varied from this only in the form, by a most ordinary Hebraism, μαμωνᾶ ἄδικίας, “mammon of in-justice” or “falseness;” and an example of it we have (from whence the phrase seems to be transcribed) in the Targum also, Isaiah xxxiii. 15, “he separates himself,” מִמְּסוֹן דְּשָׁקֵר, “from the mammon of iniquity;” or “the false riches,” and מִסְוֵן דְּשָׁקֵר, “the mammon of falseness,” Ezek. xxii. 27. Having found now the meaning of ἄδικον and ἀδικία, vv. 11. and 9, it will not be hard to resolve what is the meaning of the οἰκονόμος ἀδικίας, *steward of falseness*, also, either so as may be proportionable to this notion of it, maintained throughout this parable, for those transitory false riches, called by the Targum (as was said) שָׁקֵר, *falseness*, that is, ἀδικία, and then it will signify the dispenser of this in-constant, transitory, false riches of this world. Or else, as it must, by that ordinary Hebraism, signify οἰκονόμος ἄδικος, *a false, unjust steward*, as κριτὴς ἄδικίας, *an unjust judge*, ch. xviii. 6; but so not as to commend his falseness, but only his prudence, in making use of that wealth which was put into his hands, (be that called τὰ ὑπάρχοντα, ver. 1; or ἀδικία here; or μαμωνᾶ ἄδικίας, ver. 9; or ἄδικον, ver. 11,) so, as might give him a subsistence after, when his office was taken from him; and so the οἰκονόμος ἀδικίας, *the steward of falseness*, that is, the false steward, will be as perfectly all one with υἱοὶ τοῦ αἰῶνος τούτου, *the children of this world*, i. e. worldly men, following in this verse, as the שָׁקֵר, *the false riches*, or דְּשָׁקֵר, “the riches of falseness,”

with the חֵן לְעוֹלָם, “the wealth of this world,” or, “worldly wealth,” as even now was said. As for the mention of *ἀδικος*, *unjust*, in the second part or application of the parable, ver. 10, which is there opposed to *πιστός*, *faithful*, that doth not refer to the deceitfulness of the steward in the parable in cheating his master, but to the rich man, in the counterpart, his not making use of those possessions intrusted to him, to that advantage of his own soul to which they might have been improved. In which respect, he that doth like the steward in the parable, makes such prudent provision for himself, is not *ἀδικος*, *false*, but *πιστός*, *faithful*, making a gainful use of that which was committed to his trust, which is there called being *faithful in a little*, and is the very Christian virtue commended to us in that parable, the making us friends with our riches; so that *ἀδικος* there also signifies *false*, viz. to that trust put into their hands, in not making what advantage they might of it. And lastly, for that passage, ver. 12, *ἐὶν ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε*, *if you have not been faithful in that which is another's*; it is not so to be taken as if the rich man's gaining by the trust committed to him, after the manner of the deceitful steward, were thereby accused; for, on the other side, the thing found fault with in the parable, in the 12th verse, is the not doing that which the false, deceitful steward did, and was commended for, ver. 18, that is, the not making such an use of that transitory wealth, (that passes from one owner to another,) at that time put into his hands, as might help him to reception and entertainment, when he was out of his service. For (to conclude this matter) it must be observed, that every rich man is, in respect of God, as a steward to his master, appointed to be a dispenser of that wealth put into his hands by God, which may therefore be here called *ἀλλότριον*, *another's*, not so much his who possesseth it as God's, whose steward he is, or theirs to whom it is to be dispensed. And then, as in Aristotle's Rhetor. l. 2. c. 23, it is mentioned as a law of Theodectes, *τοῖς κακῶς ἐπιμεληθεῖσι τῶν ἀλλοτρίων ἵππων οὐ παρεδίδουν τοὺς οἰκείους*, that “to them that did not take good care of other men's horses, they did not deliver their own,” so is it here, and only one difference there is between him and a steward among men. He hath liberty to use the wealth put into his hands so as may be most (not only for his Master's, but also) for his own advantage, viz. to his endless reward in heaven, which, though it were an injustice and falseness in a servant here on earth, who is altogether to consider his master's profit, not his own, and so was injustice in this steward here, in the first part of the parable, yet it is duty, and that which by the will and command of God we are obliged to in the execution of that steward's office which the rich man holds under God, and is the only thing commended to us in this parable; and is so far from denominating him that makes that advantage of the treasure intrusted to him an unjust or unrighteous steward in the application, that it denominates him *πιστός*, *faithful*, in the latter part of the parable, and him only *ἀδικος*, *false*, that doth it not.

9. [b] *they may receive*] The word *δέξονται* here is taken impersonally, as it were, not denoting the persons that should receive them, whether God, or angels, or good works themselves, (though it is true that Christ, who accounts what is done to our poor brethren done unto him, will so receive and reward the merciful,) but after the manner of the scripture speaking, to signify no more than *you shall be received*,

that is, that these works of charity shall (through God's acceptance and promise to reward them) prepare, as it were, a place in heaven for you, and ye shall, when *your riches fail*, be received into everlasting habitations. This, I suppose, is the meaning of that place in Eccles. xvi. 14, Πᾶσα ἐλεημοσύνη (not in the dative, but the nominative case) ποιήσει τόπον, *Every work of mercy shall make, or prepare a place*, to wit, in heaven for thee; and so the place will be intelligible, which otherwise will not, and the consequents will be natural, καὶ ἕκαστος κατ' ἔργα αὐτοῦ εὑρήσει, *every man shall find according to his works*. Many examples of this phrase, δέξωνται ὑμᾶς, for *you shall be received*, will be obvious to any in the reading of the scriptures. So when we read, 2 Sam. xxi. 8, of the five sons of Michal, (for so our Hebrew copies now read, and so did those which the Chaldee and LXXII. render,) *that she bare*, &c., it cannot be understood which *she*, that is, Michal bare, but which were born to Adriel, the son of Barzillai, for it is clear they were not Michal's, but Merab's children. So 2 Sam. xxiv. 1, *The anger of the Lord was kindled against Israel, and he moved*, that is, not God moved, for it was Satan, 1 Chron. xxi. 1, but) *David was moved* against them, &c. And so Castello happily renders it, *eo impulsus est*, "David &c." So in this Gospel, ch. vi. 38, we read, δώσουσι, *they shall give*, in the latter part of the verse, for that which was δοθήσεται, *it shall be given*, in the beginning. So Luke xxiii. 31, εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, *if they do such things*, that is, *if such things be done*, (that is, such judgments fall,) *on the green tree*. So Rev. xvi. 15, καὶ βλέπωσι τὴν αἰσχρυσμένην αὐτοῦ, *and they see his uncomeliness*, that is, *his uncomeliness be seen*. So Luke xii. 20, *this night*, ἀπαιτοῦσι, *they require thy soul*, that is, *thy soul is required from thee*. So Matt. xix. 5, εἶπε, is not *he*, that is, God, said, but *it was said* by Adam, or rather by the historian, as his conclusion from thence, Gen. ii. 24.

12. [c] *another man's* What is meant by ἐν ἄλλοτρίῳ was before touched, (note [a]). I shall only add to the explication of it a passage of an ancient writer, the author of the Ecclesiastical Hierarchy^e, making a difference and opposition between the τὰ ὄντως ὄντα, καὶ ἀθανάτως κητὰ, καὶ αἰώνως ἡδέα, on the one side, "the things that have a true being are possessed immortally, and are eternally sweet;" and on the other side, τὴν ἀβέβαιον ἐν τοῖς ἄλλοτρίοις οὐκ οὖσαν ἀλλὰ δοκοῦσαν εὐπάθειαν, "the unstable pleasure which consists in things that are other folk's, and which is not really, but only in appearance." On which it is Maximus's scholion, Ἀλλότρια, saith he, are τὰ κατὰ κόσμον ὡς οὐ τινὸς ἰδικῶς ἀλλὰ ἐξ ἄλλων εἰς ἄλλους μεταπίπτοντα "The things that are other men's signify the things of this world, which are not properly any particular man's propriety, but pass from one man to another." And this truly seems the most proper notion of ἀλλότρια here, those things that are not properly our own, in respect of the weak tenure we have in them, they passing from us, or we from them, so ordinarily; and so the ἀλλότριον here will be more fully agreeable and parallel to the ἄδικον μαμῶνα, *false mammon*, as we even now explained it; and to τὸ ὑμέτερον, that which is *yours indeed*, (your propriety, peculiar, that shall never be removed from you,) will be all one with ἀληθινὸς πλοῦτος, *the true riches*.

^e Chap. 3. p. 145.

19. [d] *a certain rich man*] That this is not a story, but a parable, may appear by Gemara Baby. ad Cod. Berachoth, where thus much of it is set down : that "a king made," סעורה נרולה, "a great feast, and invited all the strangers; and there came," עני אחד, "one poor man, and stood at his gates, and said unto them, Give me," פרוסה אחד, "one bit or portion" (almost the Latin *pars*); ולא השגחנו עליו, "and they considered him not, and he said, My lord the king, of all the great feast thou hast made, is it hard in thine eyes to give me," פת אחד ביניהם, "one bit or fragment among them?" And the title of this passage there is משל למלך בשר ודם, "A parable of a king of flesh and blood."

25. [e] *receivedst thy good things*] The phrase of *receiving thy good things* seems to be agreeable to the Hebrew style, which useth קבל עולמו, "receiving his world" for an uninterrupted course of secular felicity, when all things succeed according to a man's will in this world; according to an ancient saying of theirs, כל שעברו עליו ארבעים יום, בלא יסורין קבל עולמו, "Whosoever shall pass through forty days without chastisements hath received his world, a full abundant reward" for all the good he hath done here.

CHAP. XVII.

10. [a] *unprofitable servants*] What is meant by ἀχρεῖος δοῦλος, *unprofitable servant*, will be matter of some question, because of the somewhat distant character set upon it, Matt. xxv. 30. There he is to be *cast into utter darkness*, his unprofitableness is a damning sin, expressed also by *wickedness* and *slothfulness*; but here they that *have done all that is commanded*, (which sure is not a state of so much danger,) must yet call themselves *unprofitable servants*, because they have done no more than so, have done nothing for which they should be thanked or rewarded above ordinary, ver. 9. To this it were answer sufficient to say, that the same word is often used in several notions, sometimes in a stricter, (for barely *not profitable*,) sometimes in a larger sense. Thus ἡχρεώθησαν might seem to be used, psalm xiv. 3; and from thence, Rom. iii. 12, (see note [g] Rom. i.) for all kind of impiety, (as ἀνομος is sometimes *he that lives not exactly according to law*, sometimes *the most wicked, lawless person*); but that word in that place must be understood according to the notion of the Hebrew there, which signifies *putrid*, or *stinking*, which is therefore useless, good for nothing, as *rotten*, Ephes. iv. 29, is opposed to *good for use*. Beside this, therefore, there may be yet a further account given of the word in that of Matt. xxv, thus, The phrase ἀχρεῖος δοῦλος signifies *a servant that brings in no profit* to his master. Now, according as the office or employment of this servant is, so this will have more or less of guilt in it; he whose office or *service* consists in trafficking for his master, to whom it is under precept, (as it was in that servant, Matt. xxv, he had been commanded by his master to trade with his talent, Luke xix. 13, and from thence an obligation lay upon him, *he ought to have put the money to the exchangers*, Matt. xxv. 27.) his not bringing in profit is downright disobedience; and accordingly as he is called *unprofitable* in one place, ver. 30, so he is formerly, by the same evangelist, styled *wicked* and *slothful*, ver. 27, which he could not have been, if he had done all that was required of him. And so, though a bare unprofitableness, founded in a

performance of *all that was commanded*, (as here it was,) bring not *utter darkness* upon the servant, but only deprive him of thanks or reward above wages, ver. 9, yet when that unprofitableness is inseparable from direct breach of precept, as there it appears to be, there it most justly brings that severe sentence upon the unprofitable. This difference, then, (which is but extrinsical and accidental to the nature of the word,) being acknowledged, and so giving the account why the unprofitable in one place should be under a greater guilt than in the other, in all other respects the notion will be the same in both places. There it is set to signify him who had brought in no profit to his master, made not use of his abilities, ver. 15, to improve the talent committed to him. And agreeably so it must signify here. For two sorts of services are here taken notice of: one, that which is the particular task for which he is hired, as *ploughing, feeding cattle*, ver. 7; another, which, though it be not named or specified to him, or indented for at his entering into the service, yet belongs to every one, what office soever he is in, (as he is a servant,) viz. *bringing in meat, waiting upon his master at table*, ver. 8. This Aristotle, in his *Politicks*, names among the *ἐγκύκλια διακονήματα*, those “services that belong to every servant,” (as the *ἐγκύκλια μαθήματα* are grammar, music exercises, which belong to all young men, whatsoever faculty they apply themselves to). Parallel to this, what services are of this kind, though they be not specified, or indented for by name, they are yet, in all reason, and by obligation of obedience and service to his master, to be performed by him; and he that neglects or refuses to perform them doth not perform the duty of a servant, and for such neglect deserves stripes, where the master hath that power over servants, (as in Christ’s speeches he is supposed to have, *he shall be beaten with many or with few stripes*, which may be the reason that among the Jews there is no law given for the obedience of servants to masters, because the masters could by punishments enforce that themselves). But then, when all this is performed, this is little for the commendation of a servant, neither thanks, nor reward extraordinary are due to him for this. It must be remembered, what Seneca hath observed, that the servant is *humilis amicus*, “a lower sort of friend,” that is, to tend and consider his master’s good, and to contrive what may most tend to it, and perform it upon occasions: *Exiguum est ad legem bonum esse*, saith he; “It is a petty small thing to do no more than he is commanded to do;” that is the meaning of τὰ διαταχθέντα, and ὃ ἀφειλομεν ποιεῖν here, *doing what is commanded*, nothing but strict duty, what he is obliged to as a servant. The profitable or useful servant doth more than so, whatever he sees will tend to his master’s advantage he doth it of his own accord; and he that doth not, though he have broken no *precept*, is yet to acknowledge himself unprofitable. And this notion of the *unprofitable servant* belongs fitly to this place, where, I suppose, Christ speaketh of the unfaithfulness of the disciples, who contented themselves with calling the name of Jesus over the epileptic; and when that would not do, did not proceed to fasting and praying, (which means would have enabled them to cure him,) and now come and desire Christ to *increase their faith*, ver. 5, that is, their power of working miracles, when, (as he tells them,) if they would do their duty in all parts, as becomes servants to do, that is, fast and pray when need required, use the proper and necessary means toward the end, they would be able to

do what miracle they pleased. And this is but duty, saith Christ, the doing of it they must not look on as supererogating virtue, but as that to which they are strictly obliged, and which, though it be not commanded to all, yet being a means necessary to an end, is, by interpretation, commanded to all them to whom that end is commanded; and so to them who were commanded to cure diseases, &c., Matt. x. 8. For it is ordinarily said that there are two sorts of necessities: 1. those things that are so *necessitate præcepti*, "by necessity of precept," or because they are commanded; 2. others *necessitate medii*, "necessary as means," without which I cannot do that service which is required of me. And so was this of *fasting and praying* to the casting out of some devils, (the apostles' task at that time, part of their office); and as they that do not this, fail much of their duty, and have no reason to expect that God will supply them, enable them further to do that work without use of that means; so they that do it, have little reason to expect any thanks for it; which is the adequate importance of this place.

33. [*b*] *preserve it*] *ζωογονεῖν*, the word here used, hath a special significancy in Greek authors, opposite to *ἀπογονεῖν*. As the latter belongs to those creatures which bring forth eggs first, and then, after some time, living creatures, so the former belongs to all other creatures which bring forth alive at first. And this might have, not only a commodious, but elegant sense in this place; thus, that they that die, and lose their lives for Christ's sake, shall immediately, without any interval of the *ψυχοπανυχία*, *sleeping of the soul* in death, *bring forth a new life* into all eternity. But, perhaps, it may be unfit to affix this critical notion of the word, in human writers, to this of St. Luke; and if we judge by the use of the word in the Greek of the Old Testament, which hath a greater consent and sympathy with the writers of the New Testament than any other sort of books, *ζωογονεῖν* will signify no more than *σώζειν*, *to save*, or *preserve*; for so it is used Exod. i. 17, 18, 22. And then the meaning of the verse will be, that he that shall use any crafty means of policy at that time to *save his life*, it shall probably prove unsuccessful to him, when he that intrusts himself and his life to God's providence and direction, and so doth endanger the losing of it, shall be more likely to save it than any other.

CHAP. XVIII.

1. [*a*] *not to faint*] *Μὴ ἐκκακεῖν* here is to be explained by Hesychius and Phavorinus, who have jointly, the one out of the other, these words, *Ἐκκακούμεν* (not as the printed copies of both authors corruptly read it, *ἡχμελούμεν*, *ἡκηδιώμεν*, but, as it is clear it must be mended) *ἀμελούμεν*, *ἀκηδιώμεν*, by which it is clear, that the word signifies *negligence*, or *carelessness*. The other renderings of the word by *non defatigari* and *non deficere*, seem to be grounded on a conjecture that the reading should be *ἐκκάμνειν*, whereas the manuscripts agree in this other reading, and the importance of the parable is very well satisfied with it, which is to stir us up to diligence and importunity in prayer, *προσεύχεσθαι πάντοτε*, *to pray at all times*, answerable to which is *ἔρχεσθαι εἰς τέλος*, in the parable, ver. 5, that is, *coming perpetually, constantly*, (according to the importance of the Hebrew *נצח*: see note [*b*],) and

† See Theophylact Simocatt. *ζητημ. φουσ.*

therefore the Syriac here reads, *coming at all times*, that is, never to omit the constant, frequent, set hours of performing this duty. So likewise, 2 Cor. iv. 1, *Having this ministry*, this office intrusted to us, οὐκ ἑκκακοῦμεν, *we are not slothful*, or *negligent* in it. So Gal. vi. 9, *When we are a doing good*, μὴ ἑκκακῶμεν, *let us not be slothful*, but as men that have a sure reward in their eye, &c. And in the same matter, 2 Thess. iii. 13, μὴ ἑκκακήσετε καλοποιοῦντες, *be ye not negligent in doing good*; only it is to be observed, that as κακὸς in Greek signifying sometimes an *idle, sluggish, base* person, (and so *ignavus*, “a slothful” person, in Latin,) is also a *fearful, pusillanimous, cowardly* person; so ἑκκακεῖν in some places being, by the context concerning afflictions, determined to it, signifies *to be discouraged, to play the coward*. So 2 Cor. iv. 16, when, upon the consideration of the afflictions which attend the preaching of the gospel, he yet resolves that the gain which they are to receive by it is more than the loss of life itself to him; and thereupon, contrary to all discouragements, οὐκ ἑκκακοῦμεν, *we are not afraid, or discouraged*; for *if our outward man be destroyed*, if we should suffer any affliction, even to death itself, yet &c. So Ephes. iii. 13, *Wherefore I beseech you*, μὴ ἑκκακεῖν ἐν ταῖς θλίψεσι μου ὑπὲρ ὑμῶν, *not to be discouraged, or afraid, or disheartened*, in your Christian course, *on occasion of my afflictions suffered for you, for this* (that I suffer for you) *is your glory*, matter of incitement, not of discouragement to you. And these are all the places where the word is used in the New Testament.

5. [b] *wear y me*] The word ὑπωπιάζειν is twice used in the New Testament: here and 1 Cor. ix. 27. It is an agonistical word, in the first use of it, belonging to the πυκταί, or *cuffers*, which was one of the Grecian exercises, or to the παγκρατιασταί, which was a *mixed* exercise, made up of cuffing and wrestling together, and is the thing referred to in that place to the Corinthians, among whom the *isthmii agones* (one of the four sorts of them in Greece) were celebrated. Now the word coming not from ὑπὸ and πνέω, (as, against all analogy, some would have it,) but from ὑπόπιον, and that from ὑπὸ and ὄψ, a *lividness*, or *blueness under the eyes*, or *on the face*, and that such as is caused by blows, signifies distinctly *to strike in the face* with the fist, or with *cæstus*, which they used in their hands to cuff with; and so as the word δουλαγωγεῖν, *to get the adversary under him*, belongs there to wrestling, so this ὑπωπιάζειν to cuffing, and both together make up the παγκράτιον, (the exercise so called from πᾶν and κράτος, as requiring *all strength* to the using of it,) which, saith ὁ St. Chrysostom, the apostle refers to there. From this agonistical use of the word ὑπόπιον and ὑπωπιάζειν, another is, which is gotten into common use for *reproaching*, or *putting any man to shame*, that blueness under the eyes or on the face being a visible mark of being beaten. And thus as the Latin *suggillatio*, so this Greek word is used among the Latins, *Consulatus Aulii*, saith Cicero, *non tam consulatus est, quam magni nostri hypopion*, “His consulship is a mere contumely or reproach to Pompey, who made him consul.” So in Nilus, ἀνεκδοτ. Narr. 6, speaking of the valiant expressions of a gallant woman, he saith, ἐαυτὸν ὑπόπια δεξάμενον, “that he received them as contumelies and upbraidings of his own impatience.” And thus the word is to be taken in this place, either, *Lest her continual coming shame*

ε Καὶ γὰρ δρόμος καὶ παγκράτιον, &c.

me, or, Lest she coming so oft, at last let loose her tongue to contumelies and railings at me. But the former is the most proper sense, most agreeable to the acception of *εις τέλος* in the sacred dialect, (being the Greek of *עַד*, which, psalm ciii. 9, is rendered *εις τὸ τέλος*; and so 1 Thess. ii. 16, signifies long duration or continuance, and is ordinarily rendered *for ever*,) and answerable exactly to the design of the parable, set down ver. 1, that we *ought to pray πάντοτε*, and that by doing so we should make God ashamed (as it were) to deny or cast off our importunity. Hence it is that the fathers in their prayers and speeches to God use the phrase *δυσωπῶ σε*, "I put thee to shame," to wit, by continual importuning. *Σὲ δυσωπῶ τὸν μόνον ἀγαθόν*, in St. Basil's Liturgy, "I put thee to shame, thou that art the only good." So in the Psalter of the Greeks, in which there are so many prayers mixed, *Οἶδα γὰρ, Κύριε, εἰ μὴ δυσωποῦ ἀπὸ τῆς ἰδίας ἀγαθότητος, οὐκ εἶπας*, &c., "Unless, O Lord, thy goodness put thee to shame," that is, extorted this from thee; which expression of theirs, as it refers, without all doubt, to this of St. Luke, and is but another way of paraphrasing God's being wrought on by way of importunity, so it is a clear evidence of the truth of what hath been said of the notion and importance of this word *ὑποσιάζω* in this place.

7. [c] *though he bear long*] The meaning of *μακροθυμῶν ἐν αὐτοῖς* here is best found by comparing the verse with Ecclus. xxxv. 19, where, speaking of God, *Ποιήσει κρίσιν*, saith he, *καὶ οὐ μὴ βραδύνη, οὐδὲ μὴ μακροθυμήσῃ ἐν αὐτοῖς ὁ κραταῖος*, *The mighty one will execute judgment, and will not delay, nor be slack toward them*. So *μακροθυμία*, *patience*, or *long sufferance*, signifies *slackness in punishment*, or *deferring of it*. And so that verse there is but a paraphrase of this. The difference is, 1, that this is by way of interrogation, which, we know, serves only to increase the force of the affirmation; and, 2. that *μακροθυμῶν* in the close is in the participle, which, though it be easily supplied with the verb *ἔσται*, ordinarily understood, yet in very ancient copies, as that most ancient one in the King's Library, and so in that which St. Chrysostom and ^b Antiochus and the ancient translator, and also the Syriac and Arabic made use of, it is read *μακροθυμεῖ*; and so the sense is complete, — *Doth he delay? or, Is he slack toward them? or, in doing justice to them? Certainly he shall not*. See Theophylact. The occasion of Christ's saying this in this place may seem to be, to take off the great stumblingblock from the disciples, or converted Jews, who as yet saw nothing but afflictions toward themselves and Christ, were persecuted for Christianity, whereas the Jews, that held out against Christ, continued prosperous in it. To these our Saviour, both here and ch. xxi. 28, gives assurance, that an heavy vengeance shall light upon this nation; that it shall be utterly laid waste; that the Jewish religion (which, as long as it lasted, seemed a great prejudice against the faith and doctrine of Christ) shall be destroyed; that the persecuted believers shall be delivered: and that this should suddenly come to pass within the age of some that then lived, Matt. xvi. 28. xxvi. 64. and John xxi. 22. To the same purpose it is, that the apostles in their Epistles, when they speak to these converted Jews, scattered abroad upon the persecution in Judæa, do very frequently mention the sud-

denness and certainty of this vengeance on the Jews, and destruction of their temple and worship, as an argument of great force to keep those converts in their faith, who, as long as the temple stood, and the sacrifice continued, were oft tempted to doubt which was the truer religion, the Christian, or that of the Jews. So we find St. Paul pressing it, Rom. xiii. 11, knowing, τὸν καιρὸν, this great season, this famous time foretold of, wherein they were to be rescued from their persecutors, and so their σωτηρία, (the same that was mentioned Matt. x. 22, see note [h].) *nearer than when they first believed*, or were converted to the faith. And again, ἴδε ἡμέρα ἤγγικε, *this day was nigh at hand*, and therefore they should keep close to all Christian practice. So James v, having denounced the woes then near approaching upon the apostatizing Gnostics, (who to preserve their worldly tranquillity, complied with the Jews, and joined with them in persecuting the orthodox Christians,) ver. 1, &c., and the cries of the oppressed and persecuted, (that is, of the ἐκλεκτοὶ βοῶντες, *the elect crying here*,) ver. 4, he then comforts the believers, ver. 7, by this argument, ver. 8, that this παρουσία τοῦ Κυρίου ἤγγικε, *this coming of the Lord* (the very same that is here ver. 8.) *was now close at hand*, and that explained by ὁ κριτὴς πρὸ τῶν θυρῶν ἕστηκεν, *the judge standing at the door*; which shews that he will ἐκδικεῖν ἐν τάχει, as it is in this verse, *avenge the sufferers, the believers speedily*. The same argument is pressed by St. Peter, (who, as St. James, ch. i. 1. wrote to those of the dispersion, that is, to the converted Jews, scattered in other nations, upon their being persecuted out of Judæa,) 1 Pet. iv. 7, *The end of all things* (that is, of the Jewish sacrifices, and all their legal ceremonies, and the temple, and people) *is at hand*, though, Matt. xxiv. 6, it was said, that *it is not yet*. So 1 John ii. 18, *It is the last hour*; and therefore it follows, that *as you have heard*, Matt. xxiv. 5, that *many counterfeit Christs* should come, (before that final destruction of Jerusalem,) *so*, saith he, *it is now, by which we know it is the last hour*. So Heb. x. 25, when men were so scandalized at the prevailing of the unbelievers, and persecuting of the Christian faith, that they neglected their assembling together, gave off their public meetings; he then rouseth them to stir up one another to the careful performance of that neglected duty, by their seeing ἐγγίζουσιν τὴν ἡμέραν, *that this day of vengeance* (so called, Luke xxi. 22.) *upon that nation and people was now very near at hand*. All which, if (when it is then said to *approach*, and to *be at the door*) it belonged to the day of judgment, (now, after so many hundred years, not yet come,) what a μακροθυμία were this? what a delaying of his coming, and, consequently, what an objection against the truth of Christian religion? As Mahomet, having promised after his death he would presently return to life again, and having not performed his promise in a thousand years, is by us justly condemned for an impostor. See Matt. xxiv. 34.

CHAP. XIX.

43. [a] *cast a trench*] That Titus might starve the city the sooner, he shut up all the avenues, building five works without the city; and when the Jews beat down them, he built a wall round about it thirty-nine furlongs long, and thirteen castles or forts in it, whose compass was ten furlongs, and all this finished in three days, saith Josephus, de Bell. Jud. l. 6. c. 8. And when this was done, there was no possibility for

any to come out, and the greatest distress that ever was followed, eating of girdles and shoes, and the coverings of their shields, and at length dung and dirt, and hay, and man's flesh, and a rich woman, called Mary, fed on her own sucking child; and many other sad expressions of this *συνοχή* or *distress* are set down by Josephus.

CHAP. XX.

27. [*a*] *deny*] The Hebrew *דן* signifies both *μάχεσθαι*, *to contend*, and *ἀντιλέγειν*, *to contradict*; and agreeably to the latitude of the Hebrew, the Greek *ἀντιλέγειν* is here used for *to contend*.

CHAP. XXI.

4. [*a*] *offerings*] The Hebrew *קרבן* signifies both *a gift* and *the treasury* into which the gifts were cast; and so the Greek *δῶρα*, *gifts*, here is used for *γαζοφυλάκιον*, ver. 1; and so Mark xii. 41.

24. [*b*] *captive into all nations*] The number of those that in the siege of Jerusalem by Titus died by sword and famine, is said to be eleven millions by Eusebius, Hist. l. 3. c. ζ'. out of Josephus. Then when the city was taken, the handsomest, saith he, were reserved for triumph, the rest, saith he, that were above seventeen years of age were sent bound to Egypt to be slaves there, others dispersed in the provinces to be torn asunder with wild beasts; those under seventeen sold to merchants of all countries. And of all these the number was ninety-seven thousand.

[*c*] *until the times of the Gentiles*] What is the meaning of *ἄχρι πληρωθῶσι καιροὶ ἐθνῶν*, *till the seasons, or times of the Gentiles be fulfilled*, may be guessed partly by the importance of the word *καιροὶ*, *seasons*, partly of the *πληρωθῶσι*, *fulfilled*, partly of the *ἄχρι*, *until*. The word *καιροὶ* vulgarly signifies *a season*, a time designed and appointed, (according to the notion of the Hebrew word,) or else expected and looked for, and in both respects belongs fitly to the preaching the gospel to the Gentiles, that being a thing that God had so long determined, and so oft foretold, and which, though the Gentiles foresaw not, yet is said to be expected by them, (because all they could desire or expect was really summed up in this,) not only in that prediction of Jacob, where Christ is styled *the expectation of the Gentiles*, but in St. Paul's discourse of it, Rom. viii. 19, where the *earnest expectation of the creature*, that is, the Gentile world, (see note [*d*] Rom. viii.) is fastened upon this. Then for the *πληρωθῶσι*, joined to these *καιροὶ ἐθνῶν*, that sure will bear some proportion with, if it be not parallel to, Rom. xi. 25, where the phrase is very like this here, *ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ*, *until the time that the fulness of the Gentiles enter*. That is there explained to signify the multitude of Gentiles receiving the faith, coming into the church, and so *πλήρωμα*, *fulness*, ver. 12, (see note [*d*] Rom. xi.); and proportionably to that, their *seasons* being *fulfilled* will be the preaching that gospel to them, which they shall thus receive, and which was so designed and expected for them. Now for the *ἄχρι*, *until*, where it is said, *Jerusalem shall be trodden down of the Gentiles, until these seasons of the Gentiles be fulfilled*; the explaining of that will be the further clearing of the whole matter. The *treading down of Jerusalem* by the *Gentiles* is not particularly their victory over it by Titus, but their consequent possessing of it, even till Adrian's rebuilding a part of it, and calling it by his own name *Ælia*, and inhabiting it with Gentiles;

which seems to be described, Rev. xi. 2, by the *outer court of the temple being given to the Gentiles*, and so cast out of the measuring. Upon the doing of this it followed, that as all the Jews (remaining such in opposition to the Christians) were utterly banished the city, and a swine's head set at the gates to banish even their eyes from it, so the believing Christian Jews returned thither again from their dispersions, and inhabited it again, and joined and made one congregation, one church with the Gentiles, which had there by that time received the faith also, and till then continued a distinct church from the Jews: see note [f] Rev. xi. By which it appears how punctually this prediction, in our notion, was fulfilled, that Jerusalem should be inhabited by the Gentiles, all the Jews in a manner excluded, till the time that the gospel had been freely preached unto the Gentiles, and by them in some eminent manner been received, and then it should be reinhabited with Jews again, viz. the Christian Jews, who being wrought on by emulation of the Gentiles, were now many of them brought to receive the faith. See Rom. xi. 11, 13.

25. [d] *nations*] The ἔθνη, *nations*, here, are the several parts or tetrarchies of Palestine, so divided by the Romans, see Luke iii. 1, each of them called ἔθνος, *nation*, and all together ἔθνη, *nations*: see note [e] Matt. 24. and note [g] Rev. xi. For to the Jews sure it is that there the distress and consternation belongs, not to the Gentiles. See note [f] Rev. vi.

[e] *the sea*] That by the word θάλασσα, *sea*, may be meant Galilee, see note [b] Rev. vii.; and of that people particularly Josephus tells us, that Vespasian being sent by Nero into Palestine did subdue the Galileans, the most "valiant, powerful, and best fortified nation of all Palestine, killing above an hundred thousand, and carrying captive above forty thousand Jews in that expedition." Where we see that Galilee owns the name ἔθνος, and that there were divers ἔθνη, *nations*, in Palestine, of which Galilee is by Josephus said to be the most valiant. See Baronius, An. ch. 39. Neronis 13. But it is as probable, that as it is ordinary in these books to express the whole by enumeration of the parts, and so the whole world by the mention of *heaven* and *earth* and *sea*, (see note [e] 2 Peter iii,) so here the universal destructions of the Jews may be described by all these.

CHAP. XXII.

6. [a] *promised*] What ἐξομολόγησε signifies here, will be more easily determined when it is resolved that as among grammarians, so in the rest of the places in the New Testament, it clearly denotes one of these two things, either *confession of sin*, or *giving of thanks*, both being the importance of the Hebrew הודו in hiphil, from ידו. Thus saith Phavorinus, Ἐξομολόγησις ἡ τῶν εἰς πεπονθῶτων μετὰ εὐχαριστίας τῶν ἐνεργειῶν ἐπαριθμήσις, "It is a thankful acknowledgment or enumeration of benefits," καὶ ἡ τῶν κακῶς πεπραγμένων παρὰ τῶν ὑπαιτίων ἐξαγόρευσις, "and the guilty man's acknowledgment of what he hath done amiss," which is vulgarly known by the title of ἐξομολόγησις; and again, Ἐξομολογούμεναι, εὐχαριστῶ, it signifies *to give thanks*. In the sense of *confessing of faults* it is to be found Matt. iii. 6. Mark i. 5. Acts xix. 18. James v. 16: in that of *praising or giving thanks*, Matt. xi. 25. (the very place cited by Phavorinus, Ἐξομολογούμαί σοι Πάτερ, *I thank thee, O Father*.) Luke

x. 21. Rom. xiv. 11, xv. 9. Phil. ii. 11. Rev. iii. 5. And in no one place is it taken for *promising*, (the meaning of *ὁμολογεῖν* in Greek authors, and especially in the Institutions of Theophilus, *πρωμίττις, πρωμίττω, τοῦτ' ἔστιν, ὁμολογεῖς, ὁμολογῶ*,) or of any thing of that nature. And then the choice will be very easy, which of these two senses we shall think fit to apply to this place, that of *confessing* being very alien and unfit for the turn, and the Arabic interpreter pointing us to this of *giving thanks*, which being an expression of joy, is oft taken for joy itself, and so is fit for this turn, the covetous pursebearer being very well pleased with such a bargain.

6. [b] *multitude*] Ὀχλος here signifies a *tumult*, after the manner of the Hebrews, who use חֲמוּץ (literally a *multitude*) for a *tumult*, or *noise* also. See Forerius on Isaiah, p. 197.

25. [c] *benefactors*] The Hebrew word נָדִיב, which they use for a *prince*, and is by the Septuagint rendered βασιλεὺς, ἄρχων, τύραννος, doth primarily signify *liberal, magnificent, benefactor*; and so as in the choosing of princes in Aristotle, Pol. 1. 3, ἐτι δὲ ἀπὸ εὐεργεσίας καθέστασαν τοὺς βασιλεῖς, "they made them kings that had been their benefactors." So in the deduction of the word also, princes are here called εὐεργέται, *benefactors*; and so Job xxi. 28, where the Hebrew reads נָדִיב, *municipus, beneficus*, the Greek reads ἄρχων, and the Targum אַרְכֹּנָה, (the Greek ἄρχων got in amongst them,) a *prince*; and so it signifies there. For this St. Matthew, in his account of the same speech of Christ's, uses οἱ μεγάλοι, *the great ones*; and καλοῦνται, *are called*, being ordinarily set to signify no more than εἶσι, *are*, the words here ἐξουσιάζοντες αὐτῶν, *they that have authority over them*, εὐεργέται καλοῦνται, *are called benefactors*, is directly to the same sense parallel with οἱ μεγάλοι ἐξουσιάζουσιν αὐτῶν, *the great ones have authority over them*; so as in the sense, εὐεργέται, *benefactors*, shall be the subject of the proposition, and ἐξουσιάζοντες, *they that exercise authority*, the predicate, thus, "Their princes called benefactors exercise authority over them."

26. [d] *younger*] As they that were rulers among the Jews, or judges in their sanhedrin, were called *elders*, so others, their officers especially that attended them, are commonly styled by way of distinction from them, νεώτεροι, *the younger*. And proportionably in the church, as πρεσβύτεροι are they that preside and govern in it, called here μείζονες, *greater*, superior to others, so they that are under them are here called νεώτεροι, (see Acts v. 6, and so 1 Tim. v. 1. Tit. ii. 6); and in other places, ἰδιῶται, 1 Cor. xiv. 23, 24, and Acts iv. 13; and ἐν τάξει ἰδιωτῶν, or ἀναπηροῦντες τόπον τῶν ἰδιωτῶν, 1 Cor. xiv. 16, *they that are in the place and condition of ordinary men, or idiots*.

41. [e] *withdrawn*] The use of the word ἀπεσπάρθη is observable among the Hellenists, signifying no more than *to depart*. So 2 Mac. xii. 10, ἐκεῖθεν δὲ ἀποσπασθέντων σταδίων ἐννέα, *when they were departed thence nine stadia*. So Acts xxi. 1, ἡμᾶς ἀποσπασθέντας ἀπ' αὐτῶν, *we were gone, or departed from them*. And so if that be the word in this place it must certainly signify no more, but will be thus best rendered, *he departed from them*. But then the King's MS. reading ἀπεστράθη, that is not capable of any other rendering.

44. [f] *drops of blood*] That Christ sweat *drops of blood* is not affirmed in this place, but only that he sweat *drops of sweat* of a strange thickness or viscosness, and consequently as big as the drops wherein blood is wont to fall upon the ground. So saith Justin Martyr, Theo-

phylact, and Euthymius; and it is ^d Aristotle's observation of the ἀγωνιώντες, "men in an agony," *ὅτι μάλιστα ιδρώσι*, "that they sweat extremely." But that the sweat should so far exceed the proportion of sweat, as the drops wherein blood uses to fall are above the drops wherein sweat is wont, this was the strange thing, and the expression of the heaviness of this agony, which is here mentioned. See Photius, Epist. 138. Of the like use of ὡσεὶ, *as*, or *like as*, see note on Matt. iii. 1.

52. [*g*] *captains of the temple*] Στρατηγοὶ ἱεροῦ, *captains of the temple*, here mentioned, (and στρατηγοί, *captains*, ver. 4;) and in two other places of this author, Acts iv. 1. and Acts v. 24, in the singular number, στρατηγὸς τοῦ ἱεροῦ, signify no more than the *captains of a band*, or *captains of more bands* of Roman soldiers, set at the porches of the temple to guard and keep peace, that there might be no sedition raised in the city at the assembling of the Jews at the temple. Thus saith Josephus, 'Αλώσ. l. 5. c. 15, was there a guard placed in the tower called *Antonia*, which was thence fetched out at feast days, to be a guard or φρούριον to the temple, (and therefore Chrysostom renders it clearly, *the captain of the soldiers of the temple*); for so saith the same Josephus, 'Αρχαιολ. l. 8. c. 4, at that time when the people came to their feasts, especially at the passover, there being danger of tumults, Cumanus set τῶν στρατιωτῶν μίαν τάξιν, "a band of soldiers," with their arms, to stand, ἐπὶ τοῦ ἱεροῦ στοῶν, "in the porches of the temple." These soldiers are mentioned, Matt. xxvi. 47, for those that are there called *a great multitude with swords and staves*, are the ἀμαρτωλοὶ foretold by Christ, ver. 45, *the sinners*, that is, Gentiles; and John xviii. 3, ἡ σπεῖρα, *a band of soldiers*; and here στρατηγοὶ τοῦ ἱεροῦ, that is, *the commanders*, with their τάξεις, *bands of soldiers* with them; and accordingly χιλίαρχος τῆς σπέρας, *the colonel of this band*, Acts xxi. 31, is sure the στρατηγός, *commander*, or *captain* here; and that tower of *Antonia* the παρεμβολή, or *castle*, ver. 34, whither he commanded Paul to be brought to safe custody. Such also (saith Nicephorus, l. 1. c. 32, and before him Chrysostom and Theophylact) was the κουστωδία, *the watch* or *guard*, Matt. xxvii. 65, which being set by the Romans to keep all quiet, was offered by Pilate to the Jews to watch the grave of Jesus, that none might steal him away, and make that matter of a new stir among them. For that these were not Jews appears sufficiently by their watching on the sabbath day, which, especially at the time of the passover, the Jews durst not to have done. This guard of the Romans, and care of theirs to prevent seditions among the Jews, seems to have taken its rise from the former care and practice of the Jews in defending themselves from the Idumeans, 1 Mac. iv. 60, 61, for there Judas Maccabæus having built high walls and strong towers about mount Sion, lest the Gentiles should tread it down, as they had done before, they set there a garrison to keep it, and fortified Bethsura to preserve it. And the commander of the garrison was most probably he whom Josephus calls by this style of στρατηγὸς ναοῦ, or ἱεροῦ then, "the captain of the sanctuary, or temple." But now the case being altered, and the Roman conquerors taking the same care, and keeping the like guards against the uproars and tumults of the Jews, as the Jews did formerly against the Idu-

^d Problem. sect. 2. περὶ ἰδρωτ.

means, it is to be supposed, that the *στρατηγὸς τοῦ ἱεροῦ*, at this time was a Roman not Jewish commander, though yet in Josephus speaking of those times, we have Ananus and Eleazar called *στρατηγοὶ*, who were priests, 1. 20. c. 8. See Sigonius, 1. 7. de Rep. Heb. c. 23, where he takes notice of these Roman commanders among the Jews under the title of *προστάται*, and *στρατηγοὶ τοῦ ἱεροῦ*; and also of their lictors, *ὑπηρέται*, *officers*, Acts v. 26, *ῥαβδούχοι*, *sergeants*, Acts xvi. 35, to apprehend disturbers; and *ῥαβδίσειν*, Acts xvi. 22, *to beat them with rods*; and then of bands of soldiers to quell commotions, as you may see Acts xvi. 20, where, bringing St. Paul and Silas to the *στρατηγοὶ*, such like *captains of bands* at Philippi, their complaint is, that *οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν Ἰουδαῖοι ὑπάρχοντες*, *these men raise sedition in our city being Jews*, supposing that those officers were there set among them in other cities, as well as at Jerusalem, to quell such commotions, which were feared especially from the Jews.

64. [h] *blindfolded*] This usage of Christ here refers to that sport so ordinary among children, called *μυίνδα*, in which it is the manner first *to blindfold*, which is, ver. 64, *περικαλύπτειν*, then *to strike* him, *δέρειν*, ver. 63, and *τύπτειν*, ver. 64, then *to ask* him who struck him, which is, *ἐπερωτᾶν*, ver. 64, and not to let him go till he named the man aright who had struck him; and so was here used as a contumely or reproach toward him.

CHAP. XXIII.

11. [a] *men of war*] The Hebrew מלח signifies three things: 1. *militare*, "to war;" 2. *concurrere* and *congregari*, "to assemble;" 3. *ministrare*, "to minister." The first notion is very frequent; the second, Exod. xxxviii. 8. (where yet the Septuagint read *νηστευσάσων*, for מלח it seems reading צוץ, *jejunavit*;) and 1 Sam. ii. 21; and the third is ordinary also, (and from thence Timothy called *καλὸς στρατιώτης*, *a good soldier*, that is, minister of Jesus Christ). Hence it is that among those Greek writers which follow the Hebrew idiom, the word *στρατιά*, *στρατὶα* and *στράτευμα*, is used for every one of these three: for the first ordinarily and primarily; for the second, when we meet with *στρατεία οὐρανοῦ πάσα*, which we render *exercitus*, and *host of heaven*, but signifies *universus cæli comitatus*, *the whole company of heaven*, whether the many stars or many angels there; and in the third sense we have here *στρατεύματα* for *officers* and *servants*, or *attendants*; and so the Syriac translation renders it, and gives us authority to do the like, though otherwise it might be rendered more vulgarly either his *company* or his *soldiers* about him.

16. [b] *chastise*] Παιδεύειν signifies ordinarily *to scourge* or *chastise*, as *παιδες*, *children* or *servants* are wont to be used when they have offended. So Heb. xii. 6, *παιδεύει*, *chastening*, is expounded by *μαστιγοῖ*, *scourging*. And instead of it here, the other evangelists, Matt. xxvii. 26. Mark xv. 15, have *φραγελλώσας*, from the Latin *flagellum*, "a whip;" and St. John, ch. xix. 1, *ἐμαστιγώσε*, *scourging*. Now to what the infliction of this sort of punishment on Christ belonged, is matter of question; that which is ordinarily said is, that flagellation was among the Romans a solemn preparative to crucifixion. So Livy of the servants, l. 34, *Multi occisi, multi capti, alii verberati crucibus affixi*, "they were scourged and crucified." And in Valerius Max. l. 1. c. 7, *Servum*

verberibus multatum sub furca ad supplicium egit, "Having scourged his servant under the cross he had him to punishment," that is, crucified him. So Antigonus the king of the Jews was first whipped, then beheaded with an axe, saith Dio, l. 49; and so it is said of Alexander in Qu. Curtius, l. 8, *verberibus affectos sub ipsis radicibus petra crucibus jussit affigi*, "he appointed them to be scourged and crucified;" and Josephus of the Jews, 'Αλώσ. l. 5. c. 32, *μαστιγοῦμενοι καὶ προσβασανίζομενοι τοῦ θανάτου πᾶσαν αἰκίαν ἀνεσταυροῦντο*, "they were scourged and reproachfully handled, and then crucified;" and Philo, speaking of the Jews of Alexandria crucified by Flaccus, adds, *μετὰ τὸ αἰκίσασθαι ἐν τῷ θεάτρῳ*, that this was done "after they had been reproachfully handled," that is, scourged "in the theatre;" and so this was part of the *horrendum carmen*, the solemn form of sentence, *verbera intra aut extra pomarium, arbori infelici suspendito*, "scourge him, and then hang him on the tree." But this is not the notion that here we must have of the scourging of Christ; for then it must be part of his sentence of death, which, by John xix, it appears it was not; for there it is said, that *Pilate took him and scourged him*, ver. 1, whereas he was not as yet condemned to death; nay, ver. 6, Pilate refuses to condemn him to death, professing that he finds not any capital crime brought against him; then examines him further, ver. 9; then *seeks to release him*, ver. 12; and coming again to the *judgment seat*, ver. 13, at length he *delivered him to be crucified*, ver. 16. This is so evident by that evangelist, that the learned H. Grotius applies this *scourging* to that other ordinary use of it for examination; such as, Acts xxii. 24, is, *μάστιξιν ἐξετάζεσθαι*, *being examined with stripes*; and in Cicero, *virgam in tormento esse magis quam supplicio*, that "the rod is for a torture rather than a punishment." But there is no ground for this conjecture from any circumstance in any of the Gospels, nor reason to adhere to it, without some testimony, upon a bare possibility of it, especially when the mention of it in this fourth Gospel suggests another notion of it, which will reconcile all the difficulty, and itself be subject to none, viz. that Pilate willing to deliver Jesus from capital sentence, appointed this of scourging to be inflicted on him. For that Pilate did not believe Christ guilty of any capital crime it is evident, and consequently not fit to be crucified; so likewise that besides his own conscience, his wife's dream did make him very unwilling to pronounce that sentence of death on him, but very industrious to find some pretence of releasing him, and that finally it was only the importunity of the Jews, to which he sacrificed him; and here it is plain that he proposes to the Jews the scourging of him, as a lighter punishment, proportionable to his crimes, and then that he may release him. So we find in the Epit. of Livy, Dec. 5. l. 6. of Matienus a servant, *sub furca diu virgis cæsus erat, et sestertio venit*, "he was "scourged, and then sold:" and so it was ordinary to bind to a pillar, or post, and scourge men, *προσδεθεὶς κίονι πολλάς ἔλαβε πληγὰς* in Artemidorus *ὄνειρον*. "being bound to a pillar he received many stripes." From hence therefore it is evident that the notion of his *scourging* was that of a lighter punishment, to release him from a greater, (and that, as John sets it, inflicted on him before the sentence of death was pronounced against him,) though when that was done, he was fain to gratify them by delivering him up to their fury to be crucified also. And so the place both in Matthew and Mark may well be rendered

Matt. xxvii. 26. *τόνδε Ἰησοῦν φραγελλώσας, παρέδωκεν ἵνα σταυρωθῇ*, *having scourged Jesus*, that is, formerly having done so, he proceeded further, and *delivered him to be crucified*; and so in Mark xv. 15. *παρέδωκε τὸν Ἰησοῦν φραγελλώσας, ἵνα σταυρωθῇ*, *He delivered Jesus, having scourged him*, (having done so before he thus delivered him,) *to be crucified*. And this sort of scourging was a punishment usual among the Jews for offences not capital; see note [b] 2 Cor. xi. A fourth sort of scourging there was for capital crimes, whipping to death, with the head fastened to the *furca*, which Suetonius in Nerone calls *supplicium more majorum*, "the old Roman punishment." But this cannot belong to this place.

29. [c] *Blessed are the barren* This expression of the days approaching, that *they shall say*, *Μακάριαι αἱ στέραι*, *Blessed are the barren*, &c. had certainly its completion in what befell Jerusalem in the time of the siege. But more particularly it may refer to one passage: after that Titus had encompassed the city with a wall, so that none could come out to forage, they were forced to feed on dung, saith Josephus, on shoes and girdles, &c. and for want of such provision as this, one Mary, a noble and rich woman, daughter of Eleazar, bereaved of all by the seditious, killed her sucking child, and dressed it, and eat part of it, and the soldiers breaking in upon her, and finding a part left, went away in detestation, and presently the news of it went over the whole city, and every one, saith ^kJosephus, looked upon it with horror, and with the same compassion, "as if they had done it themselves." Then was this speech fit for them to take up, on hearing this horrible news, *Blessed are the barren, and the womb that never bare, and the paps that never gave suck*, in comparison to those that are forced to feed on the fruits of their wombs, and devour their own sucking infants. And then that which follows, *If they do these things on a green tree, what shall be done on a dry?* may perhaps be best interpreted in relation to this particular fact also, of that noble and rich woman, Mary. If such horrible things befall the wealthiest among you, what a dismal state shall all others be involved in! This may possibly be the meaning of the phrase. But if not, then in that other notion of the righteous and the wicked, it may have had its completion also.

32. [d] *malefactors* These malefactors crucified with Jesus were thieves and murderers, and authors of an uproar in the city, which is an evidence, among others formerly mentioned, (see note [d] Mat. xxvii. and note [a] Mark xv.) of Christ's death being after the Roman not Jewish manner. For the Jewish custom was never to put to death two malefactors on the same day, unless it were for the same crime; so saith Maimonides, Sanhed. c. 14. "They never condemn more than one in a day; but one to-day, another to-morrow, unless they be both guilty of the same transgression, and deserve one death." And that Christ was not pretended to be put to death for that crime of the other two, is clear by his inscription, which saith it was for pretending to be king.

45. [e] *veil of the temple* That which is here said of the *veil of the temple*, that *ἐσχίσθη μέσον*, must be so rendered, that *μέσον* may be taken

adverbially for *in the middle*, so as to be answerable to *ἐν τῷ ὄνο*, *into two parts*, in Matthew and Mark. Now what veil of the temple this was is the only thing that will need to be here determined; for of this it is certain, that there were two veils or high walls, (intimated by the mention of the *second veil*, v. 3.) the one that covered or enclosed the sanctuary from the eyes and approach of the people, who were permitted to go no further than the court of the Jews, and only the priests admitted into the sanctuary; for thus the manner was, the *θυμιατήριον*, or *altar of incense*, was within the sanctuary, and thither the priests went daily and offered incense, the people meanwhile staying without, and praying every one privately by himself, (the thing noted by the *silence in heaven for half an hour*, Rev. viii. 1.) And those prayers of the people for supply of their several wants were thus offered up by the priest with that incense of his that went up to heaven (see note [d] ch. i. 10). But the people themselves stayed without, and might not enter or look in there; that veil, or wall, or screen, made a full separation of one from the other. And as the sanctuary was enclosed or separated from the court, so was the holy of holies enclosed from the sanctuary, and thither none entered but the high priest, once a year, and so there was a second veil. That this is here meant, is no way specified, or deducible from any circumstances of the story in any of the Gospels, yet may be thought most probable from one intimation of the author of the Hebrews, ch. x. 20, where our way to heaven is said to be *consecrated by Christ by the veil, that is, his flesh*. There as the *veil* is made a type of *Christ's flesh*, and being so, the *rending of the veil* will be a fit solemnity of the piercing and crucifying Christ's flesh; so that *veil* is clearly the second veil, entering into the *ἁγία*, *the holies*, ver. 19, that is, the holy of holies, as appears by ch. ix. 8, 12. And if that were here meant, then the significance is not only the approaching destruction of all the Jewish rites, but also that unapproachable place, a type of heaven, was now laid open to all true Christians, and that in the mean time there is liberty to approach unto God in prayer allowed to them; and again, that Christ not now once a year, as the high priest, but once for ever, there to continue, entered into the holy of holies, that is, beyond the sanctuary, the common place of all the priests, (and so the type of heaven, where all the angels and saints are,) even into the inmost *adytum*, at the right hand of God, far above all angels, &c., a place of preeminence peculiar to him.

CHAP. XXIV.

18. [a] *Cleopas*] This Cleopas, saith ¹Hegesippus, was the brother of Joseph, Mary's husband, and so the reputed uncle of Christ, whose son Simeon, saith Eusebius there, was, by the joint consent of all the apostles then living, made bishop of Jerusalem after James, as being nearest of kin to our Saviour.

¹ Euseb. lib. iii. cap. 22.

ST. JOHN.

CHAP. I.

9. [a] *that cometh into the world*] That ἐρχόμενον here may be the nominative case in the neuter gender, and so agree with δ, *which*, as well as the accusative masculine, and so agree with πάντα ἄνθρωπον, *every man*, is evident. And that it is so, may appear by the title by which Christ (that is meant by *the light*, which is the antecedent to δ, *which*) is so frequently expressed in scripture, that of *he that cometh*, or *cometh into the world*. Of the title δ ἐρχόμενος, see note [a] Matt. xi. And for this increase of it, ἐρχόμενος εἰς τὸν κόσμον, *coming into the world*, see John xii. 46, *I came a light into the world*, directly parallel with this here. Only here it is to be observed, that this *coming into the world* doth not refer to Christ's birth in the world, but to the manifestation of him to the world, his entering on his office of preaching the will of God to them. So as his *coming* may be all one with his being *sent*, that is, his commission from God to declare his will unto the world; as John viii. 42, *I came not of myself, but he sent me*. So ch. xviii. 37, *For this was I born, and for this I came into the world*; where as *coming into the world* differs from *birth*, so is it in the next words specified what it peculiarly belongs to, *I came into the world that I may bear witness to the truth*. Thus it is used in the other word *sent* of the apostles, where it cannot possibly be understood of their birth, John xvii. 18, *As thou hast sent me into the world, so also have I sent them into the world*. So 1 Tim. i. 15, *Jesus Christ came into the world*, and here John xi. 27, *I believe that thou art Christ the Son of God, δ εἰς τὸν κόσμον ἐρχόμενος, that cometh into the world*; which was certainly designed by Martha as an expression of her belief that he was the Messiah.

13. [b] *born, not of blood*] *To be born* of any thing signifies to receive his beginning or principle of life and motion from any thing: and so here *to be born of God* is to have received some special influence from him, and proportionably to be a son of God, is that state which is answerable to such a principle, a life proportionable to such a beginning, that higher pitch of Christian living now under the gospel. And in opposition to that, first, those that are *born of blood* (which is the liveliest expression of our corrupt birth, or natural estate) are those that live the ἐθνικὸν καὶ πρῶτον βίον, that natural, heathen, first life, saith Clemens Alexandrinus, the life of the natural man; secondly, those that are *born of the will of the flesh* are carnal men, those that follow their own vicious carnal will; and thirdly, those that are *born of the will of man*, (though literally that may note those that are adopted by man, yet) by way of accommodation, and so as may be agreeable to the former phrases, they seem to be those that, by the influences of that higher rational principle, live according to the rule of rational nature, that is, of unregenerate morality, to which the rules of Christ's law superadding much of light and perfection, the believers and receivers of Christ are here defined to be those that live according to

those rules, that higher principle, (and so are said to be *born of God*) and not according to any of these lower states.

14. [c] *dwelt*] What is meant by God's being said to be present, or to appear in the Old Testament, hath been expressed note [k] Matt. iii.; to wit, that the angels, which are the courtiers of heaven, do appear (as they are wont to do) in some shining glorious manner. This is wont by the Hebrews to be called כְּנִינָה the *habitation* or *presence of God*, and in Greek, δόξα, *glory*, and ἐπιφάνεια, *appearing*. So Num. xvi. 10, *the glory of the Lord appeared*, and ver. 42, *the cloud covered*, and *the glory appeared*, and God speaks from thence. So when the *glory* is said to be *departed from Israel*, 1 Sam. iv. 21, it is clear that by *glory* is meant the presence of God, which was signified by the *ark*, and so in many other places, see note [f] 1 Pet. iv. and 2 Pet. i. 3. 17. and note [c] Rom. ix. So Rev. xxi. when it had been said of the new Jerusalem that it was σκηνή, *the tabernacle of God with us*, ver. 3, that being repeated again ver. 11, is said in these words, ἔχουσα δόξαν τοῦ Θεοῦ, *having the glory of God*. See Rev. xxi. 23. also. And because this appearance of God in the flesh was the most visible, permanent, and so remarkable appearance, wherein he ever exhibited himself among us, therefore it is that here it is expressed (as it were by the *Schechina*) by ἐσκήνωσεν ἐν ἡμῖν, *he had his tabernacle pitched among us*, (the Greek σκηνόω coming immediately from the Hebrew כִּנָּה, and differing from it only by the Greek termination,) agreeable to that prophecy of Noah, Gen. ix. 27, in the Targum's understanding of it, that God should *dwell in the tents of Sem*, that is, saith that Chaldee paraphrast, that his *Schechina* should "inhabit in the tabernacle of Sem." The same is expressed here again by δόξα, in the other part of the verse, the *glory* (and so most probably, 1 Pet. iv. 14. and John xii. 4.) which is the other expression of the presence of the divine majesty, and accordingly Procopius on Isa. xl. interprets δόξαν Κυρίου, τὸν Υἱὸν, *the glory of the Lord*, to be "the Son, who," saith he, "is above all creatures, of the same divinity with the Father," but especially being man is capable of this title, θαυματουργῶν ἀεὶ καὶ τὴν κτίσιν μεταπλάττων τῷ ῥήματι, γενόμενος πᾶσι σωτήριος, &c. "always working miracles, and transforming the creature by his word, and bringing salvation to all" at this his appearance, Tit. ii. 11. For though this incarnation of Christ was the greatest humbling of him, yet was it nevertheless the greatest manifestation of his glory; never so much of the Divine power and glory was seen upon the earth, as in this. Thus John ii. 11. Christ's working miracles is said to be the means of manifesting his glory, that is, of evidencing the inhabitation of the Godhead in them.

14. [d] *as of the only begotten*] For the signification of the particle ὡς, *as*, St. Chrysostom's note is worth reciting, Οὐχ ὁμοιώσεως, saith he, ἐστίν, οὐδὲ παραβολῆς, ἀλλὰ βεβαιώσεως, καὶ ἀναμφισβητήτου διορισμοῦ, "It is not a note of similitude or comparison, but of confirmation and unquestionable definition; as if," saith he, "the evangelist had said, We saw his glory, such as became, and was fit for the only begotten, and true natural Son of God, the King of all." To the same purpose saith Adrian, in his εἰσαγωγή to the Scripture, p. 9, Τὴν ὡς διχῶς λέγει, ἦτοι κατὰ παραβολήν, ἢ κατὰ βεβαίωσιν, "The scripture useth ὡς, *as*, two ways; first, by way of comparison; and secondly, of confirmation;" and as an instance of the latter he gives Ὡς ἀγαθὸς ὁ Θεὸς τῷ Ἰσραὴλ,

Truly God is good to Israel, Psal. lxxiii. 1; and this text, where saith he, it is used ἀντὶ τοῦ ἀληθοῦς, “the glory of the true only begotten Son.”

15. [e] *was before me*] What is the notion of the word πρῶτος, *first*, in the New Testament, may here be fitly defined; 1. It signifies in many places (being spoken of a person or persons, especially when it hath a genitive case annexed to it) *a ruler or principal person*. So Mark vi. 21, πρῶτοι τῆς Γαλιλαίας, *the principal men of Galilee*. So Luke xix. 47, πρῶτοι τοῦ λαοῦ, *the rulers or elders of the people*. So Acts xiii. 50, πρῶτοι τῆς πόλεως, *the governors of the city*. So Acts xxviii. 7, πρῶτος τῆς νήσου, *the ruler of the island*; and ver. 17, πρῶτοι τῶν Ἰουδαίων, *the rulers of the Jews*, that is, of their consistory, which they then had at Rome. In this sense the phrase πρῶτός μου cannot be taken here, so as to be rendered *my lord, my prince, or my captain*; for that is certainly the meaning of the phrase precedent ἔμπροσθέν μου γέγονεν, *he was preferred before me*, as will appear by ver. 27, compared with Matt. iii. 11. Mark i. 7. Luke iii. 16. There by the mention of the *shoe*, &c. it is plain that those four places are parallel, and that which is ἔμπροσθέν μου γέγονεν, *was preferred before me* in this, is by all the other Evangelists rendered ἰσχυρότερός μου ἐστίν, *is stronger than I*. And therefore St. Chrysostom here interprets ἔμπροσθέν μου, *before me*, by λαμπρότερος, ἐντιμότερος, *more excellent, more honourable*. From this clear notion of ἔμπροσθεν, *precedent*, for priority of dignity, will depend the just notion of πρῶτός μου, annexed thereto by the causal ὅτι, *for*, as the proof of the former, and so somewhat different from it, or else it would be the proving of *idem per idem*, “the same by itself.” Thence it follows, that ἔμπροσθεν noting Christ’s dignity above John’s, πρῶτός μου must not be rendered in that sense, and so it remains, that it be referred to priority of time, ὅτι πρῶτός μου ἦν, *for* (although he was born after me, and not yet entered on his office, yet) *he was before me*, he had a being long, even infinitely before me. The only exception against this rendering of πρῶτος is, that the word is of the superlative degree, not of the comparative. But that is easily answered, by remembering that in the New Testament the degrees of comparison are promiscuously used, taken one for another, and that on occasion of the Hebrew idiom, which hath not those degrees of comparison which other languages have. Thus is μία, *one*, used for πρώτη, *first*, Luke xxiv. 1. and others the like. And thus is πρῶτος, *first*, in the superlative, used for the comparative πρότερος, *former*; so it is evidently in this Gospel, ch. xv. 18. ἐμὲ πρῶτον ὑμῶν μείσηκεν, *the world hated me before you*: ch. xx. 8. ὁ ἐλθὼν πρῶτος, *he that came first*, signifies him that came before, Peter v. 3, and so is taken for the comparative πρότερος. And so when Christ is called the πρωτότοκος πάσης κτίσεως, Col. i. 15. literally *the first-born of all the creation*, it must be interpreted as it is in the Nicene Creed, according to this notion of πρῶτος, *begotten of his Father before the whole creation*, or, as it follows ver. 17, πρὸ πάντων, *he is before all things*. Thus is the word used sometimes in human Greek authors also, as πρῶτον Δαρείου in Ἀριστοφάνης, “before Darius:” and that it must be so here, appears by the conjunction of μου to it, which (as by being in the genitive case, it is fit to be joined with a word of the com-

parative degree, so) by being of a single person, incapable of distribution or plurality, cannot belong to a superlative.

29. [f] *The next day*] Ἡ ἐπαύριον signifies here *the day immediately following*, not (according to the latitude of the Hebrew מחר) *the morrow*, that is, any part of the following time: for thus I conceive the whole series and course of this story in St. John is to be made up. As in the other Evangelists, Matt. iii. 11. Mark i. 7. Luke iii. 16. the testimonies of John Baptist concerning Christ are set down before Christ was particularly made known unto him, so now, the Spirit having visibly descended on him at his baptism, (as the same Evangelists agree in relating,) this Evangelist further mentions John Baptist's subsequent testimonies of him, founded in that demonstration of the Spirit then descending on him. Such is that mentioned ver. 15, where the Baptist saith, *This was he that I spake of*; this person, on whom the Spirit so visibly descended after my baptizing of him, was he to whom my former obscurer testimonies belonged. And this seems to have been delivered by the Baptist at the time of Christ's absence in the wilderness forty days, (set down by the other Evangelists,) and so all that second testimony, (mentioned ver. 19, &c. to ver. 28,) where of him he saith, ver. 26, μέσον δὲ ὑμῶν ἔστηκεν, ὃν ὑμεῖς οὐκ οἴδατε, *there stood among you one whom ye knew not*, referring again to that time of Christ's being baptized of John, at which time *he saw* (that is, I conceive, John Baptist saw) *the Spirit descend upon him*, Matt. iii. 16; and so again, Mark i. 10, εὐθέως ἀναβαῖνον, *John coming out of the water with him, from baptizing him, saw the heavens opened*, &c. noting this descent of the Spirit upon him to have been particularly seen by this Baptist, by which he was enabled thus to testify of him. This second testimony of John's was caused by the Jews sending to him from Jerusalem, to know whether John were the Messiah or no, and this still in the time of Christ's absence; and then it is added, τῇ ἐπαύριον, *the day after* the return of those messengers, the day after this testimony and answer of his to the Jews, Jesus came back from the desert to Jordan, where John was, and there John sees him, ver. 29, and testifies again of him at large, ver. 35. And *the next day* after this is the beginning of a new account, ver. 35; and again, τῇ ἐπαύριον, ver. 44, *the next day* is the second day of that new account, and then it is added distinctly, τῇ ἡμέρᾳ τῇ τρίτῃ, ch. ii. 1, *on the third day*.

42. [g] *brought him to Jesus*] What is here said of Andrew's and Peter's coming to Christ, was sometime before their forsaking their trades and following him in the other Gospels. For here the *next day* after Christ's returning from the wilderness to Jordan, John Baptist is standing still, ver. 35, and *two disciples* with him. One of them was Andrew, ver. 40. John seeing Christ, points to him in their hearing, and by so doing doth in a manner put them off from continuing with him, and fastens them on Christ, saying, *Behold the Lamb of God*, &c. ver. 36. Andrew and the other (who very probably was John, the writer of this Gospel, who therefore names the circumstances of the time of day, ver. 40, and the very words that passed so punctually, but after this manner in other places conceals his name) go presently to Christ, and ask him where he abides, follow him thither, spend some time with him that evening; soon after that Andrew reveals this to Simon, and both of them together go to Christ, ver. 42. As soon as

Christ saw them, he told Simon that his name was Simon, and that he was the son of Jona, or John, and that his name should be changed into a Syriac word that signified a *stone*, that is, Πέτρα, or Πέτρος, in Greek, noting that he should be built upon (or added to) Christ, super-structed on that great corner stone, (in this building, the church, which was now to be erected,) and in his choosing and sending out apostles, should be the *first*, πρῶτος Σίμων, Matt. x. 2. Now of these three, Andrew, and that other disciple, (probably John,) and Peter, none did immediately join themselves to Christ, so as to accompany him as yet; but of this sort, the first that we find is Philip, ver. 44, whom Christ calls (in his journey to Galilee) to follow or go along with him, (and therefore the πρωτοκλησία, the privilege of their *first call*, belongs to him.) He doth so, and then goes a little way off to Nathanael, and brings him to Christ, ver. 43, and he is received by Christ to be a disciple also, (whether chosen after to be one of the apostles, under the name of Bartholomew, who is mostly, and in the Gospels constantly, joined to Philip, and may be but the expression of Nathanael, by signifying him the *son of Tholomee*, as Simon is called *Bar*, i. e. *son, of Jonah*, or *John*, it is not certain, though that he was so it is very probable by John xxi. 22, where Nathanael of Cana in Galilee is named with the rest of the disciples, who were all apostles.) After this Christ goes into Cana of Galilee to the marriage there, ch. ii. he and his disciples with him, ver. 2, which notes that he had such constant followers. Then he and his disciples went to Capernaum, thence to Jerusalem at the passover, ver. 13, and there *cast out the buyers and sellers* out of the temple. Then, after the discourse with Nicodemus, ch. iii. *Jesus and his disciples went into Judea*, and continued there, and *baptized*, ver. 22, (that is, his disciples baptized, though he did not, ch. iv. 2, which signifies sure that he now had disciples,) at which time it is said that John baptized in Ænon, ver. 23; and some further time it was before John was put in prison, for after this, it is said, *as yet he was not*, ch. iii. 24. But when John was imprisoned, Matt. iv. 12. Mark i. 14, then again a second time Jesus goes into Galilee, Luke iv. 14. and John iv. 3, and there within a while *walking by the sea of Galilee*, he saw Simon and Andrew a fishing, (as yet living in their vocation,) Matt. iv. 18. Mark i. 16; and upon the great draught of fish, Peter at that time was so astonished, and Christ so revealed himself to them, that they all, Peter, Andrew, James, and John, *left all, and followed him*; but this clearly after all that was related in the three first and part of the fourth chapter of this Gospel. By this ordering and marshalling the Evangelists in this particular, as the perplexities of the story will be a little cleared, so it will also appear what ground there is for the asserting the πρωτοκλησία or privilege of the *first call* to belong to St. Peter. All that can be said of him in that particular is his coming to Christ with Andrew, when Christ told him his name should be changed into Cephas, &c. But at that time Christ bade him not follow him; and after that, it is clear he parted from him, and followed his trade some time, till Christ's second coming into Galilee, and till after John's imprisonment; and if that which Christ then said to him (joined with his coming to, but not staying with him) should be thought sufficient to date his calling from thence, yet then are Andrew and that other disciple (most probably St. John, the writer

of this Gospel, who had the honour of the *πρωτοκλισία*, the uppermost place next Christ at meals, lay with his head at Christ's bosom, see note [g] Matt. viii.) in all reason to be resolved on, as the *πρωτοκληθέντες*, the first called, having gone to Christ's abode, and continued that evening with him, ch. i. 40. But if this be not sufficient to settle the *πρωτοκλισία* in either of these, because they and St. Peter returned to their trades till after John's imprisonment, then sure must it be placed somewhere else; for it is clear Christ had disciples before that, who baptized many, and it is clear of Philip that he followed Christ, as his inseparable attendant, and there is little reason to doubt it of Nathanael, and so in no respect can it be settled in St. Peter, who (yet further) when he did *forsake all and follow Christ*, had three more, Andrew and James and John, which accompanied him in so doing.

CHAP. II.

4. [a] *what have I to do with thee?* It is not easy to resolve what is the importance of this speech of Christ to his mother, *τί ἐμοὶ καὶ σοί*; *What have I to do with thee?* yet by the next verse, which tells us what Mary did upon it, (viz. spake to the attendants, that they should do whatsoever Christ bade them,) it is clear that she did not conclude from his speech that he would not make use of his power to help them to wine, but directly the contrary, that she believed that he would. And it is clear by ver. 7, that Christ immediately goes about it, bids them *fill the waterpots of water*, and immediately turns it into wine. By this it is manifest that the meaning of Christ's speech must not be that his time of working miracles was *not yet come*, but either that it was not yet the fittest point of time to do this particular miracle, but it would be more fit, because more beneficial, when the wine was quite spent, or else that it was not yet his time to do his miracles so openly and publicly as Mary seemed to believe, (and his kindred after insist on, ch. vii. 4.) but Christ frequently provides against, (for what reasons, see note [b] Matt. viii.) To this latter the circumstances of the context, considered all together, do most incline. And accordingly the result is, that though he meant to work this miracle, yet he would do it more privately, so as it should appear to none of the guests, or to the bridegroom, or to the ruler of the feast, but only to the waiters and his own disciples and mother, that came along with him. This is manifest by the event; for, ver. 9, the *ἀρχιπρόκλις*, the manager or orderer of the feast, knew it not, but only they that drew the water, that is, the waiters; nor is there any further public notice taken of the miracle, but only that the Evangelist mentions it as a *beginning* or *præ-ludium* of his *σημεῖα*, signs or wonders, ver. 11, by which, by little and little, he made himself known to the world, and *manifested his glory*, that is, made it appear that the Godhead dwelt in him, but this not to all, but his disciples, of whom peculiarly it is added, that they *believed on him*. As for that form of speech, *τί ἐμοὶ καὶ σοί*; it is only a form of repressing, (as much as *ἔα*, *let alone*, with which it is joined, Mark i. 24,) and so is used 2 Sam. xix. 22. Matt. viii. 29. Mark v. 7. Luke viii. 28. to express dislike to the proposal in the first, in the rest to desire him to *let them alone*, not to meddle with them. And accordingly it here signifies Christ's dislike of Mary's proposal, which was (without any care of secrecy) publicly to supply them with wine now it was

wanting. Which manner of doing it Christ dislikes, and gives his reason for it, *οὐπω γὰρ ἤκει*, *it was not yet fit* to do his miracles so publicly. The truth of this interpretation, by which it is granted that Christ did not say that it was not his season to do the miracle, (but only not to do it so publicly,) is so convincing, that Gregory Nyssen, rather than he would grant the meaning of it to be that his time of doing any miracle was not yet come, thought himself obliged to read the latter part of the verse by way of interrogation also, *Is not my hour yet come?* and to interpret it thus: *Am not I yet of age to be master of my own actions? wilt thou rule me now at this age still?* But there is no need of this altering the punctuation; Justin Martyr, or the author of the Quæst. and Answ. ad Ortho. would have it rendered thus literally, *What is it to me and thee?* that is, *the care of providing wine belongs not to thee and me*, p. 136. But the first interpretation is most satisfactory, and beyond exception.

CHAP. III.

5. [*a*] *born of water*] The nature of proselytes among the Jews, and the difference of them, hath been spoken of, (note [*d*] Matt. xxiii.) and also the manner of initiating them by washing or baptism, (note [*a*] Matt. iii.) as also their putting off all their former relations of kindred and consanguinity, and so being as it were new-born, (note [*d*] Matt. xix. 28.) From hence it is that at the receiving of Christian religion, which is the nobler proselytism, and hath in the ceremony of initiation not only the washing in water, but also the baptism of the Spirit too, that is, the communication of that Spirit of Christ in some measure that descended on the apostles, Acts ii, a man is here said by Christ to *be born anew of water and the Holy Ghost*; and when Nicodemus, a learned Jew, and a master among them, seems to be ignorant, and wonders how this can be, and asks this gross question to that first part of it, how one that is of *age can be born again*, Christ wonders at him, ver. 10, intimating that this is the very doctrine of proselytism, which no knowing Jew can be ignorant of, to wit, that he is to be washed and circumcised, and being so, is by the Jews counted as one *recens natus*, “new born,” brought forth by another mother, so that he who was kin to him before is now no longer kin to him. This *λουτρον παλιγγενεσίας*, *washing of regeneration*, Tit. iii. 5, is in effect a being new born; and he that so *follows Christ in this regeneration*, or *new birth*, Matt. xix. 28, (if that be the right punctuation,) *he leaves brothers and sisters, father and mother, wife and children*, ver. 29, and Mark x. 29, and Luke xviii. 29. And to the same purpose belongs that which follows, ver. 11, 12, intimating that speech of Christ, which Nicodemus so little understood, of *being born anew of water*, to have been a thing ordinarily seen and known among the Jews, *ἐπίγειον*, an *ordinary, inferior, earthly thing*, in comparison with the *ἐπουράνια*, those *higher celestial doctrines* (so much more contrary to the Jewish customs and laws) that should be revealed, and to the *baptizing with the Holy Ghost*, of which also he here speaks, referring still to this custom of proselytes among the Jews, which is here accommodated to the receiving of Christian religion, entering into his discipleship.

29. [*b*] *he that hath the bride*] Among the Jews, in their rites of espousals, there is frequent mention of *חַתָּן*, a place where, under a

covering, it was usual for the bridegroom to discourse familiarly but privately with his spouse, whereby their affections might be more knit one to another, (in order to marriage,) which were not supposed to be so, till the bridegroom came cheerfully out of that *chuppah*. To this doth David refer, psalm xix. 5, speaking of the sun, which *as a bridegroom comes forth rejoicing* מְחֻפָּהּ from *his chuppah*. This custom is now still observed among the Jews, (as in Germany, it is affirmed,) either before the synagogue, in a square place covered over, or, where there is no synagogue, they throw a garment over the bridegroom and the bride, and that serves the turn. See Paulus Fagius Exeg. in Gen. iv. Whilst now the bridegroom thus talks with the bride, the bridegroom's friends, that is, the *παράνυμφοι*, or *pronubi*, (as in Talmud, tit. Sanhedrin, speaking of friends, the example of such there mentioned is זֶה שְׂוֹשְׁבֵינָא as the *παράνυμφος*,) use to stand at the door, (agreeable to which is that of Julius Pollux, καλείται τις τῶν νυμφίων φίλων θύραρος, "one of the bridegroom's friends is called the door-keeper;" δ ταῖς θύραις ἐφεστηκώς, "he that stands at the door," &c.) and hearken whether all do succeed well or no; and when they hear the voice of joy, which is an intimation from the bridegroom that all is well, (which Nonnus calls ἡθάδα φωνήν, that is, "a familiar language," some form of kindness or familiarity,) then they rejoice, and so celebrate this news. See Elias Levita in Tishbi, in the word שִׁשְׁבִּי. Of these *παράνυμφοι* or *pronubi*, it is further observable out of the Greek Liturgies, (in the Eucharistie, ἀκολουθ. στεφανώμ.) that they are used as mediators between the bridegroom and his bride, and help to make the league between them; and therefore in the office of marriage, speaking of one of those, ἀλλάσσει τὰ δακτυλῖδια, he takes the man's ring, and gives it to the woman, and the woman's in like manner to the man, and the title that is there bestowed on him is ὁ σύντεκνος, and other-where (by a corrupt barbarous word fetched from the Latin *compas*) *κωμπάρος*, as here, *the friend of the bridegroom*, and Matt. ix, *ὁ υἱὸς νυμφώνος*, an officer used in those espousals, and defined by Simeon Thessalonicensis to be ὁ τῆς σωφροσύνης καὶ ὁμοιοῦς ἀνάδοχος, "the undertaker for chastity and kindness betwixt the couple;" καὶ διδάσκαλος τῆς ὁμοφροσύνης, καὶ ἀγαθῆς συζυγίας γενόμενος, "one that instructs them in the marriage duties of love and concord;" and is as it were the susceptor in marriage, as the godfather is in baptism, and so publicly promises for the bridegroom before the church.

CHAP. IV.

6. [a] *thus*] The word οὕτως, *thus*, is by Theophylact interpreted ἀπλῶς, ὡς ἔτυχε, οὐκ ἐπὶ θρόνου, ἀφελῶς ἐπὶ ἐδάφους, *simply, after any manner, not on a seat, without any provision made for sitting, upon the ground*. And if so, then ἐν τῇ πηγῇ must not be *on*, but *by or near the well*, as יְעַל, Gen. xvi. 7, is *at or by the spring of water*.

10. [b] *living water*] The Hebrews express a fountain of water springing or bubbling up continually, by the phrase מַיִם חַיִּים, Gen. xxix. 19, *living waters*, and the Greek render that either literally by τὸ ζῶν ὕδωρ, *living water*, or else by ἀλλόμενον ὕδωρ, *springing or leaping water*, that *springing of waters* out of the earth being a kind of imitation or resemblance of life. This fountain or spring-water, being of all other the purest, is here set to denote that great mercy and grace

of God in the hands or disposal of Christ, ch. iii. 35, that *δωρεὰν Θεοῦ*, ver. 10, *gift of God*, which he had to give her back again by way of reward for any kindness of hers to him. And thus Christ himself was promised in the Old Testament to be given in the notion of a *fountain*, Isa. xii. 3. Psalm lxviii. 26.

31. [c] *prayed him*] The Hebrew *הָשׁוּ* signifies two things, *to question*, and *to request or pray*. And the Greek translators use one of these for the other, Psalm cxxii. 6, instead of *pray for the peace*, &c. *ἐρωτήσατε τὰ πρὸς εἰρήνην*, *inquire or ask after*, &c. So here, *ἡρώτων μαθηταί*, *the disciples asked*, for *they intreated, desired*; and ver. 40, the Samaritans *ἡρώτων αὐτὸν μένειν*, &c. *asked*, that is, *besought him to stay*. So Matt. xv. 23, *ἡρώτων λέγοντες*, *Ἀπόλυσον*, *they (not asked, but) besought him, saying, Dismiss her, or do what she desires of thee*, (as appears by Christ's answer, rendering a reason why he did it not presently, vv. 24. 26.) So Acts xiii. 36, *ἡρώτων ἐξελθεῖν*, *desired them to go out*; and ch. xxiii. 20, *ἐρωτήσαι σε*, *to desire thee*; and 2 Thess. ii. 1, *ἐρωτῶμεν ὑμᾶς ἀδελφοί*, *we beseech you, brethren*. So John xvii. 9, *οὐ περὶ κόσμον ἐρωτῶ*, *I pray not for the world*; and ver. 15, *οὐκ ἐρωτῶ*, *I pray not*, and ver. 20. So ch. xvi. 26, *ὅτι ἐρωτήσω*, *that I will pray*, though, ver. 30, it be used in the other sense for *asking questions*.

46. [d] *nobleman*] The *τὸς βασιλικὸς* here signifies *an officer of the king's*, one that had some place at the court of Herodes Antipas, who was then the tetrarch of Galilee. St. Jerome renders it *palatinus*. The Latin interpreter reads *regulus*, by a mistake reading *βασιλικός*. See Casaub. ad Baron. p. 210.

CHAP. V.

2. [a] *by the sheep market a pool*] The words being read, as they are now in our best copies, *ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ*, both in the dative case, the only nominative case in the period must be *ἡ ἐπιλεγομένη Βεθεσδα*, and then there can be no way of translating it but by understanding the word *בֵּית*, *house*, which is after contained in the word *Bethesda*, and which must be the subject to which the following adjunct belongs, *πέντε στοὰς ἔχουσα*, *having five porches*, which cannot be said so properly of any thing as of an house. If this be the reading, then this house, called in Syriac *בֵּית חֲסֵדָה*, *the house of mercy*, as the Syriac now reads it, that is, *the almshouse* literally, (not as Beza would have it, *domus effusionis*,) must be resolved to have been a *nosocomium* or *hospital* for those that are sick, and that it was built *ἐπὶ τῇ κολυμβήθρᾳ*, *upon or adjoining to that pool*, (or, as the King's MS. reads, *ἐν τῇ*, *on it*.) and had five porches in it. Others anciently did read it (see Rob. Steph. var. lect.) without *ἐπὶ τῇ* in the nominative case, *ἦν δὲ ἐν τοῖς Ἱεροσολύμοις προβατικὴ κολυμβήθρα*, *there was at Jerusalem a sheep pool*. So St. Chrysostom, and St. Cyrill of Alexandria, Theophylact, Theophilus Antioch. and St. Jerome. *Bethesda* (saith he, in Locis Hebr.) *piscina in Jerusalem quæ vocatur peculialis*: "Bethesda is a pool in Jerusalem, called the cattle pool;" which if it be the right reading, then may that *pool* be there set for this *house* and *pool* together, and both (*ἐπιλεγομένη*) with the *agnomen* of *Bethesda*, *the almshouse*, or else *בֵּית* may be taken in a larger notion to signify any *place*, and so signify the *pool* only, without supposing any house there, but only some buildings, as porches or entrances into the pool, ver. 7. As for that

third reading which Beza used, ἐπὶ τῇ προβατικῇ, and then κολυμβήθρα in the nominative, this agrees not with the ancient readings, and being not intelligible but by understanding πύλη, and so making it the *sheep gate*, Nehem. xii. 39, that is no way agreeable to this purpose. For supposing, what is so often affirmed by those that favour this reading, that the sheep that were brought in at this gate for sacrifice were there wont to be washed before they were brought into the temple, (or as Beza, *potare et mersari*, “to drink, and be washed,”) yet it is neither imaginable that the washing or drinking of sheep there should make the pool medicinal, nor that being so of itself, or made so by miracle, it should be thus employed to those common uses, for which any other pool would have been as good. That which I conceive of it is this, not that here the live sheep were washed by those that brought them, but the carcasses or entrails of them, when they were slain, and this by the officers of the temple. So saith Benjamin, in his Itinerary, ויש
נראה עד היום הזה הברכה &c. “There is until this day that pool in which the ancients killed their sacrifices, and each of the Jews set their name there on the wall.” Agreeable to which is the account which Brocardus hath rendered of this matter at large: *In area templi, saith he, contra aquilonem est porta vallis ducens in vallem Josaphat, et hæc etiam vocatur gregis quod per eam introducebantur greges in templo immolandi. Intranstibus porro portam gregis ad sinistram occurrit piscina probatica, in qua Nathinæi lavabant hostias quas tradebant sacerdotibus in templo offerendas.* “It was so called, because the sacrifices were there washed by the Nethinim, (or inferior officers,) which they delivered to the priests to be offered in the temple,” supposing this washing to be intermediate between the slaying and offering of the sacrifices, and to belong to all the sacrifices, (as St. Jerome’s *peculiaris* also denotes,) not the sheep only. This, it seems, Theophylact did believe, who gives this for the commonly assigned reason of the divine healing power that these waters had, ἀπὸ τοῦ πλύνεσθαι τὰ ἐντόσθια τῶν ἱερείων, “because the entrails of the sacrifices were washed there.” And, I suppose, these words in St. Jerome^a (*lacus alter virum in modum rubens quasi cruentis aquis*, “another pool looking wonderful red, as it were with bloody waters,” &c.) do intimate it also. And it is observable, that those that here waited for cures are not men of all sorts of diseases, but only *the blind, the halt, the withered*, and perhaps the *paralytical*, ver. 3; and therefore perhaps the *whatsoever disease*, ver. 4. may not denote an unlimited universality, but only a restrained, ὃ δὴ ποτε κατείχετο νοσήματι, *whatsoever disease he was held with*, that is, which soever of these forementioned, for which they came thither for cure. And that a medicinal force to the curing of lameness, &c. might naturally come to the waters by that means, according to Theophylact’s account of the commonly received opinion, will not appear strange, if the cures that are wrought by putting the patient into the belly of a beast newly opened, or into the skin of a sheep newly flayed, or by the application of the warm vital parts of any beast, be considered. For the like virtue might well be transfused to this pool by the daily washing of the entrails of the sacrifices in it, at the time of the feasts, (such as is here mentioned, ver. 1,) where so many thousand sacrifices

^a De Loc. Hebr.

were killed at once, as may be guessed by the number of the two hundred fifty-five thousand and six hundred paschal sacrifices, which was testified to Cestius by the priests at a passover in Nero's time. These might well die and colour the water, and give a force to it, and that at such a time when the waters were warm with the fresh washing of the sacrifices in it, and especially when by a man's going down to move or trouble the water, ver. 4, those grosser thicker parts which came from the beasts, the congelations of blood, which went to the bottom, were stirred up, and made to infuse themselves more strongly into the water; which seems to be the reason why to the working of a cure by those waters these two circumstances are made necessary; 1. that it should be not at any time, but *κατὰ καιρὸν*, ver. 4, *at a set season*, which that it signified a festival time (if not solely that) appears probably, because now, ver. 1, *ἦν ἑορτὴ Ἰουδαίων*, *there was a feast of the Jews*, and at this time the sick man waited that *καιρὸν*, *opportunity*, though he were deprived of it, ver. 7. And if from ver. 6. it be imagined that he had lain *a long time* in that place, that is a mistake, for the *πολὸν χρόνον*, *long time*, belongs to the length of his disease, ver. 5, and to nothing else. 2dly. That the sick person should go in immediately upon the troubling of the waters, which must signify, that immediately upon the moving they had a force which soon cooled or decayed again, by the sinking of that which was stirred up, or by the evaporating of it. All which, if it be a natural and no miraculous way of curing, it will be the more unlikely that *ἄγγελος* here, ver. 4, should be *an angel* of God's. It may easily be supposed that there was an officer or servant sent down by them that had skill in it, to trouble the waters at a fit time; and he being a messenger sent before, as it were, to prepare for the sick man's coming after him, might well be called *ἄγγελος*, not *an angel*, but *a messenger*; see Acts xii. 8. But it is very uncertain, from the variety of copies, what is to be determined in this matter. For as the King's MS. makes one great change here, and reads *ἄγγελος γὰρ Κυρίου κατὰ καιρὸν ἐλούετο*, *the angel of the Lord washed, or bathed, at a season*, ver. 4, so on the other side the ancient Greek and Latin MS. which Th. Beza presented to the university of Cambridge, wholly leaves out the fourth verse, wherein the only mention of *ἄγγελος*, whether *angel* or *messenger*, is. In this variety we can but resolve what the context makes most reasonable, and that is, to adhere to our ordinary reading, without admitting either of those changes, which those venerable copies, so contrary one to the other, suggest to us. For as to the former, the *troubling of the water* being taken notice of, both ver. 4 and ver. 7, as the only thing that gave or rather excited (for a very short time) the medicinal virtue in the water, there was no need of the miraculous interposition of one of God's holy angels to effect that; any ordinary man, sent down for that purpose, was sufficient thus to move or trouble the water. As for the bathing of an angel at a certain time, there is no probable account to be given of that, nor can it have any special energy to the making of the waters medicinal, for the bare *troubling the waters* did that, vv. 4. 7. As for the latter, which leaves out the whole fourth verse, the remainder of the context utterly resists that, being all built on that relation of the medicinal nature of the pool, and the circumstances of it, which are given us in that verse. The context then remaining entire, as it doth in our ordi-

nary copies, the chief objection I discern to offer itself against the way of interpreting it of a medicinable virtue, naturally arising from the fresh warm blood of the entrails of the sacrifices that were washed there, is, that the cure was limited to one, to him that first stepped in, and this man had been there long in vain, because another still stepped in before him; which is thought unreconcilable with that opinion of the medicinable virtue of the blood in that pool, which would as probably minister to the cure of more, as of one. To this I answer, that it is not improbable there might be causes of this (more than one) arising from some circumstances of the place, &c. which being not taken notice of in the text, cannot with any certainty be assigned by us at this distance, and yet this very possibility that there were such, be sufficient to avoid the force of that objection. For instance, the place that contained these medicinal waters might be of no larger capacity than to hold one at once, (and the steps down to it somewhat proportionable,) and that on purpose designed in order to curing diseases, to which it was most likely to contribute, if the virtue that came from the entrails were kept within so narrow a compass; as when a medicinal bath is to be provided by infusion of herbs, &c. it is ordinary to use a vessel of no greater capacity than will suffice one patient at once, that the infusion of the drugs may be the stronger, and so more medicinal. And then considering how apt those grosser parts are, when stirred up, to sink again, and some space being allowed to the officer that moves the water, to ascend before the patient can descend, it follows regularly, that the cure should be thus limited to one patient at one moving of the water, and if ° St. Chrysostom judge aright, in one year; *εἰς μόνον τοῦ ἐνιαυτοῦ ἰθεραπεύετο*, saith he, "one only in a year" (at this *καρπὸς*, *season*, or paschal festival, when the great multitude of sacrifices were newly washed there) was cured by that water. All this is here very fitly supposable, *non obstante* either the mention of the pool, which may be deemed to signify a place of a greater capacity, or the *five porches*, ver. 2. For the *five porches*, those being parts of *Bethesda*, the *house of mercy*, or *hospital*, as hath been shewed, there might be uses of them for the sick and diseased persons which lay there, ver. 3, without imagining them to be so many entrances to this pool. And then for the *κολυμβήθρα*, though by rendering it in Latin *piscina*, and *pool* in English, it may seem to be of a larger capacity, yet being, we know, by the ancients used vulgarly for the font in the church, and that expressly from the use of it in this place, it need not be supposed here to have been of any such large capacity. And then this being thus premised and supposed, all that is here said is very consonant: 1. that after the moving of the water, it should be medicinal only to one at once; and 2. that he only that could make most haste, and so come first, was likely to receive this benefit by it, and so this lame man miss of it, because he could never get to be foremost. Other ways there are also supposable, to remove all force of this objection, and secure the probability of this conjecture; but because I propose it only as such, (and that not as mine own, but founded in the received opinion, from which Theophylact cites it,) I

shall not further insist on them, but only add, that the Christian religion is no way concerned in the miraculousness of this cure, if such it were, it being afforded the Jews before Christ's coming, and continued to them at this time of their resisting and crucifying of Christ.

CHAP. VI.

15. [a] *make him a king*] The Jews expected a Messiah (whom they called *ὁ προφήτης*, *the prophet*, ver. 14.) about this time. Tacitus and Suetonius say it was a received opinion that about this time a great king should arise in Judah; but this a glorious one, and a powerful king, one that should work their deliverance, free them from, and revenge them on the nations who had gotten the dominion over them. By this miracle of Christ's in feeding such a multitude with so small provision, they conjectured rightly that he was able to sustain and feed the greatest and most numerous army with very little charge, and thereupon were ready to come and take him by force to be their king, that is, their judge or leader, to fight their battles for them like Gideon, &c.; and this afterwards they again refer to, when they put him in mind of Moses giving them manna in the wilderness, ver. 31, which if he will do, or any thing equal to it, they will believe on him. This faith of theirs being unduly founded, and breaking out into a very inordinate expression, our Saviour wholly disliked, as to the present expression of it, meaning not to undertake any such employment; and for the faith itself, that he justly suspected would turn into malice, when they should see this their hope of temporal deliverance and revenge frustrated; and therefore he retired, departed out of their hands to a mountain alone.

27. [b] *Labour*] The word *ἐργάζεσθαι*, *to labour*, here seems to answer the Hebrew עָשָׂה, having here an accusative case after it, and that signifies *to acquire, parare, comparare, quærere, acquirere, colligere, possidere, lucrari*, and is rendered by the Septuagint ἐκτήσαντο, Gen. xii. 5. and Gen. xxxi. 1. For עָשָׂה in Hebrew, and ποιεῖν in Greek, the Targum read קָנָה, *acquisivit*, and Deut. viii. 17, instead of *my hand hath wrought me all this strength*, עָשָׂה חֵזֶק, *ἐποίησε δύναμιν*, the Targum hath כִּנְשׁ וּכְסִיָּה, *hath gathered or acquired me these riches*. So Ezek. xxviii. 4, *ἐποίησας, thou hast made the gold and silver in thy treasury*, the Targum have וּכְנִשְׁתָּהּ, *and thou hast gathered*, &c. and thus Luke xix. 16, ἡ μὲν σου προσειργάσατο δέκα μνᾶς, and ver. 18, *ἐποίησε πέντε μνᾶς, thy pound hath made, or wrought, that is, hath gained, acquired, ten, or five pounds*. Thus in Palæphatus Parius^p, περὶ ἀρίστων, εἰργάσατο βρῶμα, "he got himself food," *sibi victum comparavit*. Another notion there is of the word, 1 Cor. ix. 13, οἱ τὰ ἱερὰ ἐργαζόμενοι, *they that work, or labour, or prepare holy things*, according to another notion of ἔργον, when it is applied to a sacrifice, or feast, or office, and then it notes *observare, celebrare, præparare, aptare, ordinare, disponere*, "to prepare," or "fit," or "dispose," but that belongs not to this place.

28. [c] *work the works of God*] That ἔργα Θεοῦ signifies here *the tasks or commands of God*, is not only evidenced by the context, but is the affirmation of Procopius in Gen. ii. Τὴν γὰρ ἐντολὴν ὁ Σωτὴρ ἔργον λέγει,

Τούτ' ἔστι τὸ ἔργον Θεοῦ, ἵνα πιστεύσῃτε εἰς ὃν ἀπέστειλεν ἐκεῖνος, *This is the work of God, the task which God prescribes us, that you believe on him whom he hath sent*, the very place that immediately follows here, ver. 29.

37. [d] *the Father giveth me*] What is the meaning of ὃ δίδωσί μοι ὁ Πατήρ, *what my Father giveth me*, may thus be discerned: Psalm ii. 8, there is a prediction, or prophecy of Christ, (of whom in the words immediately precedent it is said, *Thou art my Son, this day have I begotten thee*, ver. 7.) that *God will give him the heathen for his inheritance, and the utmost parts of the earth for his possession*; where we discern what kind of giving is here meant, giving for an inheritance or possession, and that is for Christ to be lord or owner of them, and they, as possessions, subject to his power and dispose. And this is done in the conversion of them, (see note [o] Rev. ii.) Of this possession of his we find mention, Tit. ii. 14, where the *περιούσιος λαός*, *peculiar people*, are *λαός εἰς περιουσιασμόν*, *people for a possession*, and those are to be purified by Christ, and his life given for them, that he *might redeem them from all iniquity*. But who they are that are thus said to be *given to Christ* by God will first appear negatively; 1. not any peculiar number of men, absolutely (without all respect to any qualifications) chosen by God to eternal life; for it is apparent, and expressly affirmed of one of this number, that he was finally lost; *Those whom thou gavest me*, saith Christ, *I have kept, and none of them is lost, save the son of perdition*, John xvii. 12, where, through his own wretched default, one of those who had by God been given to Christ, totally and finally departed, and was lost from him. Secondly, not those that are already actually believers, or by God looked upon as such; for of these that are here *given to Christ*, it is said, *πρὸς ἐμὲ ἥξει*, *they shall come unto me*: where *coming to Christ* is believing on him, and is a consequent of God's giving them to Christ, not antecedent to it; and therefore when they are given to Christ, they are not looked upon as believers already, but those which will be such. By these negative considerations the positive will, I suppose, be best collected, that they that are so qualified and disposed, as that Christ being proposed and revealed to them, they will follow him, come to him, become his disciples, those are they whom God gives to Christ. For there is a sort and temper of mind, which is most agreeable and proportionable to the believing on or receiving of Christ, which they that have are said to be *ἐθροισμένοι εἰς βασιλείαν τοῦ Θεοῦ*, *fit, or prepared, or disposed, for the kingdom of God*, Luke ix. 62. (such as in that place are ready and willing to undergo Christ's conditions, to part with all and follow him; and contrary to these are they that are *not worthy of eternal life*, Acts xiii. 46.) and of such Christ saith that they are *not far from the kingdom of God*, and that *of such is the kingdom of heaven*; and St. Luke, that they are *εὐαγγελισμένοι*, *disposed*, in a readiness for *eternal life*; see note [i] Acts xiii. If it be demanded what temper this is, I answer, it is the honest heart described in the parable of the seed, desiring sincerely to know the truth, and to do God's will, ch. vii. 17, probity of mind, and an eminent branch of that, humility, the temper resembled by the little children, whose innocence and humility is so remarkable; and of those *poor in spirit is the kingdom of God* (the Christian state) made up, Matt. v. 3; and those are evangelized peculiarly, that is, wrought on by the preaching of the gospel; and God *gives grace to the humble*, but

resists the proud, refractory, confident person; and accordingly it is set down as the character of the gospel, that God hath chosen the foolish things of the world, the weak, the base, the despised, 1 Cor. i. 27, 28. And so of them that are thus qualified it is here truly said, that as God gives them to Christ for his portion, the men that are to be his subjects, (the Israelite indeed, in whom there is no guile, is the fittest to be a disciple,) so when Christ calls all to come unto him, these shall actually come; as soon as ever Christ is revealed to them, they receive him; as Josephus, speaking of Christ, Ant. lib. 18. c. 4, saith, he was διδάσκαλος ἀνθρώπων ἡδονῇ τᾶληθῇ δεχομένων, “a teacher of those men that did with pleasure receive the truth;” or as the *παραγμένοι εἰς ζῶην αἰώνιον*, as many as were (in this sense) *disposed to eternal life, believed*, Acts xiii. 18; and as Christ saith expressly here, ch. vii. 17, that *if any man will, θέλει ποιῆν*, that is, desire sincerely to *do God's will, he shall know of the doctrine*, &c., that is, acknowledge it as divine, and believe on it; whereas on the other side, envy keeps some, Acts xiii. 45, covetousness others, Luke xvi. 14, *love of the praise of men*, John xii. 42, keeps others from believing. And generally the unbelieving heart is *an evil heart*, Heb. iii. 12, and *a reprobate mind*, (see 2 Cor. xiii. 5.) and *a hard heart*, and *a foolish and slow heart* in other places, (see ch. xvi. 3.) Meanwhile the better dispositions and preparations of the hearts of these here are to be looked on as effects wrought by the preventing grace of God, and in that respect they are here said to be *drawn by the Father*, ver. 4. This preventing grace of God, which thus qualifies and disposes them to receive Christ, is by a metonymy said to *draw* them to Christ, and that *being drawn by God* there, is set parallel to God's *giving* them here, and is preparatory in both places to coming unto Christ; and then those that thus come to him, Christ *will in no wise cast out*, that is, by no means reject, but receive them and admit them to him; only, he may perish after that, as Judas, which was given to Christ, did, if, as he did, he apostatize from him. By this appears also the meaning of διδάκτοι τοῦ Θεοῦ, *the taught, or the disciples of God*, ver. 45, those that have heartily applied themselves to God's service, that have received this effect or impression of God's preventing grace, the honest humble hearts, which thereby are qualified to lay hold and adhere to Christ, when others that have not received these precedaneous pious infusions, or are not wrought on by them, resist and stand out against him, (see note [c] 1 Thess. iv.) And so again what is meant by δεδομένον αὐτῷ ἐκ Πατρὸς, ver. 5, *given to him by, or from the Father*. He that by this preventing grace of God is thus qualified or disposed, it is said to be *given him from the Father to come unto Christ*, i. e. his coming to Christ is consequent to that probity of mind wrought by the grace of God in him, (as Luke i. 74, δοῦναι λατρεύειν, *God's giving us to serve him*, is his giving strength or grace, or qualifying us for his service.) An effect of this grace it is, and of that probity produced by it, that any man lays hold on or receives the faith of Christ. And therefore from hence will best be discerned what is the meaning of the *sheep's hearing the shepherd's voice*, and all that is added in that parable, ch. x. 3. The sheep there cannot be understood to be believers or disciples of Christ, for these there are supposed to be sheep before Christ the shepherd comes to them, and in that to be denominated sheep, that they hear *the true shepherd's*

voice when he comes, and so cannot be they that have already received him, as believers must have done; and accordingly, ver. 8, of the thieves and robbers that came before Christ, it is said, that *the sheep did not hear them*, (they were sheep therefore before Christ's coming,) and so appears by ver. 26, where their not being his sheep is set as the reason of their not believing, which were not a proof, but tautology, if the sheep were there believers. By all which it is evident that the sheep are a sort of men not yet considered as Christians, but such as are apt to believe in the true Messias, whensoever he comes, and so to follow him, as *knowing his voice*, ver. 4; which last expression is a key to open the meaning of the parable, and resolve who the sheep are. God the Father is in the *ἀναπόδοσις*, or *moral*, the chief shepherd that is the owner or master of the sheep, (as among the Jews men kept their own sheep,) and *the sheep* are those that are best resembled by that emblem, the honest and humble hearted men, that by the revelation of God's will, and some measure of grace afforded before the coming of Christ, have been formed into all probity and humility of manners, living either as Zachary and divers others are said to do, *walking in the ways of God blameless*, or else, after an ill life, recovered by repentance; and these are so well acquainted with the ways of God, that when any false Christ or impostor comes with infusions of impiety or wickedness, they discern them to be contrary to godliness, and so will not hearken to them; but when Christ the true Shepherd (for his *Father and he are one*, ver. 30.) cometh, and that, as with divine miracles to attest his mission, so with doctrines of piety perfectly agreeable to that which they formerly practised as the will of God, and only more elevated, and of higher perfection, Matt. v, then these discerning the agreeableness of his doctrines with those which they have already received from God, and the addition of all the heavenly promises, which agree with the notion which they had of God as a rewarder, they know him to be the Messias, the Shepherd which God hath promised to send them, that is, God himself, (not any *hired servant*, whose own the sheep are not, ver. 12. but) the true Shepherd, who is the owner of the sheep, and that is the meaning of their *knowing his voice*, upon which it is that they follow him, whereas strangers they fly from, and *do not know their voice*, ver. 5. By this explication of these so many phrases, all importing the same thing, will appear by way of resultance what is the method that God is pleased to use to bring men to eternal life. He creates them rational, and so voluntary agents; and because of the weight of the sensitive part of man, that presseth down the soul, doth by his precepts of good life, and proposals of reward to it, and by his preventing graces, endeavour and do his part to draw them and engage them to the performance of these duties, or, upon miscarriages, recalls them to repentance. Those that by the strength of these graces (not destroying, but exciting and assisting their free will) do make use of them to that end, and, as far as is yet revealed to them, live obediently, these are ready to receive and entertain Christ, his promises, and diviner, more elevated precepts, when they are revealed to them; and to those God elsewhere promiseth those higher dignations, under the title of *more grace*, and *giving abundantly to him that hath*: and when they have thus received Christ, his doctrine, and his grace going along with it, is most proper

to take them off from the remaining dregs of corruption, to raise them to those pitches (which none but they are qualified to receive) of piety, and suffering any thing for God's sake, of charity, excesses of that, even to enemies, &c. And they that do not fall off because of these heights and strictnesses, but adhere to Christ, and pass through all the trials of this life, constant and persevering, they are daily supplied with more grace here, and rewarded with higher proportionable degrees of glory. One thing only must here be further added, that there are some that are said to be *given to Christ* in a more eminent and peculiar degree and manner, not only to be believers, but constant, close attendants of Christ; such were the Twelve, who are said to be *given him*, *ἐκ τοῦ κόσμου, out of the world*, ch. xvii. 6. For of them it is said, that *no one is lost but only the son of perdition*, ver. 12. For them he prays, that they may be consecrated to the preaching of the gospel, ver. 17; of them he saith, that *he hath sent them*, &c. ver. 18, given them the same commission that he himself had. And his praying for them is distinguished from his praying after for believers, vv. 20, 21, which being there set down as in a parenthesis, he returns to his disciples again, ver. 22, and *the glory which God had given him he gives them*, where the *giving them the glory which God had given Christ* seems a distant thing from their *beholding his glory*, ver. 24; the former is the fitting them with gifts to succeed him on earth; the latter, the beatific vision in heaven. And although it be ordinary for the same phrase to be used in a more eminent and restrained sense sometimes than others, and so they who are *given to Christ* may sometimes be believers only, in other places (where the context enforceth it) disciples peculiarly, (and accordingly in that seventeenth chapter, vv. 9 and 12, it is only *they whom thou hast given me*, where yet, as appeared, the disciples only were meant,) yet this addition of the words *ἐκ τοῦ κόσμου, out of the world*, may be reasonably thought to denote this by a propriety, whereby *the world* sometimes signifies those that deal in the affairs of the world, secular persons: whereas the Twelve forsook the world, their trades and callings there, and followed Christ, and so were peculiarly given to him, *ἐκ τοῦ κόσμου, out of the world*.

53. [e] *eat the flesh of the Son of man, and—*] What is meant here by *the flesh and blood of the Son of man* must briefly be explained, and that first by taking notice of a figure or idiom frequent in these writers, whereby the parts set down separately do signify the whole, which consists of those parts. So is *the heaven and the earth* set to signify the whole *compages* of the (sublunary) world, (see note [e] 2 Pet. iii.) and many the like. And so Christ's *body and flesh and bones*, Eph. v. 30; and here, *the flesh and blood of the Son of man* is the Son of man, or Christ himself. Secondly, by observing the notion of *flesh and blood*, frequently used not only to signify our mortal condition, which this our flesh and blood is subject to, (whereupon, when St. Paul saith, that *flesh and blood cannot inherit the kingdom of God*, he adds, *neither can corruption inherit incorruption*, (see note [e] Matt. xvi.) but also this mortal nature, as it is subject to much weakness, and afflictions, &c. as Isaiah xxxi. 3, *the Egyptians are men and not God, and their horses flesh and not spirit*, that is, weak helpers, unfit to be trusted in, ver. 1. So when St. Paul saith, that *through the infirmity of the flesh*, that is, in many afflictions and persecutions, *he preached unto them*.

And so it notes Christ in his state of humiliation quite contrary to that which the Jews expected their Messiah should come in, that Christ which was looked on now so meanly, and was afterwards crucified by them. Thirdly, by observing the occasion of Christ's discourse here, (as it is ordinary with Christ to accommodate his speeches to the occasions, so, Matt. iv. 19, when he calls the fishermen, he tells them he will *make them fishers of men*; so John iv. 10. 14. and 31, and here, vv. 26, 27, and many the like,) which was thus begun: They followed him for his loaves, ver. 26. He reprehendeth that in them, and bids them seek and desire that *food which endureth to everlasting life*, ver. 27, that is, that doctrine of his which is food for their souls, and being received, and digested, and turned into increase of good life in them, would bring them to immortality. They ask him the way for them to do this; he tells them plainly, by believing on him, ver. 29. They thereupon call for a sign, a miracle to be wrought by him, or else they will not believe, ver. 30; and they instance in Moses, who brought them *manna from heaven*; and they would have him do some such thing, that they may believe on him, ver. 31. Upon this occasion he begins, and compares himself with that manna, and shews how much he surpasses that, and so continues that comparison betwixt himself and bread, as that is a means to preserve this short life, which deserves not to be called life; but he is the author and donor and publisher of eternal life, ver. 33. Upon this speech of his the Jews *murmur*, ver. 41, that he should call himself *the bread that came down from heaven*. Christ resumes that speech, and speaks it with all confidence, *I am that bread of life*, ver. 48, that is, that spiritual food that will bring men to everlasting life, ver. 50, and *this bread*, saith he, *is his flesh, which he will give for the life of the world*, ver. 51, that is, he will die for this end to bring men to immortal life, and that is it which he means by his being the *bread of life*. Upon this, as if they understood nothing all this while, (though he had first spoken to them in plain terms, and expressed all by believing on him, vv. 29 and 35, and only took up this more obscure figurative speech by way of answer to their proposals,) they ask in a senseless, perverse manner, *How can this man give us his flesh to eat?* ver. 52. To which this verse is a confident answer, *Verily, verily, I say unto you, Except you eat, &c.* still meaning what all this while he had meant in opposition to their *manna*, that his doctrine, for the preaching of which he was sent down from heaven, and that grace, which should be purchased for them by his death, was the most excellent food for their souls, which would establish, or comfort, or sustain their hearts, that is, maintain spiritual life in them, and that which would become eternal, ver. 54. All which being put together, makes up this complete sense of the words, that Christ, this mortal, despised, crucified Christ, that took our flesh on him, came down from heaven, here lived and died, to reveal his Father's will unto us, and work belief in us, is the food of our souls, the believing and obeying of whom will, as food sustains corporal life, beget and maintain spiritual life in us, and bring us to eternity. By which also appears what faith it is which is looked on by Christ as so highly necessary, even that which is here expressed by feeding on this spiritual food, not only eating, but digesting, and turning it into the nourishment of our souls; such a believing the doctrine of Christ as hath present influence on our

lives, obeying, not only understanding his commands, embracing his promises upon the terms on which they are made, undertaking the performance of the condition of them, and not only assenting to the truth of them—and so for the humility of his life, and the charity and zeal to the good of men's souls, and the constancy and courage of his death, and the charity so great as to *lay down his life even for enemies*—to transcribe and practise that also. This is *ἐσθίειν τὴν σάρκα, to eat the flesh of the Son of man, and to drink his blood*; and without this we have no life in us.

55. [f] indeed] One principal notion of ἀληθής hath been formerly explained (see note [a] Luke xvi.) to signify *truly valuable, or durable, or truly valuable*, because it is durable; and so here, ἀληθής or ἀληθὺς βρώσις, *true meat, or truly meat*, is explained to be the *bread of life*, ver. 48, that on which he that feeds shall *live for ever*; so the βρώσις μένουσα *eis αἰῶνα, food that endures for ever*, ver. 27, and opposite to *manna*, on which they that feed die, ver. 49. And this, 1. as the word ἀληθὺς, *truly*, noteth some special eminency, wherein any attribute belongs to the subject; and when it is applied to resemblances, it then signifies that which is spoken of to be more eminently that by which it is resembled than that itself is; as, *I am the true vine*, that is, a vine by bearing grapes, (which yield wine, which *makes glad the heart of man*), is not near so able and proper to refresh a thirsty person as I am, as my commands and promises are. So St. John, of Christ, ch. i. 9, that *he is the true light*, that is, the most excellent. So Heb. viii. 2, heaven is *the true tabernacle*, that of which the tabernacle was but a dark and poor resemblance, and so this is called ἀληθινὸς ἄρτος, *true bread*, ver. 32, and *truly meat* here, that is, more nutritive, and strengthening, and comforting than meat and bread is. Secondly, in respect of the particular matter to which it is here applied, viz. βρώσις, *food*, that which feeds one for an hour, or a day, (and enlargeth his life but so long,) being not *truly food*, not worthy to be so called, at least not so in comparison with that which keeps him alive, so as life is adequately opposite to death, that is, *for ever*. And so with us the word *false* signifies fading, transitory, that which will fail us, when it were most of advantage for us to receive benefit by it.

CHAP. VII.

4. [a] *be known openly*] The word παρρησία in the New Testament hath divers significations. First, it signifies ἀδειαν, saith Hesychius, *boldness, confidence, fearlessness of danger*. So John xi. 54, παρρησία περιπατεῖν, *to go about fearlessly*. So Acts xxviii. 31, Phil. i. 20, Heb. iii. 6, and x. 35, and 1 John iv. 17, *boldness, or fearlessness*, when they are called before secular tribunals. And so παρρησιάζομαι, in two places of the Acts, ch. xiii. 46, where, in opposition to the ζήλος, and ἀντιλογία, and βλασφημίαι of the Jews, their *virulency, contradiction, and railing* against Paul and Barnabas, it is said that they παρρησιαζόμενοι εἶπον, *spake boldly and confidently* that speech of the greatest danger, that brought all the hatred and persecution of the Jews upon them, *we depart to the Gentiles*. So ch. xxvi. 26, *I speak, παρρησιάζομενος, with confidence and courage to Agrippa, who knows of these things*, though Festus do not. So Eph. vi. 20, and 1 Thess. ii. 2. Secondly, it signifies *freeness or liberty of speaking*, saying what a man will. So Acts

ii. 29, *Let me speak, παρρησίᾳ, freely*, without any restraint, of the patriarch David, (and distinctly elocution, (such as is promised them, Matt. x. 19.) Acts iv. 13, for there it is the gift that they prayed for, and which discriminated them from other illiterate men, and came upon them by the Spirit, as had been promised, Matt. x. 19.) So 2 Cor. vii. 4, *Great is my παρρησία πρὸς ὑμᾶς, freeness*, in speaking largely in their commendation, expressed by the καύχησις following, *Great is my glorying of you*. So Heb. iv. 16, *Let us come to the throne of grace, μετὰ παρρησίας, with freeness*, to declare all our wants and requests to God. So Philem. 8, having in or through Christ, πολλὴν παρρησίαν, *great liberty, or freeness of speech*, to say or to command him what is fit. So 1 John ii. 28, *ἔχωμεν παρρησίαν, we may have freeness of access to him, καὶ μὴ ἐναισχυνοῦμεν ἀπ' αὐτοῦ, and not be turned with shame from him*, or as guilty persons be ashamed to meet him. So again, ch. iii. 21, *If our heart condemn us not, we have παρρησίαν πρὸς τὸν Θεόν*, partly confidence toward God in the first notion of not fearing any danger from him, and partly in this latter of praying freely to him, asking him what we will, as the next words explain it, *Whatsoever we ask we receive*. And so again in this latter sense, ch. v. 14. From this there is also a third sense of the word, but lightly changed from the second, to signify *perspicuity of speech*, as that is opposite to darkness, or parabolical expressions, when the matter is free, and not involved or obscured by words. So John x. 24, *εἰπὲ ἡμῖν παρρησίᾳ, tell us plainly*, as that is opposed to ψυχρὴν αἰρεῖν, *to hold them in suspense*. So John xi. 14, having said, *Lazarus sleepeth*, which was a figurative, and withal equivocal speech, he then speaks, *παρρησίᾳ, in plain words, Lazarus is dead*. So again, ch. xvi. 25 and 29, in both places, *παρρησίᾳ, plainly*, in opposition to ἐν παροιμίαις, *in parables*. So 2 Cor. iii. 12, *we use, πολλῇ παρρησίᾳ, great plainness*, that is, perspicuity of speech, in opposition to the veil over Moses's face, the obscurity of the Old Testament, ver. 13. Fourthly, it signifies speaking in any assembly, in a declamatory way of oration, speaking to the people. Thus doth Phavorinus define παρρησία, that it is ἡ εἰς τὸ μέσον τῆς ἐκκλησίας οὕτως οὖν ἐπὶ δημηγορίαν πάροδος, "a going into the midst of the assembly to speak unto the people on any occasion." And this, saith he, according to the making of the word, from παρὰ and ῥήμι, ῥήσω, and so παρρησιάσθαι, (used Acts ix. 27, 28, and xiv. 3, and xviii. 26, and xix. 8.) will be paraphrased literally, saith he, from that of Euripides,

Κἄν παριστάς εἶπον ἐν μέσοις τάδε,

or εἰς μέσον ἔλθων, *to come and stand, or speak in the midst of an assembly*. Thus is it, Mark viii. 32, *παρρησίᾳ ἐλάλει, he spake it in the hearing of the people*. Thus in the 13th verse of this chapter, *no man spake, παρρησίᾳ, publicly*, by way of harangue to the people. No man so interposed either for or against him; and, ver. 26, *behold he speaks, παρρησίᾳ, publicly*; and so ch. xviii. 20, *I speak to the world, παρρησίᾳ, in public assemblies*. Lastly, it signifies *authority*; so saith Hesychius, Παρρησία, ἐξουσία also, *power, authority*: thus I conceive it signifies in these books whensoever the preposition ἐν (*with or in*) is joined with it. Thus Acts iv. 29, *μετὰ παρρησίας λαλεῖν λόγον, to speak the word with authority*; and ver. 31, *they spake it with authority*, being backed with the power of miracles, ver. 30. So Eph. vi. 19, *that speech may be given me, to open my mouth, ἐν παρρησίᾳ, with authority*, (as when it is said

of Christ that he taught, *ὡς ἐξουσίαν ἔχων*, Matt. vii. 29, *as one that had authority.*) So Col. ii. 15, where, speaking of Christ as a conqueror, he saith, *ἐδειγμάτισεν ἐν παρρησίᾳ*, *he made open shew* of them (that is, *δειγματίζεν*) *with authority*, as one that triumphed over them. And so sure it is here, when his *kindred*, *not believing* in him, ver. 5, first find fault with him for doing his miracles *ἐν κρυπτῷ*, *in a more private place*, (*δειλίαν ἐγκαλοῦντες ἅμα καὶ ὑποπεύσαντες τὰ γινόμενα ὑπ' αὐτοῦ, ὡς οὐκ ἀληθῶς γινόμενα*, saith St. Chrysostom, "accusing his timidity, and also suspecting the things that he had done, as not truly done," doubting whether they were true miracles or no,) and thereupon advise him to go up to Jerusalem to the feast, and do them there; then add, as looking on the authority which they thought he sought for among the people, (or wishing that he would look after it,) *οὐδεὶς ἐν κρυπτῷ τι ποιεῖ καὶ θέλει ἐν παρρησίᾳ εἶναι*, where none of the four former notions will be agreeable to it, and therefore must be rendered in the fifth, *No man doth any thing in secret, and desires to be in authority.* Of this St. Chrysostom, *τόδε ἐπαγαγεῖν, ὅτι ζητεῖ ἐν παρρησίᾳ εἶναι φιλοδοξίας*, "the adding that phrase signifies love of glory;" either that they thought he desired to be followed and magnified among men, to be a great rabbi among the people, or else that they desired it for him. Thus also (in the accusative case with *ἔχω*) it seems to signify, Heb. x. 19, where the Christian is said to have *παρρησίαν*, that is, *liberty, authority, ἐξουσίαν*, *to enter into the holies* as the priest had typically under the law. So Eph. iii. 12, *In whom we have παρρησίαν καὶ τὴν προσαγωγὴν*, that is, *liberty and access, or liberty to come freely*, (not *confidence*, for that is after expressed by the addition of *ἐν πεποιθήσει*, *with confidence.*) So 1 Tim. iii. 13, when the deacon ascends to the *καλὸν βαθμὸν*, *good*, that is, *higher degree* of bishop, he is said to acquire *πολλὴν παρρησίαν ἐν πίστει*, *great power in the faith*, authority in the preaching of the gospel, or in the church of God. So Theophylact expounds it, *ἐνδοξότερους γίνεσθαι*, *to become more honourable*; *ἐν ἐκκλησίᾳ λάμπειν*, *to shine in the church*; *ἐν πρεσβυτερικῷ βαθμῷ καὶ ἐπισκοπικῷ*, *in the dignity or degree of presbyter or bishop.*

20. [b] *Thou hast a devil*] All sorts of diseases were in those days brought on men (sometimes) by the devil, and so generally they that are brought to Christ for cure are said to be *possessed*, (see note [c] Matt. xvii.) but especially those who were more strangely affected, without any visible cause of it, were generally thought to suffer this from the devil's getting power to possess them; and of this sort, especially mad men, (such the *δαμονιζόμενοι*, Matt. viii. 28, appear to be by their raving temper there,) who being not discernibly sick, or ill affected, did yet behave themselves as if they were in some strong distemper, which is oft an effect of disease or *παράφροσύνῃ*, and therefore were by them thought to be possessed by some evil spirit. So in Just. Mart. Apol. 2, *οὓς δαμονολήπτους καὶ μαινομένους καλοῦσι πάντες*, "they that are possessed are by all men called mad." So ch. x. 20, it is plainly said, *He hath a devil, and is mad*; and Matt. xi. 18.

22. [c] *therefore*] It is to be observed that as *δε* in other Gospels, so *οὖν* in this is a particle of transition, otherwise insignificant, serving only for passage, not to import any causality. And the same is here to be said of *διὰ τοῦτο*, in the beginning of this verse, which is only a form of proceeding in the present discourse, and might be rendered,

To this purpose you may observe, that which follows being an account of the lawfulness of working cures on the sabbath day, and not the concluding this from the former, as *διὰ τοῦτο*, *for this cause*, or *therefore*, literally would import. But it is possible that *διὰ τοῦτο* here might be the concluding of the former verse, and the reading thus, *θαυμάζετε διὰ τοῦτο*, *ye wonder*, or *are angry with me for this*; (so Theophylact reads it.) But this is a conjecture.

35. [*d*] *the dispersed among the Gentiles*] The Jews were dispersed before this time in several places among the Gentiles, some in Europe, others in Asia: those in Europe had their chief assembly at Alexandria, and there the Septuagint's translation of the Bible into Greek was in use, and thence they are called *διασπορά Ἑλλήνων*, *the dispersion of the Hellenists*. And of these there were many also in Jerusalem which used the Septuagint's translation, being thus skilled in the Greek tongue, and these living not in Greece are yet called *Ἑλληνισται*, Acts vi. 1, *Hellenists*, because they used the Greek language and the Septuagint's translation, whereas others are called *Ἑβραῖοι*, *Hebrews*, (see note [*a*] Acts vi.) The Asian dispersion is mentioned 1 Pet. i. 1, and had Babylon for their metropolis, and used the Targum or Chaldee paraphrase of Onkelos in their synagogues. Of these two dispersions see Rev. xii. 14.

37. [*e*] *the feast*] This feast was the feast of Tabernacles, and that is sometimes by the Hebrews called, without any more, *חג*, *the feast*, as in Cod. Middoth, c. 2, *מבנו מנסין צלוחית של מים של נסוך בחג*, "they carry a vessel of water through them" (that is, "through the water gates," *שער המים*) "to the sacrifice of the feast;" and Joma, c. 2. §. 5, *בחג ביד אחר צלוחית של מים*, "at the feast there was in the hand of one a pot of water," (for so that rabbinical *צלוחית* is the Greek word *σελευκis*, which in Athenæus, lib. 2, signifies a sort of *pots*, so called, saith he, from the name of a king Seleucus.) Now it was the custom in that feast of Tabernacles to offer up water unto God, to denote the blessing of rain, which they then prayed for, as of special use against the approaching seed time, as at the Passover they offered an omer, to obtain from God his blessing on their harvest, and at Pentecost their firstfruits, to obtain from God his blessing on the fruits of the trees; see Rab. Levi ben Gersom on 2 Sam. xxiii. 16. These waters which they thus offered, they drew out of Siloah, and brought them into the temple with the sound of the trumpet, and offered them with singing of voices and instruments. And in relation to these customs of the Jews at that feast, Christ here is said to have *cried*, *ἐκραξε*, with a loud voice, supplying the sound of the trumpet, a voice of proclaiming, (as *κράξεν* and *κηρύσσειν* are but several variations of the Hebrew *ברו*), *saying*, *If any man thirst*, &c. taking occasion from their custom of drawing water out of Siloah, to excite the people to fetch and draw from him, as from a true fountain, all the gifts of the Spirit, which may tend to the fitting them for a divine heavenly plantation.

38. [*f*] *out of his belly*] It was ordinary at fountains or springs of water to build receptacles, or vessels of stone, or wells, and in the middle thereof (that is, the *κοιλία*, *the belly* here, and in the Hebrew *בטן*, 1 Kings vii. 20.) to have pipes or cisterns, Prov. v. 15, through which the water passes, and comes out by cocks, &c. And thus shall it be with every believer; he shall be so filled with the Spirit of God,

as a spring of water, that it shall, out of his heart, (*καρδία* and *κοιλία* being all one, Matt. xii. 40, and both answerable to the Hebrew *בש,*) break forth continually into his actions.

49. [g] *this people who knoweth not the law*] Among the Jews there were, 1, the doctors of the law, the wise men, *γραμματεῖς*, *scribes*, or *νομοδιδάσκαλοι*, *teachers of the law*, (*γράμματα* and *νόμος*, *writings* and *law*, being all one, both equally the rendering of the Hebrew *ספרי*, which signifies *the book of the law*, (by which the Syriac render *γράμματα*, *writings*, ver. 15.) *ἱερὰ γράμματα*, *the holy writings*, 2 Tim. iii. 15.) the expounders of the scripture; and, 2dly, *studiosi legis*, "those that studied the law," disciples, or (as the Hebrews called them) *חכמים*, *scholars of the wise men*; and such an one they style *חבר*, a companion of wise men, who is not yet a *rabbi*, or *teacher*, cannot be called *doctor noster excellens*, "our excellent doctor," but the next degree to one, one of the sons of the prophets, or, as the Targum renders *חברין*, *companions*, Ezek. xxxvii, *חזיהון*, *their brethren*, that is, such as are of the same society, or fraternity, with the *excellentissimus doctor noster*: and, 3dly, the people of the earth, the illiterate man, *εἰς τῶν πολλῶν*, *one of the many*; and these are noted by *ὁ ὄχλος ὄστος*, *this rout*, or *multitude*, *ὁ μὴ γινώσκων τὸν νόμον*, *which knoweth not the law*.

52. [h] *out of Galilee ariseth no prophet*] That Galilee was under a reproach among the Jews, appears ch. i. 46. And as there it is said, that *no good could come out of Nazareth*, so here that *never any prophet came out of Galilee*. But upon search it seems to appear, that the Pharisees here were too large in their observation of reproach; for though it happened not often, yet of Jonah we find that he was of Gath Hopher, 2 Kings xiv. 25, that was a town of the tribe of Zebulun, Joshua xix. 13, and consequently in Galilee, Isaiah ix. 1; and this Jonah prophesied in the time of Joash, (when he was oppressed by the Syrians,) that by his son Jeroboam the kingdom should be delivered out of their hands, 2 Kings xiv. 25, 26, and was afterwards sent to Nineveh, Jonah i. 1.

53. [i] *And every* — This verse and the eleven first verses of chap. viii, the whole story of the woman taken in the act of adultery, are wholly omitted in many ancient copies. St. Chrysostom leaves it out, so doth Nonnus and Theophylact, and the Syriac interpreter, and Euthymius saith that none of the ancients have taken notice of it in their expositions of the Gospel. Maldonate, who strives for it, to make good the Trent canon, doth yet confess, that of all the manuscript Greek copies none have it but only one with Leontius's comment, and that in that also it is dashed out with a pen, and omitted by the commentator; that it is not in the most ancient copy of the Vatican; that none of the twenty-three authors in the Catena mention it. And in the end of the third book of Eusebius Eccl. Hist. we have these words, speaking of Papias, *Ἐκτίθεται δὲ καὶ ἄλλην ἱστορίαν περὶ γυναικὸς ἐπὶ πολλαῖς ἁμαρτίαις διαβληθείσης ἐπὶ τοῦ Κυρίου, ἣν τὸ καθ' Ἑβραίους εὐαγγέλιον περιέχει*, "He hath related another story of a woman accused to Christ of many sins, which the Gospel according to the Hebrews contains," implying it not to be in any of the four Gospels. Other later

Greek copies there are which have this story in this place, and so the Arabic, and most of the Latin, so the author of the *Σύνοψις*, attributed (but it is thought not truly) to Athanasius. In this difficulty the resolution which is given by the learned H. Grotius seems to be most reasonable, that this part of story was by word of mouth delivered by the apostles to them that heard them; that Papias and others had it (as is testified by Euseb. l. 3. c. 39.) from the scholars and hearers of St. John; that though others of Papias's pretended traditions were not, yet this was approved and received by the church, (as sufficiently testified to have come from the apostles, and, as St. Jerome affirms, put in into that which was called the Gospel of the Nazarenes,) and so in later times after the Syriac, but before the Arabic and ancient Latin translations, put into this place of this Gospel, and accordingly read in the church of God.

CHAP. VIII.

5. [*a*] *such should be stoned*] That all that are guilty of adultery should be stoned, we find not in the law of Moses, but that they should *die the death*, which phrase, say the Talmudists, generally signifies strangling. This punishment of stoning belongs particularly to those that are taken in the fact, as here the woman was, ver. 4. So saith Philo of such, πάντες θανάτων μυρίων ἐνόμισαν, "All men have counted them worthy of many deaths," and so of stoning, which was a high degree of severity; and so Solon in one of his laws, Ἐάν τις μοιχὸν λάβῃ εἴτι ἂν βούληται, χρῆσθαι, "If any man take an adulterer in the fact, he may use him how he please;" and in the twelve tables, *Mæchum in adulterio deprehensum impune necato*; "He that takes him may kill him lawfully and securely."

25. [*b*] *from the beginning*] The phrase τὴν ἀρχὴν may here be adverbially taken; so it is often in other authors: Hippocrates, in the beginning of his book περὶ ἀρχ. ἰητρ. τὴν ἀρχὴν οὐκ ἂν εὐρέθῃ τέχνη ἰητρικὴ, οὐτ' ἂν ἐζητήθῃ, and so ἀρχὴν in Herodotus in Thalia, cited by Budæus. But for the sense or notation of the phrase here, Melancthon, Ep. p. 511, seems to have made a good conjecture, that it signifies *prorsus*, a note of affirmation, *even so*, or *altogether*, absolutely. For so the Chaldee, when they would express any thing to be simply lawful or unlawful, they use the word הלהה, that is, τὴν ἀρχὴν literally, from הלה, *inceptit*, and so it will signify no more than ἀπαξασπλως, *omnino*, &c. So in Alexander Aphrodisæus, περὶ εἰμαρμ. speaking of that honour and piety, which is the end of making the statue or image of any, οὐδ' ἂν τὴν ἀρχὴν, saith he, ὁ ἀνδριάς ἐγένετο ἀνευ τσαύτης αἰτίας, "a statue had not at all been made without that cause." And after speaking of chance, ἄλλο δὲ ἢ τὴν ἀρχὴν μηδὲ ἡλπίζετο, "but somewhat that was utterly unexpected." And again, speaking of the duties of man, "Without them," saith he, "the life of man is not a life," καὶ οὐδὲ τὴν ἀρχὴν ἀνθρώπων εἶναι, "nor indeed at all the life of men any longer;" and many the like in that one book. But the other interpretation also, τὴν ἀρχὴν, *at the first*, may well enough be borne, and hath the example of the Septuagint, Gen. xiii. 4, and xliii. 18 and 20, and of ^s Nemesius, πε. φυσ. ἀνθρ. τὴν ἀρχὴν καρτερήσαντες περὶ τὸ τέλος

^r L. de Joseph.^s Cap. 30.

ἐνέδωκαν, "having held out at the first, they yielded at the end." See Jo. Coch. in Excerpta Gemaræ in Sanhedr. p. 280. And so the sum of Christ's speech is, that though they made doubts and disputes about him, what he was, yet he still made no scruple to stand to his affirmations of himself; he still affirms, that it is even as he tells them all this while, absolutely so, and no otherwise, he hath not spoken any thing too high of himself.

29. [c] *please him*] The word ἀπεσθόν signifies in common use the decree or appointment of any court, or judge, or prince, (coming from ἀπέσχω just as δόγμα, the ordinary word for an ordinance, doth from δοκέω, agreeable to the form of ἔδοξεν ὑμῖν, Acts xv. 25.) so the *principum placita* among the Romans, the *arrests* of the parliament of Paris, &c. among the French, and the *common pleas* in England, (that is, *communis placita*, or ἀπεσθὰ,) a phrase to express a court of judicature among us, the word *pleas* denoting judgments in one court, as the *king's bench* a tribunal in another. So here ἀπεσθὰ αὐτῷ may possibly be God's laws, decrees, determinations, which he, as the Judge or Prince of all, of his good pleasure, determines to be done; and because commissions are issued out of courts, and are a kind of decree of those courts, that such a man should have such a power, therefore ἀπεσθὰ may be extended to those. So Acts vi. 2, οὐκ ἀπεσθόν ἐστι, it is not thought fit, or appointed, or determined, &c.; and ἤρεσεν ὁ λόγος, ver. 5, the thing was resolved on, and agreed on by all, the multitude there having to do in the choice of the men, as follows, and the apostles consecrating and imposing hands on them, ver. 6. So Acts xii. 3, when Herod saw ὅτι ἀπεσθόν ἐστι τοῖς Ἰουδαίοις, I suppose the meaning is, that the Jews had expressed their judgment, passed their votes in it, that is, either the sanhedrim of the Jews, or possibly the people of the Jews, for so since the power of capital punishments was taken from the Jews, and was now in the Romans' hands, the proceeding was after the Roman fashion, which was, ut injussu populi nihil fiat, "that nothing should be done without the command of the people." Thus it was before in the case of Christ, Matt. xxvii. 22, where Pilate asks the multitude, *What shall we do with Jesus? and they all said, Let him be crucified*: this was their ἀπεσθόν there, and, ver. 24, it seems the judge could not resist this vote of theirs, and the whole matter is laid on this sentence of theirs, Pilate disclaiming, and washing his hands from having any thing to do in it. And so in that of James: the Jews, it seems, had given their votes, (ἀπεσθόν Ἰουδαίοις,) and Herod seeing how forward they were in it, (for so Eusebius expresses it, πρὸς ἡδονὴν γεγονὸς τοῖς Ἰουδαίοις, they not only consented but joyed in it,) to gratify them further, he proceeded to apprehend Peter also, and of him it is added, (agreeably to what hath been now said,) that Herod meant after the passover to bring him forth to the people, that is, to ask their sentence, or ἀπεσθόν, or pleasure, concerning him; and accordingly, if they so voted, to put him to death; and therefore, ver. 11, when he recounteth his deliverance, he calls it not only a rescue from the hand of Herod, but from the people of the Jews, and their expectation.

48. [d] *Samaritan*] This title of *Samaritan* here is by way of reproach affixed on Christ, not that they thought him so, but because this was an odious name among the Jews; so as idolaters, Lev. xxv. 47, are called *Aramæi*, or *Syrians*, because the Syrians were anciently

such ; and thus all cruel men we call *Turks* ; and covetous, *Jews* ; not that we think they are such naturally, but that they are like unto them. Or else, because Christ had conversed with the Samaritan woman, which was against the Jewish rule, John iv. 9, he is thought a deserter of the Jewish law, and so to be one of them.

CHAP. IX.

2. [a] *this man or his parents*] The Jew that asked this question seems to have been of the Pythagoreans' opinion, (or, as they call it, *de sapientibus Mechar*,) who believed the transmigration of souls from body to body, called μεταγγισμός, *the removal from vessel to vessel*, and so supposes by his question that the soul of this man, having formerly offended, is now thus punished by being put into a blind body. That this was the conceit of those ancient philosophers, that according to the degrees of proficiency either in virtue or sin, souls were put into more honourable or less honourable bodies ; upon demerit removed from the body of a male to a female, then from a perfect to an imperfect man, and after upon demerit again into a beast ; may be seen in Alcinous, δόγμ. Πλατων. and the rest of the Pythagorean writers, which with other the like opinions certainly enough were infused before this time into some of the Jews, and so these disciples here might have imbibed this, and not so early or speedily have laid it aside, but might think it possible, and so ask a question about it. The other part of the question concerning the parents' sin seems to refer to some particular sin in the act of generation, which might have some influence on the child begotten, and make it imperfect in this or some other kind. This is by learned Jews affirmed of that conjugal sin which is forbidden by the law, Lev. xx. 18, and Ezek. xviii. 6, which, they say, may reasonably hinder, on the woman's part, a just or complete conception. Of Christ's answer to this question, which followeth, see Masius on Jos. i. 6. p. 115.

22. [b] *put out of the synagogue*] That συναγωγαί, *the synagogues* of the Jews, signify all manner of assemblies, hath been said, note [d] Matt. vi. Agreeably the ἀποσυναγωγία, *removing or turning out of the synagogues*, is the separating any offender from such assemblies, setting a mark of reproach upon him, that he might not be familiarly conversed with by any, which is ἀφορίζειν, Luke vi. 22, the *nidui*, so known among the Jews. This was always done with circumstances of contumely, and so hath οὐνειδίζειν added to it, *contumelious usage*, Luke vi. 22 ; and so, ver. 35 of this chapter, their casting the man *out of the synagogue* signifies that ceremony of reproach, the officers of the court taking him that was condemned and thrusting him out of the assembly. What thus belonged to excluding him out of the assembly, though it belonged to civil commerce, yet certainly excluded him out of the sacred assembly also ; for the lowest degree of excommunication among the Jews being to the separating for the space of four paces, this must needs belong to all kind of assemblies, sacred as well as civil. And therefore St. Chrysostom here affirms, ἐξέβαλον αὐτὸν ἐκ τοῦ ἱεροῦ, "they cast him out of the temple," Hom. 59 ; and Nonnus,

ἀπήλασαν ἐκ τοῦ νηοῦ,

and of the disciples in Christ's name,

Ἵμάς ἐξελάσονται θεοκλήτοιο μελάθρου,

“ they shall drive you out of God’s house.” Where only it must be observed, that this separation being only for four paces, that is, from familiar commerce, or *cum discrimine*, to set a mark upon them, the excommunication did not always reach to total exclusion out of the temple, but confined them to a particular part and entrance into the temple, called *the gate of mourners*, and excommunicate persons, as others were admitted to that of *bridegrooms*, as it was called. This word is, beside this place, used twice more in this Gospel: ch. xvi. 2, it clearly signifies what here it doth, excluding them from familiar conversation of men, and those liberties which all others enjoyed. But in the third place, ch. xii. 42, it doth by accident come to signify somewhat more, losing the dignity of being one of the sanhedrim; for being there spoken of the rulers or members of the sanhedrim, the interdicting them the assemblies, casting them out, must by consequence deprive them of that dignity or office, as in the Christian church the excommunicating of a priest must necessarily be the degrading or suspending him from his priesthood. This punishment among the Jews (referred to Rev. xxii. 15.) being the making of any man infamous, (shaming, in order to reforming him,) is by Christ accommodated to Christian, ecclesiastical uses, by removing men from the sacrament and prayers of the church, to work the like reformation on them, when admonitions will not work upon them.

CHAP. X.

3. [a] *his own sheep*] What the *πρόβατα*, *sheep*, here signify in this parable, hath been largely set down, (note [d] ch. vi.) viz. the obedient servants of God considered before and without the revelation of Christ unto them, who being so qualified are most ready to embrace the precepts of the Christian perfection, when they are offered to them: these also is Christ ready to receive, or any that, having been engaged in sin, come with penitence and resolution of mind to be such; and consequently, when these come to Christ, they are styled here, and looked on by him, as *ἰδια πρόβατα*, that is, either *peculiar sheep*, those that by God’s prævenient graces are thus fitted, beyond all others, to come to Christ, or else, as the 12th verse imports, (where the *shepherd* is set opposite to the *hireling*, whose own the sheep are not,) *his own sheep*, those to whom Christ hath a peculiar title beyond all others, who are therefore said to be *given by God to Christ as his possession*; see note [d] ch. vi. Now of these thus owned or acknowledged by Christ, it is here said that he doth *καλεῖν κατ’ ὄνομα*, *call them by name*. That refers to the custom of *shepherds*, that are so conversant among their *sheep*, that they know them severally, (see ver. 14 and 27, *I know them*,) and have a several name for every of them, by which they distinguish and call them, and each of them knows, and answers by obediential coming or following, to that call. So ver. 3, *they hear his voice, and know it*, ver. 4; and *he is known of them*, ver. 14. Thus among us huntsmen do with their hounds, and ploughmen with their cattle; and it seems in Jewry, where the feeding of cattle was the great trade, and where other customs obtained than those that are among us, the shepherd did thus with his sheep. For want of their art and usage of *going before*, and *leading*, and *calling* their sheep after them, which is known in the scripture to have been among them, psalm xxiii. 2, 3, and

lxxx. 1, and lxxvii. 20, our shepherds now go after, and drive the sheep. But the change and diversity of customs in divers countries is very ordinary. And here it is evident that this custom of the Jews is referred to by ver. 4, where, answerable to the *shepherd's calling*, and *leading*, and *going before*, is the *sheep's following*, and *knowing his voice*, whereas, ver. 5, *a stranger they will not follow; for they know not the voice of strangers*. By which it is clear, that his *calling his own sheep by name*, and *leading them*, is the shepherd's particular care and providence for his sheep, and, in the moral, denotes Christ's peculiar owning these honest, obedient, humble creatures that come to him, not in the clothing, but real qualities of the sheep, and making provision for them.

35. [b] *unto whom the word of God came*] The coming of the word of the Lord to any man signifies among the Hebrews frequently in the Old Testament, God's sending a man, designing him, appointing him to any office; and so it is constantly used in the writings of the prophets, who begin their prophecies solemnly in this form; *The word of the Lord came unto me, saying*; which is but their shewing or vouching their commission; and so when, Rom. x. 17, it is said ἀκοή, that is, preaching of the word, (not their *hearing*, but their *being heard*, as in Plato in Phædro, Ἐπιθυμῶ ποτίμῳ λόγῳ ἀλμυρὰν ἀκοὴν ἀποκλίσσασθαι, "I desire to temper the brackish hearing with sweet or potable speech," where ἀκοή, *hearing*, is used for the word or speech which is heard,) is διὰ ῥήματος Θεοῦ, *by the word of God*, the meaning of it is, that no man must *preach*, except he be *sent*, ver. 15, where *the word of God* signifies not the word which they preach, but the commission from which they are authorized to preach to others. And so for the office of judge, &c. it is as proper, *the word of the Lord* signifying a commission from God mediately or immediately for any such; which when it comes to any man for the execution of power over others, it is the instating of him in that office of power; and the same will be said of the sacerdotal also. But the truth is, the phrase here is not *those to whom the word of the Lord came*, upon which supposition this interpretation is built, but πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, *to whom the word of God was, or was spoken*, and that may thus be interpreted. David, psalm lxxxii. 1, hath these words: *God standeth in the congregation of the mighty; he judgeth among the gods. How long will ye judge unjustly? &c.* In that place the judges or rulers of the sanhedrim are called *gods* by the psalmist, in the person of God; and again, ver. 6, *I have said, Ye are gods; and ye are all children of the Most High*. Christ, referring here to this, saith, *Is it not written in your law, I have said, Ye are gods?* from whence he concludeth, εἰ ἐκέλευς εἶπε Θεοὺς, *If he called them gods, to whom the word of God was*, that is, *to whom, or of or concerning whom God spake* in that place of the Law, that is, in the Book of Psalms, (comprehended sometimes under the word *Law*, see ch. xii. 34, as the whole Old Testament is called *the Law and the Prophets*, though elsewhere there is a third mention of the division of those books, the ἀγώ-γραφα, the Book of Psalms contained under that branch,) *if he called those gods, and sons of God*, who were but ordinary judges of those times, chosen by men, and by imposition of hands of the sanhedrim advanced to that office, after the common manner of all, nothing peculiar, or extraordinary, or of immediate mission from heaven in all this,)

then how much more may he, whom God the Father hath sent, with his immediate commission into the world, (the Spirit descending on him, which is called the *sanctifying* of him, and the *voice from heaven*, *This is my beloved Son*, &c. being the very words of his commission,) say without blasphemy, that he is the *Son of God*? ver. 36. And this seems the most obvious clear meaning of the place.

CHAP. XI.

33. [a] *was troubled*] *Ταρασσεσθαι* is *to be troubled* with any passion, but in this Gospel peculiarly with grief; so ch. xii. 27, *Now is my soul troubled*, *ταράσσεται*, in respect of death approaching; so ch. xiii. 21, *Jesus having said this*, *ἐταράχθη τῷ πνεύματι*, *was troubled in spirit*, to think of his being delivered up by Judas. So in his exhortation to the disciples, when he tells them of his death, ch. xiv. 1, *μὴ ταρασσεσθῶ*, &c. *Let not your heart be troubled*; and ver. 27, it is set distinct from fear, the other passion, *Let not your heart be troubled nor cowardly*, so here it is joined with *groaning in spirit*, as expressions of *inward grief*, as the tears that follow, ver. 35, are outward evidences of it. As for the form of speech in the Greek, *ἐταράξεν ἑαυτὸν*, *he troubled himself*, that is but an idiom of the Hebrews, who oft use the reciprocal voice *hithpael* for a passive.

48. [b] *the Romans shall come*] The Jews in council, seeing the miracles which Jesus did, this especially of raising Lazarus, did much fear that professing himself to be the Messiah, he would soon attempt to make himself king, and by the admiration which he had gotten among the people, he quickly assisted to it, if he were not timely hindered. If this were done, the consequent seemed visible to them, that the Romans, to whom they were subject, must look upon this as a rebellion, and be by that temptation provoked to come with an army, and destroy them utterly. That this was their fear is evident by their many groundless objections made afterwards against him, that he *forbade to give tribute to Cæsar*, that he made himself a king, and so opposed himself against Cæsar; not that they desired the continuance of Cæsar's power over them, but that their fear of a yet further conquest from the Romans made them unwilling to provoke them; and this the rather, because of a tradition among them, that a little before the end of the world there should come one to destroy them, called *אַרמיליוס*, (which is by an easy change, *Romulus*.) This seems to be but the depravation of some prophecy from God, which foretold the coming of the Romans in the last days, meaning the days of Messiah, to destroy them, and demonstrates their expecting and believing that the Romans were the people from whence the change of their religion, and overrunning their nation, should come. And therefore, when they see the doctrine of Christ thrive so well, gather so many proselytes, and that the miracles which he did were so great as might well set him up for a king, or Messiah, (which they through their unbelief would not acknowledge him to be truly,) it follows, that they presently apprehend the Romans coming in (the *אַרמיליוס* now mentioned) to destroy their religion, signified by the word *place*, and carry them out of their *country*, (that is, destroy their nation,) or else wholly to change their laws, rule them as conquered people. But in this, poor men, they were sadly mistaken, the prophecy of the Romans coming in to

conquer them and destroy their temple (which I suppose was scattered among them, and became the occasion of their mistake in expecting *אֶרְמִיָּוִם* to destroy them) being thus perfectly fulfilled on them, not by their letting Christ alone, or believing on him, but by the contrary, by this their resisting and bandying against (and at last crucifying) him. See note [m] Matt. xxiv.

CHAP. XII.

20. [a] *Greeks*] The Grecians here are supposed to be *proselytes of the gates*, who yet were not permitted among the Jews to celebrate the feast with them, but only either to behold their solemnities, or holy festivities and *πανηγύρεις*, or, as it is here peculiarly said, *ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ*, that they might worship at that time of public worship, which in *atrio Gentilium*, "in the court of the Gentiles," they were permitted to do, as appears by the eunuch, Acts viii. 27, *ὃς ἐηλύθει προσκυνήσων ἐν Ἱερουσαλὴμ*, who came to worship at Jerusalem, where that temple was, which is styled *the house of prayer to all people*; so the *pious men*, that is, proselytes, Acts ii. 5, which came up to Jerusalem at the feast of Pentecost.

28. [δ] *a voice*] The *voice* here was an articulate sound in the midst of thunder. *Φωνή* and *βροντή*, *voice* and *thunder*, are all one among these writers, the Hebrew *קולות*, *voices* ordinarily signifying *thunder*. Thus *bath col*, "the daughter of voice," (the only way of oracle or revelation of God's will among the Jews after the Babylonish captivity,) is among them the will of God revealed in thunder from heaven, Exod. xix. 16. 19. Hence it is that in this place, ver. 29, the bystanders say, *It thunders*, and others that *an angel spake*, both together saying the truth, that there was a thunder joined with a voice from heaven, which is *the daughter of thunder*. This is the meaning of *βρονταὶ καὶ φωναί*, *thunders and voices*, Rev. iv. 5. and viii. 5; so Matt. iii. 17, *φωνὴ λέγουσα*, *a voice saying*, is the thunder uttering such a voice; and so ch. xvii. 5, Luke ix. 35. And by this will be explained a seeming difference in the Acts, in the story of Saul's conversion, of *hearing* and *not hearing the voice*, which shall be referred to that place, note [δ] Acts ix.

39. [c] *could not believe*] The *οὐκ ἠδύνατο* here may be rendered, by analogy with the same phrase used ch. v. 19, so as to signify, not any impotence in them, but that, as it is said ver. 39, *they believed not*. So doth the Hebrew phrase signify, Gen. xix. 22; and so saith Isidorus Pelusiota of that, John v. 19, expounding *τὰ δύναται* by *ἐνδέχεται*, *he cannot*, that is, *he doth not*. So the phrase is used Mark vi. 5, Luke xvi. 2; and so the context here imports, being no more than this, that this unbelief of theirs was foretold by the prophets, which indeed was an argument to prove what the effect would be, through their own contumacious wills, but no way a cause of their unbelief, or that which laid an impossibility of believing on them.

47. [d] *I judge him not*] The word *κρίνειν*, *judging*, here seemeth to be taken in the sense of accusing, as a plaintiff or witness accuseth, and not of *condemning*, which is the office of a judge. For first, it is here, ver. 41, spoken of the word or gospel of Christ, which had been preached unto them, and not of Christ himself in that place; 2dly,

it is affirmed of Christ, ch. v. 22, that *all judgment is committed to the Son*, and that he hath *authority to execute judgment*, and that his *judgment is just*, &c. And therefore though it may be said that that judgment of his belongs in those places to the judgment to which his resurrection instates him, and the place here belongs to his condition here in this world, and so that that affirmative and this negative are reconcilable, yet because the *judging*, ver. 48, is also said to be *at the last day*, it will be fit to assign such a notion of judging in both these verses, as that the saying *he judgeth not* may be reconcilable with those other places where *judgment is committed to the Son*, and that will be by interpreting the *judging* here of *accusing*. And thus it will be agreeable with John v. 45, *Do not think that I will accuse you to the Father; there is one that accuseth you, Moses*, whose writings producible against them are there said to *accuse* them, as here Christ's words are said to do. Thus, Luke vi. 37, *Judge not, and ye shall not be judged*, is set as distinct from *Condemn not, and ye shall not be condemned*, and set preparative to it, as accusing regularly is to giving of sentence in any judicature.

CHAP. XIII.

1. [*a*] *depart*] This word *μεταβῆ*, *pass*, refers to the passover mentioned in the beginning of the verse, to signify that that legal passover, or, the occasion of it, God's passing over the house of Israel, and the Israelites passing or going out of Egypt, did note the passing of Christ out of this world (where he was a servant) into the land of liberty, that is, heaven. See note [*b*] Luke ix.

10. [*b*] *washed*] The Hebrews had their *λούσεις* and their *βαπτισμούς*, or *νίψεις*, the former, *washing of the whole body*, which they call שבילול, the other two, *of the hands or feet*, of one part alone, either by immersion, or pouring on of water, which they call קדוש, *sanctifying*. So in Joma, c. 3. §. 3, חמס שבילול ועשרה קדושין שובל כהן גדול, "the high priest on the day of expiation washes five washings, and ten sanctifications," that is, "washes his whole body five times, at every changing of his vestments once, and his hands and feet ten times," that is, "at every washing of his whole body twice." The former were used by the priest (after the building of the temple) before the entering into the temple, ("no man," saith Joma, c. 3. §. 3, "enters into the court of the temple to minister, though he be clean," that is, though he be not under any legal pollution, "until he have washed all over,") and so also by the proselytes at their initiation. (See note [*a*] Matt. iii.) The latter was of every day's use; and to those our Saviour seems here to refer; and by the *ἐλελουμένος*, he means him that hath been totally *washed*, that is, that hath been initiated and entered into Christ, hath undertaken his discipleship, and so renounced sincerely all the profaneness of his former life; and he that had done so is said to be καθαρὸς ἅλος, in the words following, *whole clean*, and he hath no need to be *so washed* again, that is, all over. For that ceremony of initiation was never repeated, say the Jewish writers. All that is needful to him is the *βαπτισμοί*, or *νίψεις*, the *immersion*, or *pouring of water*, and so rinsing of the hands and feet, the daily ministry of the word and grace of Christ, (thereby signified,) to cleanse and wash off and purify (more

and more daily) the frailties and imperfections and lapses of our weak nature, those *feet of the soul*, τὰ σαρκικά διαβήματα, saith Eulogius, even after he is converted.

26. [c] *a sop*] What ψωμίον signifies is clear by Hesychius, ψωμίον (ψωθίον is a false print) τὸ ὑποκάτω τοῦ ἄρτου, *the lower side of the bread*, and ψωμία (not ψωθία again) τὰ τοῦ ἄρτου ἀποθραύσματα, *broken pieces of the loaf, crusts of bread*. Such was it that was wont to be given about to each of the guests in the *postcænum* (*the breaking of bread after supper*) among the Jews, to signify that charity that should be among them; and so the *cup of grace*, or *charity* also, μετὰ τὸ δεῖνῆσαι, *after supper*, saith St. Luke, ch. xxii. 20. And such was this here that Christ on purpose did to express his love to his disciples now at parting with them, ver. 1, and to engage them to the like among one another. That this was the *postcænum* there can be no doubt, if γενομένου δείπνου, ver. 2, be rendered *supper being ended*, for then there could be nothing after that but the *postcænum*. But although γενομένου being the aorist. med. importeth no more but *it being come*, or *when supper was come*, in *supper time*, yet it is apparent that after this he rose from supper to wash their feet, and accordingly it is said expressly, ver. 12, ἀναπεσὼν πάλιν, *lying down again*, which signifies that he was before lain down to meat. And therefore in reason this *washing their feet*, coming between the supper and the *postcænum*, that which here follows the washing and his second lying down, is the *postcænum*, wherein, as it is evident by the other evangelists, he instituted the Lord's supper. See Matt. xxvi. 26, where it is the last thing that is done but the *singing* of the *hymn* before their going to the *mount of Olives*, ver. 30, and so Mark xiv. 28; and Luke saith expressly, ch. xxii. 20, that he *took the cup after supper*; which being supposed and the mention being here express of Christ's giving the ψωμίον, or *crust*, to Judas, as it is necessarily consequent that Judas was present at the institution of the sacrament, and not only at the first part of the supper which that concluded, so it is not probable that the *crust* now mentioned to be given him should be *dipped* or moistened in the juice of the herbs, as it might be thought, if it had been at the former part of the supper. For the custom of giving about bread in the *postcænum* was surely to give a crust of dry bread, broken off from the loaf, or a loaf cut in a dish to that purpose, to give every one a piece; and the cup of wine following it, there was no use or occasion of moistening it; and besides, the first course and the dishes of that service were in all reason taken away to give place to this concluding course, as we know it is wherever the custom of the *grace-cup* is still retained; and if so, there was then no moist thing on the table but the wine to dip or wet it in, and that being in a cup, or pot, and not in a dish, (which is mentioned in Matthew and Mark at his pointing at the traditor,) there is no pretence of believing that the bread was dipped in that. Upon these grounds it seems not unreasonable to interpose a conjecture, that the word βάψας, or ἐμβάψας, may here be mistaken, and misapplied to ψωμίον, *the piece of bread*, which from thence is usually rendered *a sop*, supposing it to be βαρρόμενον, *dipped in wet*, and so moistened,) when it may signify no more than his *putting* or *dipping* his *hand* into the dish. For the putting one's hand into any hollow vessel, which is made hollow that it may contain liquids in it, may fitly be thus ex-

pressed, although there be not any liquid thing in it at that time. So *ἐμβάνειν χεῖρα*, to dip, or put in the hand, Matt. xxvi. 23, signifies to take meat, and eat bread (psal. xli. 9, and here ver. 18.) without any notion of wetting it, and so *ἐμβανόμενος*, Mark xiv. 20, which may as well conclude that Judas was made wet in the dish there, as that the bread was sopped here. It is ordinary for words to lose their native significations, and to be used in a greater latitude than originally belongs to them; and so we know *βαντίζεσθαι*, to be dipped, or washed, is used not only of water, but of the Holy Ghost, and fire; and then why may not the words be thus rendered, *ὃ ἐγὼ βάψας τὸ ψωμίον ἐπιδώσω*, to whom having dipped, I shall give the piece of bread, by dipping, meaning putting the hand into the dish, and then *ἐμβάψας τὸ ψωμίον δίδωσω*, having dipped, that is, put in his hand, he gives the crust, or piece of bread to Judas, telling John at the same time that he that he should next give it to was he that should deliver him up?

CHAP. XIV.

15. [a] love] The notion of *loving God* in scripture, but especially in the New Testament, seems most fitly to be taken from one most eminent act and expression of love amongst all men, viz. that of doing those things which are esteemed most grateful and acceptable to the beloved, either as tending most to his good, or any other way most desirable to him. For this indeed is the one expression of *loving one another*, all other being effects of love to ourselves. But because God wants no contributions of ours to the advancing of his good or (indeed) of his glory, and our only way of doing grateful things to him is our performing what he commands, therefore it is consequent that our obedience to the will or commands of God in the highest and most perfect manner is styled *the loving of him*; being indeed the prime, if not only way of demonstrating our love to him. So here, *If ye love me, keep my commandments*; if ye are so affected to me as to desire to gratify me, obedience to all my precepts is the way of doing it. So ver. 21, *He that hath my commandments and keepeth them, he it is that loveth me, &c., and I will love him*, and (as the most grateful thing to him, that can be done from one lover to another) *I will shew myself to him*. So ver. 23, *If any man love me, he will keep my word, and my Father shall love him, and we will* (as the most grateful obliging thing again) *come to him, and make our abode with him*; and so ver. 24, and 1 John ii. 5, *He that keeps my word, in him is the love of God made perfect*; and ch. v. 3, *This is the love of God, that we keep his commandments*. And so saith Christ, *Ye are my friends if ye do whatsoever I command you*. From whence it is, that as in some places compared together love is equivalent or parallel to *keeping the commandments* of God, as Exod. xx. 5, Deut. v. 9, and Gal. v. 6, compared with 1 Cor. vii. 19, (and *disobedience to enmity*, Rom. viii. 7, James iv. 4,) so the whole condition available to our acceptation with God, and salvation, is oft expressed by this style of *love*. And because those duties that are to be performed to God immediately are most acceptable and grateful to him, but especially that of confessing him, and, in despite of dangers and death itself, keeping close to him, therefore that is many times expressed by *loving of Christ*, 1 Cor. viii. 3, and xvi. 22, Ephes. vi. 24, James i. 12, Revel. ii. 4. Another notion there is of the love

of God, a desire of union and near conjunction with him, but this but seldom looked on in the scriptures.

16. [b] *Comforter*] The word *Paraclete* in the Greek comes from a word of a large, and so ambiguous signification; and consequently may be rendered *advocate*, *exhorter*, or *comforter*; and every one of these do fitly accord to the offices of the Holy Ghost among the apostles, (on whom he was to descend,) and ever since, in the church, and therefore ought not to be so rendered by any one of these, as to exclude the others, but to be left in the latitude of the signification which belongs to the Greek word: yet the truth is, one notion there is of the word which seems to be especially referred to, both here, when he is called *Paraclete*, and chap. xvi. 8, as shall there appear, and that is the first notion, that of an *advocate* or *interlocutor*, an *advocate* of the Christian's cause with God, Rom. viii. 26, and so also with men, teaching the apostles *what they shall say*, when they are brought before *kings*, &c. Matt. x. 20, and an *advocate*, or *actor* of Christ's cause against the world of unbelievers and crucifiers, John xv. 26, and efficaciously *convincing the adversaries*, John xvi. 8, and this is the notion of the word retained among the Talmudists, who continue the Greek word without the termination, and set it in opposition to *קטגור*, *κατήγορος*, an *accuser*. And proportionably to what is here said of *παράκλητος*, must, I suppose, be resolved of *παράκλησις τοῦ ἁγίου πνεύματος*, Acts ix. 31, not that it be restrained to note *comfort* particularly, but be taken in the latitude, for the whole work of the ministry, to which the apostles were set apart and consecrated, and enabled by the Holy Ghost's coming down upon them; and so indeed the word is generally used in the Acts, to denote the preaching of the word, speaking to the people, as the apostles did in the synagogues, or elsewhere, to tell them their duty of all kinds. So Acts xi. 23, *παρεκάλει πάντας*, the sum of his speech or sermon to them all was, that they should *cleave unto the Lord*. So Acts xiv. 2, *παρακαλοῦντες ἐμμένειν τῇ πίστει*, *preaching to*, or *interceding with them, to abide in the faith*, and xv. 32, *διὰ λόγον πολλοῦ παρεκάλεισαν*, and *λόγῳ πολλῷ*, c. 22, *with much speech they exhorted*, or *taught*, or *preached to the brethren*. So ch. xvi. 40, *παρεκάλεισαν αὐτοὺς*, *they preached to*, or *exhorted them*. So *λόγος παρακλήσεως*, Acts xiii. 15, *a word of exhortation*, according to their custom of saying something seasonably to the people at their public assemblies, after their reading of the law, &c. So Acts xv. 31, the whole message of the synod at Jerusalem, and their decision of the controversy, is called *παράκλησις*, *exhortation*.

20. [c] *and I in you*] The word *καὶ ἐγὼ*, in this writer especially, hath oft a peculiar elegance in it, and is not fully understood but by adding the word *so* in the rendering of it; *so also I*; and then it hath an influence on the former part of the period, and makes that the first part of a similitude or comparison, as it is itself the *ἀνταπόδοσις*, or second. Thus it is oft in other places, see chap. vi. 56, *ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐτῷ*, *as he remaineth in me, so also I in him*. So *καὶ αὐτὸς* 1 John iv. 15, *ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ*, *as God abides in him, so he also in God*; and again ver. 16, and here in this verse, where two parts (not three) of conviction seem to be set down, as the effects of Christ's resurrection, &c.: 1. They shall know that *Christ is in his Father*; that is, that he came truly with commission from him, and hath kept close to

the discharge of it, varied not from it in the least, that that is the meaning of *being in his Father* may appear by the use of it again, ch. xvii. 21, *that they all may be one; as thou, Father, art in me, and I in thee*; that is, that they may agree in the same doctrine, as my Father and I agree perfectly in the same, I teaching what is his will should be taught, and nothing else. But more evidently here, ver. 10, *Dost thou not believe that I am in the Father and the Father in me?* i. e. whatsoever I do or teach is the power of God, and the doctrine of God in me, as it follows, *the words which I speak are not from myself, but the Father that abideth in me, he doeth the works*, vv. 10, 11, to the same purpose that the miracles which he doth, he doth from God, and that is a proof that his doctrine is the doctrine of God. This, the *Father's* raising him from the dead, and taking him up to heaven will convince them of, see ch. xvi. 10, where his *going to the Father* is mentioned as a means to *convince them of righteousness*, i. e. both that he was a righteous person, and that he taught them the true way of righteousness. 2ndly, They shall know that *Christ continues in them*, communicates and derives his power to them, that he hath not forsaken them, ver. 18, as by his death they were apt to suspect he did, but are convinced of the contrary by his resurrection; 1. by his appearing to them; 2dly, by his *going to heaven*, only (as he saith) *to prepare a place for them*, and then to come, meet, and conduct them thither, ver. 3; and 3dly, by his sending his Spirit to them to fit them to be his successors on earth; which is the principal thing in this chapter. Now their obedience, and the sincerity thereof to him, is not any third principal thing, that they were thus to be convinced of by this miracle of Christ's resurrection, being a thing which if it were in them, they might possibly know without God's working miracles to testify it: and again their knowing of this would be an effect or consequent of those former convictions, and not a principal branch antecedent (as in the order of the words it lies) to the latter of them. That therefore which the mention of *ὑμεῖς ἐν ἐμοί, ye in me*, seems to point at in this place is only this, that whereas the world should never see Christ again, so they that *remained in him*, his faithful and obedient disciples, (upon which the whole promise of the *Paraclete* is built in this chapter, ver. 15,) should partake of the blessing and fruits of his appearance, and of the *Paraclete*, and that as they had continued faithful to him, he in like manner would be sure to perform his promise to them, make them his successors in his power in the church, and preachers of the same doctrine which he had taught from his Father. And so that is the plain meaning of these words, *ὑμεῖς ἐν ἐμοί, καὶ ἐν ὑμῖν, as you are in me, so I in you*, which was the only second thing they needed to be convinced of. Though by the way, I say, as this was the rewarding of their obedience and fidelity to him, so also would it be a testimony from God of the sincerity of it, which he was pleased thus to accept and reward. That this is the right interpretation of this verse appears by the next verse 21, where he that *loves Christ and keeps his commandments*, that is, that is *in Christ* here, is the subject to whom the promise is made of Christ's manifesting himself unto him, which hath appeared to be the importance of *καὶ ἐν αὐτῷ, and I in him*. By which it appears that the fidelity to Christ is the qualification or condition

required in the subject to make a man capable of the manifestation of Christ to him, which would not be afforded to any others. And the same is the importance of ver. 23.

CHAP. XV.

20. [*a*] *kept*] The joining of *εἰ ἐτήρησαν* here with *εἰ ἐδίδωσαν* makes it seem a little probable that *τηρεῖν* should be here taken in an ill sense, for an insidious observing or treacherous watching of Christ's words, as *τηρεῖν* and *παρτηρεῖν* are sometimes used (see Luke xx. 26.) and so also the Hebrew *שמר* (psalm lvi. 7, *they observe*, that is, *watch my steps, when they lay wait for my soul*), and Job vii. 20. *נצנ*, when God is said to be the *observer of men*. But the use of this phrase *τηρεῖν λόγους* in the New Testament, especially in the writings of St. John, ch. viii. 55, ch. xiv. 23, 24. ch. xvii. 6. 1 John ii. 5. Rev. iii. 8 and 10. ch. xxii. 7, 9, and that with *ἐντολὰς*, *commands*, instead of *λόγους*, *words*, very often, (and particularly in this chapter, ver. 10, twice,) will be sufficient reason to reject this rendering, and to read it literally, *If they have kept my word, they will also keep your word*, that is, obey and observe it; making their not observing the word of Christ an argument that they will not observe the apostles' neither; or that by this experiment of their dealing with Christ they may learn what kind of dealing or entertainment is to be looked for from the world for the disciples of Christ, agreeable perfectly to what was before said of the *world's persecuting* them also.

25. [*b*] *without a cause*] The Greek *δωρεάν* which properly signifies *gratis, without any hire, freely, without intuition of wages*, and is so taken Matt. x. 8, Rom. iii. 24, 2 Cor. xi. 7, Rev. xxi. 6, xxii. 17, is here, and Gal. ii. 21, taken for *without a cause*, whether impellent (as here, *They hated me without any motive, or impulsive*, to hatred on my part offered to them) or final, as in the Galat. *Then did Christ die in vain, or to no purpose*. The reason of these various acceptions of the word, beyond its native extent, is to be fetched from the like use of the Hebrew *חסד*, which signifies both these; and proportionably the Greek, though naturally it do not extend to these, is, according to the custom of these writers, used in the same largeness as the Hebrew is.

CHAP. XVI.

7. [*a*] *Comforter*] What is meant by the word *Paraclete* here attributed to the Holy Ghost, hath been mentioned, note on ch. xiv. 16, and will more fully be discernible by this place. For of the *Paraclete*, taken in the notion of an *advocate*, or *actor*, this is the office, to convince the *κατήγορος* or *accuser*, or as it is Tit. i. 9. *ἐλέγχειν ἀντιλέγοντας*, *to justify the cause against all gainsayers*, to convince them, or to convince others, that they have complained or acted unjustly. So that all that here follows must in any reason so be interpreted as shall agree with the customs of pleading causes among the Jews. Now there were three sorts of causes or actions among the Jews; 1. *public judgments*, *περὶ ἀμαρτίας*, *אשמושא*, that is, concerning criminal matters, and those consisted in the condemnation and punishing of offenders against God, false prophets, &c.; 2dly, in the defending of the just or upright against all oppression, or invasion, or false testimony, and that is called *יִצְדִּיק*, *concerning justice*, or *equity*, or *righteousness*, *περὶ δικαιοσύνης*;

the 3rd in pleading against any for trespass against his neighbour, as in robbery &c., and urging the law of retaliation, to suffer as he hath done, and this is called *למשפט, περί κρίσεως, concerning judgment*. In every one of these was the Holy Ghost at his coming to be the advocate for Christ against the world, who had rejected and crucified him. One action he should put in against the world of the first kind, *לחזק, περί ἀμαρτίας, concerning that question whether Christ were guilty of being a false prophet, or they of not believing a true prophet, the Messiah of the world, and should demonstrate or prove them guilty of a great crime, viz. of not believing the Messias; and that should be managed thus: there are rules set down, Deut. xviii. 22, to discern and distinguish a false prophet from a true, and particularly to discern the Christ or Messias, ver. 18; viz. if, undertaking to be the Messias, and to prove that by foretelling things which were not in the power of the devil to work or to foretell, all the things which he foretold came to pass. Now one of the things foretold by Christ was, that the Spirit or *Paraclete* should come, which being fulfilled by his coming, and his coming from God and not from the devil, but destructive to his kingdom; this would be a convincing argument that he was a true prophet, and so the Messias which he affirmed himself to be, and so that they were guilty of a great sin in not believing on him, of a greater in crucifying him, and therefore that they ought to expect that punishment of excision, Deut. xviii. 19, which after, within a while, did accordingly befall that nation. A second action which the Holy Ghost did put in for Christ against the world, was to vindicate his innocence, though he had suffered among them as a malefactor; and his way of managing that was by giving them assurance, and convincing them, that he which was thus condemned and crucified by them, was by God *taken up into heaven*, (as a clear testimony of his innocence) to partake of his own glory there. The third action was that of judgment (or of punishing injurious persons by way of retaliation) against Satan, the cause and author of the death of Christ, who put it into Judas's heart, and the chief priests' and Pharisees', the former to deliver up, the latter to put him to death: and by the coming of the Holy Ghost, and preaching of the word through the world, and so the spreading of Christianity among the Gentiles, (which was an effect of this coming, and office of the Holy Ghost,) this work of retaliation was wrought most discernibly on Satan, or *the prince of this world*; he put Christ to death, and he himself is slain (as it were), his kingdom destroyed, his idols, oracles, abominable sins, (whereby he reigned everywhere among the Gentiles in the heathen world,) were remarkably destroyed by this coming of the Holy Ghost, and so the world and the prince thereof judged, sentenced, and condemned *judicio talionis*, to suffer from Christ, as he had dealt with him, and that was the *convincing the world περί κρίσεως, concerning judgment*. This seems to be the meaning of this very difficult place, to the understanding of which I acknowledge to have received light from the learned Hugo Grotius in his Annotations on the Gospels, and from Val. Schindler in his Pentaglott. in the word צדקה, p. 1521 C.*

23. [δ] *in that day* Ἐν ἐκείνῃ τῇ ἡμέρᾳ, *in that day*, here may possibly be mistaken, by assigning too restrained a sense to it. For if it be applied to that part only of the precedent verse, *But I will see you*

again, which notes the space immediately following his resurrection (see ch. xiv. 19) and antecedent to his ascension, it will not then be proper to affirm of that space that *they should ask him nothing*, for it is evident that at that time of seeing him they asked him many things (see Acts i. 6). But as this resurrection of Christ was attended with his ascension to heaven, and sending the *Paraclete*, so it is most exactly true which here follows, *In that day ye shall ask me nothing*, that is, shall have no need of asking more questions, the *Paraclete shall teach you all things*. That this is the meaning of *ἑρωτήσετε* here, which is rendered *asking*, and not that other notion of *asking for praying in* the following words, may appear first by ver. 19, where they being dubious and uncertain what he meant by *yet a little while and ye shall not see me*, &c. it is said, *Jesus knew that they would ἑρωτᾶν αὐτὸν, ask him*, that is, *ask him* the meaning of that speech, and to that he here refers in the same word, *In that day*, when that course shall be taken for the instructing you so perfectly, *ἐμὲ ἑρωτήσετε οὐδὲν, ye shall ask me nothing*. adly, By the changing of the word in the other part of this verse, where it is *ὅσα ἂν αἰτήσητε, whatsoever ye shall ask or beg of the Father*, &c., and not as it is here, *ἑρωτήσετε*. In the same sense must the phrase *ἐν ἐκείνῃ τῇ ἡμέρᾳ, in that day*, be taken again, ver. 26, that which is there said belonging not peculiarly to that time betwixt his resurrection and ascension, but to the state of them and all Christians after Christ's departure from them to the right hand of his Father.

CHAP. XVIII.

3. [a] *lanterns*] The word *φάνος*, from *φαίνω*, is used, saith Phavorinus, *ἐπὶ τῆς λαμπάδος*, “for a lamp, or light,” but that, saith he expressly, *μὴ ἐπὶ τοῦ κερατίνου*, “not for a lantern,” but, as he goes on, (*τοῦτο δὲ λυχνούχον λέγω*), “any thing that hath a light on it,” which, being as it is there, contradistinct to the lantern, is a candle on a candlestick, or somewhat proportionable to that among the Jews, which we usually express by the word *lights*, that is, candles, &c., set out for use and service.

28. [b] *lest they should be defiled*] The prætor's hall was full of Pilate's Roman soldiers: now these being Gentiles, are in that condition of which Maimonides saith that they are to be accounted for such as have “a perpetual issue of blood upon them,” whensoever any thing is to be done wherein the question of cleanness or uncleanness is considerable, as here, in the *eating the passover*, of which no unclean person was to partake. So that by presence among the Gentiles this legal uncleanness is contracted, as much as by any thing. Hence is that of Acts x. 28, *Ἀθέμιτον ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσερχεσθαι ἀλλοφύλῳ*, *It is unlawful for a Jew to be joined to or converse with an heathen*. So Acts xi. 3, *Why didst thou go in to those that were uncircumcised, and didst eat with them?* And Justin out of Trogus, speaking of the Jews, and affirming falsely that they were banished out of Egypt for fear of infecting the Egyptians with some disease, lest, saith he, they should be avoided, and hated by all other nations for the same cause, *caverunt ne cum peregrinis communicarent, quod ex causa factum, paulatim in disciplinam religionemque convertit*, “they took care never to communicate with strangers, which being first done on this cause,” (so this heathen had resolved to defame them,) “by degrees turned into

discipline and religion," that is, became a settled law among them. So Apollonius Molo in Joseph. l. 2. cont. Apion. *Μηδὲ κοινωνεῖν τοῖς καθ' ἑτέραν συνήθειαν βίου ζῆν προαιρουμένοις*, "They might not converse with them which chose to live after other customs of life."

31. [c] *It is not lawful for us to —* The Jewish rabbins were wont to say, that "forty years before the destruction of the second temple, the power of judicature in capital crimes was taken from them, because," say they, "murderers prevailed, and dissipated capital punishments from Israel." And accordingly it appears that Christ here was crucified by the Romans, the Jewish form of hanging being by stoning first, and then setting up a stake and a piece of wood across it, and hanging the dead person up (his hands being joined and nailed together) toward the west, and then taking him down, and burying the wood with him: but for crucifying men alive, as the Romans did Christ, there is nothing to be found among the Jews, who, if they had had the execution of him, would first have stoned him, which they often attempted to do. See Paul. Fagius on the Chald. Paraph. Deut. xxi. 22.

CHAP. XIX.

13. [a] *in the Hebrew, Gabbatha*] The word is Syriac or Chaldee, and so called *Hebrew* here, according to the custom of the New Testament, which calls the Syriac language (being at that time the vulgar of the Jews) the Hebrew, and therefore Nonnus in his paraphrase reads,

Γαβαθὰ παφλάζοντι Σύρω κυκλήσκειτο μύθω,

and, ver. 17,

Γολγοθὰ τὸν καλέεσκε Σύρων στόμα, —

and of the inscription on the cross,

Αὐσονίη γλώσση τε Σύρω, καὶ Ἀχαιῖδι φωνῇ,

the Syrian still, where the evangelists read Hebrew.

14. [b] *about the sixth hour*] Here is a seeming difference between the evangelist and St. Mark, in the specifying the time of day wherein Christ was condemned and led immediately to crucifixion. It is here *ὥρα ὥσει ἕκτη, about the sixth hour*, but there, Mark xv. 25, *ὥρα τρίτη καὶ ἐσταύρωσαν — It was the third hour, and they crucified him*. If the reading of the ancient Greek and Latin MS. were here to be heeded, this controversy were soon at an end, for that reads here *ἦν ὥσει τρίτη, it was about the third hour*. And so Peter, bishop of Alexandria, reads it, adding *καθὼς τὰ ἀκριβῆ βιβλία περιέχει, αὐτότε τὸ ἰδιόχειρον τοῦ εὐαγγελιστοῦ ὅπερ μέχρι τοῦ νῦν πεφύλακται χάριτι Θεοῦ ἐν τῇ Ἐφεσσίῳ ἀγιοτάτῃ ἐκκλησίᾳ, καὶ ὑπὸ τῶν πιστῶν ἐκεῖσε προσκυνεῖται*, "as the accurate copies have it, and that written with St. John's own hand, which is still preserved in the church of Ephesus, and is had in great reverence by the faithful there." But of what authority that relation is may yet be questioned; and the ancient Alexandrian copy, which we have oft cited by the name of the King's MS., accords in the main with the printed copies, *ἦν ὥς ἕκτη, it was as it were the sixth*. And it is more probable that the reading *τρίτη, the third*, in Mark, should move some transcribers here to read *τρίτη* too, (to take away this seeming difference, and to accord the evangelists, which they conceived to differ, if it were read *ἕκτη, the sixth*,) than for any to turn *τρίτη* to *ἕκτη*, contrary to what was before in St. Mark, if they had found it otherwise. This other way then will be more proper to salve the difficulty: that the whole *νυχθήμερον, night*

and day, or four and twenty hours, was divided into eight parts among the Jews, is ordinarily known, each of them containing three hours, the third, the sixth, the ninth, and the twelfth hour, and then the like again for the several watches of the night. These also were hours of prayer, and of going up to the temple in the daytime; and at each of them the trumpet sounded, to congregate or call pious persons thither. This sound of the trumpet was it that gave denomination to the hour; when the trumpet had sounded to the sixth hour prayers, it was then said to be *the sixth hour*, and not till then; only when that time approached, and was nigh at hand, it was said to be *ὥς, or ὥσει, about, or as it were, the sixth hour*. Now not only that time, when that hour came, was called by that name, but also from that, all the space of the three hours, till the next came, was called by the name of the former; all the space from nine of clock till twelve was called the *third hour*, all from twelve till three after noon, the *sixth hour*. So that the time of Christ's crucifixion being supposed to be somewhat before, but yet near our twelve of clock, or midday, as it may truly be here said that it was *ὥσει ἔκρη, about, or as it were, the sixth hour*, (and so St. Luke hath it, chap. xxiii. 44.) so it is as truly and fitly said by St. Mark, that it was *ὥρα τρίτη, the third hour*, that space which is called by the name of the *third hour* being not yet passed, though it drew toward an end.

17. [c] *bearing his cross*] Christ's *carrying his cross* was a part of the Roman custom of crucifying; so saith Plutarch, de Ser. Num. Vin. Τῷ σώματι τῶν κολαζομένων ἕκαστος τῶν κακούργων ἐκφέρει τὸν αὐτοῦ σταυρὸν, "Every one of the malefactors that are to be put to death carries out his own cross." So Artemidorus, Ὁ μὲλλον προσηλοῦσθαι πρότερον σταυρὸν βαστάσει, "He that is to be nailed to the cross first carries it upon his shoulders;" and so Plautus distinctly, *Patibulum ferat per urbem, deinde affigatur cruci*, "Let him carry it through the city, and then be fastened to it." And whereas in the other Gospels there is no mention of this, but only of their pressing Simon of Cyrene to carry it for him, (which is not mentioned here,) the way of reconciling that difficulty is very easy, by affirming, that he first bare it himself, according to the Roman custom, (which St. John, according to his wont, mentions, because it was omitted by the rest,) but after, meeting Simon by the way, they made him bear it for him.

31. [d] *an high day*] That day was the first of unleavened bread, and the sabbath too, and therefore *a sabbath*, and *a great day*. For that which is among the Hebrews חג, *a feast*, מוקדש, *convocatio cætus*, "the day of solemn assembly" in any feast, (such were the first day and the last of the feast of tabernacles, the first and seventh of the feast of unleavened bread, and the day of Pentecost,) is by the Jews, writing in Greek, called *μεγάλη ἡμέρα, a great day*. So it is rendered by the Greek, Isaiah i. 13, *μεγάλη ἡμέρα*, where we read *calling of assemblies*. Hence is that of Tertull. cont. Marci. l. 5, *Dies observatis*, &c. "Ye observe days," and among them he names *jejunia et dies magnos*, "fasts and great days." So John vii. 37, the last day of the feast of tabernacles, which was a day of calling assemblies, is there called *μεγάλη ἡμέρα τῆς ἑορτῆς, the great day of the feast*. See Scal. Proleg. de Emend. Temp. p. 7 et 6.

35. [e] *saw it*] This speech of this evangelist, and his so much care

in the testifying of this fact from his own sight of it, is an argument that he looked on it as a very weighty and considerable passage. And so, 1 John v. 6, he makes use of it as such; *This is he that came with water and blood; not by water only, but by water and blood.* And, ver. 8, *There be three that bear witness on earth, the Spirit, and the water, and the blood: and these three agree in one.* What the particular is wherein the weight of this passage lies will be worth considering. And first, it is ordinarily affirmed that there is a *capsula* on the left side of the heart, called *the pericardium*, which hath water in it, of continual use for the cooling of the heart, and that the coming out of water with the blood here was a testimony of the wounding his very heart, the entering of that iron, the spear, into his soul. Against this others have framed an objection, that it was not the left, but the right side of Christ which was at this time wounded by the soldier, and that the Arabic texts generally express it so, (see Kirstenius Arab. Gram. p. 5.) and consequently that the *αἰμαὶνὸν ὁρῶνται*, *the water's flowing out together with the blood*, could not be any natural effect of that wound. But that objection is of little force; for, 1. such is the posture of the heart in the body, rather in the middle than inclining to the left side; and, 2dly, so great is that *pericardium*, as anatomists find, especially after death, when the water much increaseth, that if the right side were pierced so deep as to the heart, it would send out water. And therefore this may first be resolved, that this being an evidence of the wounding of the heart, and the physicians' maxim being certain, *Καρδιάρτος ἀποθανεῖται*, "He that is wounded in the heart must certainly die," and

Sanantur nulla vulnera cordis ope,

"Wounds in the heart are absolutely incurable;" this flowing of water with the blood was an evidence and demonstration of his being truly dead, (this one wound being sufficient to secure that, if he had not been dead before, ver. 33.) and so the confutation of most heretics of the first ages, which affirmed him to have suffered death only in appearance. But beside this, another conclusion St. John in his Epistle is willing to draw from it, viz. *that believing Jesus to be the Son of God, is an effectual means of overcoming the world*, 1 John v. 5; for to the proving of that it is, that this observation is made use of by him, *This is he that came with water and blood*, ver. 6. And that argument lies thus: The baits or temptations which the world useth are of two sorts—allurements of carnal pleasures, and terrors from apprehension of persecutions. The Gnostics, at the time of his writing that Epistle, made use of both these to seduce the orthodox Christians; the all kind of carnal pleasures which they professed was one bait, and the persecutions from the Jews upon the orthodox Christians, which the Gnostics, by complying with them, avoided, was the other temptation. Against these two St. John sets up purity and patience, as the two prime doctrines and commands of Christ, (which every true believer is strictly concerned in,) exemplified by himself, (who was, 1. pure and sinless, and yet, 2dly, suffered death, the death of the cross,) and most lively adumbrated by the water and blood, which he had observed to come from Christ's side in this place: the water that was the emblem of all spotless purity, and the blood was the evidence of his fortitude and constant patience, laying down his life for the truth of God; and these

two, μαρτυροῦσι, *testify*, and declare the necessity of these two (and so of *overcoming the world*) in every one that believes aright in Christ. And whereas it is there added, that the *Spirit testifies* also, and that the *Spirit* (i. e. the Spirit, as a witness, i. e. the testimony of the Spirit) *agrees in one* with these two, i. e. with the testimonies of the water and blood, that is thus to be interpreted, not only that the Spirit coming down on Christ, who was after crucified by the Jews, did testify that he was the *beloved Son of God, in whom he was well pleased*, i. e. perfectly innocent, though he suffered for sin; but also that the Spirit, after the resurrection of Christ, coming on the apostles, came as Christ's advocate to defend him, and convince the world, both in that action *concerning righteousness*, proving that Christ was a most innocent and righteous person, and that other *concerning judgment*, in punishing and retaliating his crucifiers, the Jews, and Satan himself, destroying their kingdom for their destroying of him, (see note [a] ch. xvi.) Beside this importance of the *water* and *blood*, the ancients have observed another also, that by a special act of God's providence there flowed at this time from Christ's side the two sacraments of his church, baptism and the supper of the Lord.

37. [f] *They shall look on him whom* —] This is one of the places in which (as also Rev. i. 7.) the evangelist quotes the testimony of the Old Testament, not from the Septuagint, but from the Hebrew text. For in the place of Zech. xii. 10, the Septuagint, or Greek translators, read καὶ βλέψονται πρὸς μὲ ἀνθ' ὧν κατωρχήσαντο, reading, it seems, ἰδῶν for ἰδῶν, by the mistake of the two letters which are so like, γ and γ.

40. [g] *linen clothes* ὀθόνιον, as ὀθόνη, in Hesychius, signifies σινδών, ζώνη, τελαμῶν, and τελαμῶν is by him rendered δεσμός, φασκία, a *band*, or *swathe*; so ch. xx. 7; and so the κειρίαι, in the story of Lazarus, ch. xi. 44, which word is by grammarians derived from κήρ, mors, and so signifies peculiarly those *swathes that belong to dead men*, wherein their whole body was wound,

— πληκτῆσιν ὅλον δέμας εἶχε κειρίαις,

saith Nonnus. In relation to which it is that, Acts v. 6, they are said to *wind up* Ananias, when he is dead.

CHAP. XX.

11. [a] *looked into the sepulchre*] Some difference there seemeth to be betwixt these narrations in this and in St. Luke's Gospel. As, 1. Mary's going to Peter, and his coming to the sepulchre, are here set down before the appearance of the angels; but in Luke the vision of the angels is first mentioned, ch. xxiv. 4, and her going, ver. 9, and Peter's running to the sepulchre, ver. 12. And in the other Gospels there is no mention of her going till she had seen the vision. This seeming difference will be reconciled only by observing this one thing, (which hath been formerly observed, note [b] on the title of the Gospel, and note [d] Luke vi.) that Luke, writing from notes, which he had collected from eyewitnesses, and not from his own knowledge, observes not so exactly the order of time where things were done or spoken, but oftentimes, in another method, puts together things of affinity to one another, though not done or said at the same time; and so here sets down all that concerns the women together, and then after, that which concerns Peter, though part of that which concerned the

women were done after that which is mentioned of Peter; the punctual observation of the order being not necessary, when the things themselves are truly recited. The true order of the story seems to stand thus: Mary and the women came to the sepulchre, Matt. xxviii. 1. Mark xvi. 2. Luke xxiv. 1. John xx. 1; and coming, they find that before they came an angel with an earthquake had rolled away the stone, Matt. xxviii. 2; where the σεισμός ἐγένετο, *there was an earthquake*, must be taken in the time perfectly past, *there had been an earthquake*, and an angel had rolled away the stone, for in all the other Gospels it is said at their coming, Mark xvi. 4, that it *was rolled away*, and *they found*, Matt. xxviii. 2, and here, *she seeth the stone rolled away*, and then, *going in, they found not the body of Jesus*, Luke xxiv. 2. Upon this, Mary runs to Peter and John, which passage is only mentioned here. *Then Peter*, Luke xxiv. 12, and *Peter and John* here, *run to the sepulchre*, and satisfy themselves of the truth of her report; and having done so, *Peter* in Luke, and both of them here, ver. 10, *return to their own abodes*. Where by the way the phrase here used for their *returning home*, being ἀπῆλθον πάλιν εἰς ἑαυτοὺς, *they went away again*, or *back to themselves*, gives us reason to think that, Luke xxiv. 12, the words should not be read καὶ ἀπῆλθε, πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός, *and he departed, wondering in himself*, &c. but *he departed to himself*, that is, to his place of abode, *wondering*, &c. While they returned, the women, it seems, stay at the sepulchre, *Mary* here, ver. 11, and *the women*, Luke xxiv. 4, doubting what it should be; and then follows the appearance of the angels, one or more, two here, ver. 12, and Luke xxiv. 4, one in Matthew and Mark, sitting on the stone, Matt. xxviii. 2, *on the right side of the monument*, Mark xvi. 5, which being supposed to be one and the same angel, doth not yet exclude a second mentioned by these other two evangelists. The angels speak to the women in all the Gospels, and assure them of the resurrection of Christ, and upon that the women depart to tell the news. This is here said in these words; ταῦτα εἰπούσα ἐστράφη ὀπίσω, *having said this, she turned backward*; not that she did so before she received any answer to her speech, but the answer being at large set down in all the Gospels, that Christ was risen, that he had before told them he should rise, Luke xxiv. 7, that they should carry the disciples word of it, and that they should see him in Galilee, Matt. xxviii. 7, Mark xvi. 7, there was no need for John, that wrote those things especially that were omitted by the other, to mention this. And therefore supposing that answer to intervene after her speech to the angel, it follows, agreeably to the other Gospels, that *she departed from the sepulchre* now the second time, to report his resurrection to all his disciples, according to the angel's appointment. And in that passage all the evangelists concur; Luke xxiv. 9, *the women returned*, which is all one with, *she turned backward* here; and in Matthew and Mark, *they went out with haste to tell the disciples*.

21. [b] *so send I you*] The Jews have a saying that "a man's apostle is as himself," that is, is his *vicarius*, or *proxy*. For the Jews had apostles, whom they sent on their affairs into the countries, and are not to be looked on as bare messengers, but as their proxies or deputies, to receive their dues, and to act for them. So Saul was an apostle of the consistory to Damascus, Acts ix, with letters of commission from the rulers. Thus the Twelve, after Christ's departure, had others,

whom they sent on some parts of their charge, and then they were called their *apostles*. So Paul and Barnabas had John, Acts xiii. 5; Paul had Timothy and Erastus, Acts xix. 22, and Mark, 2 Tim. iv. 11. These, when they were employed in preaching the gospel to them that had not yet received it, the scripture calls *evangelists*, that is, disciples of the apostles, sent with commission by them to publish the gospel where the apostles could not go, and therefore are by St. Paul placed next the apostles, 1 Cor. xii. 28. Ephes. iv. 11. Thus Philip the deacon, being employed by the Twelve to preach at Samaria, is called *Philip the evangelist*, Acts viii. 5. 12. and ch. xxi. 8; so was Stephen to the Jews, Acts vi. 9, and so Timothy, 2 Tim. iv. 5, Philipp. ii. 19, and so Luke and others are called *apostles of the churches*, 2 Cor. viii. 18, 19, 23, and, as such, *δόξα Χριστοῦ, the glory of Christ*, the word which is used to denote the presence of God in any place, and so there intimates the presence of Christ in them his substitutes or proxies. Thus St. Peter preached at Rome by himself, at Alexandria by St. Mark his apostle; St. Paul at Rome by his apostles, of whom Andronicus and Junias were the most eminent, Rom. xvi. 7; which seems to be the reason of the difference among the ecclesiastical writers about the next successors of the apostles in some sees. By all this appears the meaning of this speech of Christ, that as he was God's apostle or messenger, and so his proxy or *vicarius* on the earth, so the disciples were now made his *μαθηταί, disciples, attendants* of his, before, ver. 20, but now, by this sending, *ἀπόστολοι, apostles* for ever after; sent as commissioners to supply his place, to perform those offices over the world (to plant a church) which he, being now about to return to his Father, could not corporally do, and so to succeed him in his office, and they again to send or constitute others in the like manner. See note [d] Luke vi.

22. [c] *Receive ye the Holy Ghost* Λάβετε Πνεῦμα ἅγιον, *Receive the Holy Ghost*, signifies here not the actual giving of the Holy Ghost, (for that came not on them till Acts ii, and they are appointed to *stay at Jerusalem*, Luke xxiv. 49, *till they were endued with power from above*, which therefore now before his ascension they had not received, and when *the Spirit came it would lead them into all truth*, and as yet it appears by their question, Acts i. 6, that they were not thus *led into all truth*), but only the confirming to them his former promise, (and, by the ceremony of breathing on them, to express the *τὸ πνεῦμα, the eternal breath*, and *Spirit* of God, sealing it, as it were, solemnly unto them,) and preparing and fitting them for the receiving of it. So saith Theophylact, Τὰ γὰρ [Λάβετε Πνεῦμα] ἀντὶ τοῦ γίνεσθε ἐπιτήδευοι πρὸς τὸ λαβεῖν Πνεῦμα, "The words [*Receive the Holy Ghost*] signify, Be ye ready to receive him." And again, Ἐμφυσᾷ, οὐ τὴν τελείαν δωρεάν τοῦ ἁγίου Πνεύματος νῦν αὐτοῖς νέμων, &c. "He breathed on them, not now distributing the perfect gift of the Holy Ghost, for that was to be done at Pentecost, but fitting them for the receiving of it." For though in the next words, *whose sins*, &c. the power of the keys, or stewardship in the church, were actually instated on them, yet was not this to be exercised by them till the Holy Ghost came down upon them, as Ephes. iv. 8, it is first, *he gave gifts unto men*, (at the descent of the Spirit,) and then, *gave some apostles*, &c. ver. 11. This interpretation of this place will direct to the full importance of those words, Luke xxiv. 49.

I send the promise of my Father upon you, so as to render them directly parallel to this. *The promise of the Father* was the Holy Ghost, John xv. 26, and the *I send upon you* all one with *λάβετε, receive him*. And then the *power from on high*, in the end of the verse, clearly signifies that visible mission of the Holy Ghost. And all this most aptly delivered for the proof of the words here immediately precedent, *As my Father sent me, so send I you*; intimating, that as at his mission from his Father to his office he was *anointed*, or *consecrated with*, or *by the Holy Ghost*, Acts x. 38, by descent of the Holy Ghost on him at his baptism, Luke iii. 23, so the apostles at their mission or entrance on their power should be consecrated also.

23. [d] *whose soever sins ye remit*] That the power of *binding and loosing*, in St. Matthew, first promised, ch. xvi, then further described for the manner of it, ch. xviii, the power of the keys, of admitting and excluding out of the church, and so the power of excommunication put into the hands of the apostles first, and from them communicated to the succeeding governors of the church, is it which is here given by Christ, may appear by the words *ἀφίεναι, remit*, and *κρατεῖν, retain*, which are perfectly all one with *λύω* and *δέω, loosing and binding* in St. Matthew. If there be any difference, it is only this, that *δέω* signifies *to bind*, *κρατεῖν* signifies *to keep bound* as well as *to bind*, in which respect *κρατεῖν* is here more proper in this place than the other, because the order is here inverted, and *κρατῆτε, retaining*, put after *ἀφῆτε, remitting*, and so the word which signifies *to keep bound* is more critically adapted to this place than *δέω, to bind*, would have been; and yet when *binding* is mentioned first, *ῥῆσαι* (as in the other places) is as exact as *κρατῆσαι*. This slight difference being granted, the words are otherwise to all uses perfectly synonymous; *ἀφῆτε, remit*, and *λύετε, loose*, especially as applied to sin, both signify forgiving of it; the first referring to sin in the notion of a debt or thralldom, (to both which it is applied in the New Testament, to *ὀφειλήματα, debts*, Matt. vi. 12, *αἰχμαλωσία, captivity*, Luke iv. 18.) the second to sin in the notion of a band. So Gen. iv. 12, *Μεῖζον ἢ αἰτία, or ἁμαρτία μου τοῦ ἀφεθῆναι, My sin is greater than can be forgiven*. So Exod. xxxii. 21, *Εἰ μὲν ἀφές αὐτοῖς ἁμαρτίαν, O that thou wouldst forgive them that sin*. And so *λύειν, Job xlii. 9, ἔλυσε τὴν ἁμαρτίαν αὐτοῖς διὰ Ἰώβ, he forgave them their sin by Job*, that is, by his mediation, where the Hebrew read פניו נש, *God accepted the person of Job*. So also for *δέω* and *κρατεῖν*, the same Hebrew word צָרַע is by the Septuagint rendered by both of them, *δέω*, Jer. xxxiii. 1, *κρατεῖν*, Dan. x. 8 and xi. 6; and so Acts ii. 24, *κρατεῖσθαι, being holden*, is set opposite to *λύσας, loosing*, and so must signify being *kept bound*; and so almost in all other places it signifies *to hold fast*, or *take hold of*, and is sometimes joined with *ἔδρασε*, (as *holding fast* is preparative to *binding*.) Matt. xiv. 3, *κρατήσας ἔδρασε, laying hold on him bound him*; and Rev. xx. 2, *ἐκράτησε καὶ ἔδρασε, he held fast and bound*. So in St. Basil, speaking of the freedom of Christians in their bands, he saith they are *κεκρατημένοι ἀκράτητοι, bound, but not capable of binding*. And accordingly it is affirmed by Theophylact, on Matt. xiii. that "Christ's promise of the power of binding and loosing was fulfilled in these words, *Whose sins you do remit, they are remitted*," &c. And therefore whatsoever is brought by ^k some to avoid the force of those places in

^k M. Selden de Cal. Heb. et de Syned.

St. Matthew, and to cast off the censures of the church, (by affirming that *to bind* there is *to declare forbidden*, and *to loose*, *to declare lawful*.) being utterly unapplicable to this place, where it is not *whatsoever*, as there, (which is more liable to that misinterpretation,) but *whose sins*, &c. (which is no way capable of it—for it cannot be imagined that Christ should mean *whose sins ye shall declare lawful or unlawful*.) by this one method of searching the meaning of these two words in this place, is proved utterly uneffectual. Of this, see more at large in the tract of the Power of Binding and Loosing.

26. [e] *after eight days*] The phrase μεθ' ἡμέρας ὀκτώ signifies *after another week*, that is, as it seems, on the first day of the week, as before, ver. 19: for so the Jews express a week by eight days. So Josephus, Ant. lib. 7. cap. 9, having said, ἐπὶ ἡμέρας ὀκτώ, presently he explains it by ἀπὸ σαββάτου ἐπὶ σάββατον, "from week to week." Thus when St. Luke saith, ch. ix. 28, ὥσει ἡμέρας ὀκτώ, *about eight days*, St. Matthew, ch. xvii. 1, hath μεθ' ἡμέρας ἕξ, *after six days*, the truth being that it was that day sevensnight, which, including the first and the last day, is called *eight days*, and excluding them, and referring only to the interval betwixt, is called *six days*. Thus do we in the distinction of agues which we call the *quartan* and the *tertian*, in each including the two days which are the extremes, and not only the interval between the fits.

CHAP. XXI.

7. [a] *fisher's coat*] What ἐπενδύτης signifies may thus be collected. 1 Sam. xviii. 4, Jonathan is said to put it off, and give it to David; where, as the Hebrew hath לְבִישׁוֹ הָאֵל, *pallium*, (see note [r] Matt. v.) *the upper garment*, so by Jonathan's giving it to David, it appears it was of some value, and that agrees also to *the upper garment*, which was such. Now though Suidas in one place interprets it τὸ ἐσώτατον ἱμάτιον, ὃ καὶ ὑποκάμισον λέγεται, *the inner garment*, or *shirt*, yet it is clear by him elsewhere, that this was his notion not of ἐπενδύτης, but ὑποδύτης, for so he sets down the difference between these two, making ὑποδύτης to signify τὸ ἐσώτερον ἱμάτιον, *the inner garment*, and ἐπενδύτης, τὸ ἐπάνω, *the outer*. So the old Greek and Latin Lexicon, ἐπενδύτης, *instita superaria*, "garments that are put over." Nonnus expresses this here to be cast over them to cover their thighs,

— κεχλασμένον εἰς πτύχα μηρῶν

ἰχθυόβολοι φορέουσιν ἀθήητου σκέπας αἰδοῦς,

"a covering to their nakedness." Theophylact gives a larger description of it; Ἐστὶ λινὸν τι δθόνιον, ὃ οἷτε Φοίνικες καὶ οἱ Σύριοι ἀλείψ περιελίττουσιν ἑαυτοῖς—"It is a linen garment that the Phœnician and Syrian fishermen gird about them," either when they are naked, or when they have other garments on, such as the painters put on the apostles over their other clothes; and this was the reason why Peter, being naked, toiling about, catching of fish, to cover his nakedness gird this garment about him. This description of his inclines me to believe that it was simply an *apron*, which is worn over clothes sometimes to keep them clean, sometimes is cast over the naked body to hide the shame, as we read in the story of Adam.

15. [b] *lovest thou me?*] To love Christ is so to love as to hold out in confessing of him in the time of the greatest danger; see note on

Rev. ii. 4; that *love that casteth out fear*, 1 John iv. 18. So here it is opposed to renouncing or denying of Christ in the time of trial. Peter had resolved he would never thus renounce Christ, though all others should, which was in effect that he loved Christ more than any other disciple did. But having failed foully in that particular, at the time of Christ's arraignment, and denied him three times, when no other disciple, save Judas, did once, Christ now calls to his mind that former speech and contrary performance of his; and by thrice repeating this question, *Peter, lovest thou me?* in respect of his three denials, and the first time adding the words, *more than these*, in respect of his magnifying his love beyond all others, he now engageth him, by the sense of his fall, to a better discharge and more constant expression of his love in converting men to the faith of Christ, and labouring in the gospel; and to raise him up with some comfort after so sharp an admonition, he foretells him, that now indeed he should suffer death for the testimony of this truth.

22. [c] *till I come*] What is oft meant in the Gospels by the *coming of Christ* (viz. that famous execution upon the Jews) hath been oft mentioned, (see note [o] Matt. xvi. and note [b] Matt. xxiv.) This John did survive; Peter, of whom Christ prophesies here, ver. 18, being put to death in Nero's time, but John continuing not only till Titus's time, but through Domitian's and Cocceius Nerva's to Trajan's reign, above an hundred years after Christ's birth, and so thirty years after this *coming of Christ* was past, So saith Iren. lib. 2. p. 192 A; and by what he adds of the *seniores qui non solum Joannem viderint, sed et alios apostolos*, "the elders which saw not John only, but the other apostles also," it is probable that some others of the apostles lived to that time of Trajan also.

25. [c] *I suppose that* —] That St. John wrote this Gospel at the entreaty of the bishops of Asia, constituted by him, is affirmed by Eusebius; to which it is agreeable that they should set their signal, or testimony to it, to recommend it to other churches' reception. And accordingly the attestation is given in the plural number, ver. 24, *οἱ δὲ μὲν οὕτως ἀληθῆς, we know that his testimony is true*. And then this last verse, though it may be a conclusion of St. John's, (the former attestation being included as in a parenthesis,) yet may it also well be a part of that attestation, caused by the consideration of the fabric of this Gospel, on purpose designed, not to set down all the passages of Christ's story, but some eminent ones, passed by the other evangelists: the reason of which is here rendered, because it would be too long to set down all. One only objection there is against the bishops of Asia being authors of this last verse, because the word *οἶμαι*, *I suppose*, is here in the singular number; but that is answered by observing, that that word is a form usual in hyperboles, which as it keeps this and the like speeches from being false, as they would be were they by way of positive affirmation, so is it used indifferently, whether it be one or more that speak it.

THE ACTS

OF

THE HOLY APOSTLES.

THAT which is useful to be premised concerning this Book of the Acts of the Apostles, may be reduced to these few heads :

1. That St. Luke the Physician, which wrote the Gospel from the advertisements which he had received from the followers and disciples of Christ which were present and eyewitnesses of the relations, wrote this history partly from other men's, partly from his own knowledge, being a companion of St. Paul's travels for some time.

2. That this story is confined to the passages of two (not enlarged to the travels of all the) apostles, viz. of St. Peter and St. Paul, and so doth no way pretend to give us any full relation of the plantation of Christianity in all parts, (whither all the rest of the apostles must be presumed to have gone out, as to their several *μερίδες*, or *κληροί*, or *τόποι*, ch. i. 25, *their lots*, or *places*, or *provinces*;) but only affords us an essay or taste first of what was done in Judæa and Samaria among the Jews remaining there, and in other cities of Syria, Asia, Macedonia, &c., even to Rome, among the Jews in their dispersions; and secondly, of the revealing the gospel to the Gentiles, first to some single families, as that of Cornelius, and, after the Jews had given evidences of their obstinate resolutions of opposing them, (upon that account especially, that they preached to the Gentiles,) then to whole cities and regions, professedly departing to the Gentiles, as those among whom they were assured of better successes than they had found among the Jews. According to which pattern it is reasonable to believe (what we learn not from holy scriptures more particularly, but from other stories) that the rest of the apostles proceeded and acted in their several journeyings; and so likewise other apostolical persons employed by the primary apostles, whither they were not at leisure to go themselves. All which, as it concludes the usefulness and necessity of other histories to give us a perfect knowledge of those first apostolical times, so it is far from prejudging the authority and credit of those other records and relations, which, having no sacred character upon them, are yet written by those whom we have no reason to suspect as deceivers, though we acknowledge them fallible.

3. That of St. Peter's actions, or travels, the relations here given us are very few, not to be compared with the many other which are not mentioned; and they proceed no further than to his deliverance from

Herod's imprisonment, and the death of that persecutor, which happened in the year of Christ 44 : after which he is known to have lived four and twenty years, and certainly was not an unprofitable steward of God's talent intrusted to him all that time.

4. That the passages of St. Paul's travels are also but summarily and shortly set down, save only for some part of that small space, wherein St. Luke, the writer of this story, was present with him ; and accordingly as from the conversion of St. Paul, anno Ch. 34, there is very little said of him till his coming to Iconium, which was twelve years after, so the story proceeds no further than his first coming to Rome, an. Ch. 58. After which he lived ten years ; and having preached the gospel in Spain and other parts of the West, at last came to Rome again, and suffered martyrdom there, after Cestius's siege of Jerusalem, and the Christians' departure to Pella, which consequently both he and St. Peter lived to see, and died both of them (before the taking of it by Titus) an. Ch. 68.

THE ACTS OF THE HOLY APOSTLES.

CHAP. I.

5. [*a*] *baptized with the Holy Ghost*] What is meant by this phrase, βαπτισθήσεσθε ἐν ἁγίῳ Πνεύματι, *ye shall be baptized with the Holy Ghost*, in this place, is determined by the circumstance of the time, then future, and yet *not many days after* Christ's speaking of it; and it is clearly meant of the Holy Ghost's visible descending upon the disciples, ch. ii. 2, by which he should do two things especially; 1. He should give them testimony of the truth of all that Christ had said unto them, John xv. 26, as by his descending on Christ at his baptism he testified (and thereby God the Father himself) that Christ was the *beloved Son of God, in whom he was well pleased*, i. e. who declared nothing but the truth and good pleasure of God to them. 2dly. He should testify to others, that whatsoever they should teach was also the will of God, and so authorize them for the solemn testifying of Christ's resurrection, &c. give them power and commission and graces to discharge their whole ministry, as witnesses now designed and pointed out by him to declare and testify to all Israel what Christ had done and said in their presence, ver. 8, and that he was *risen from the dead*, ver. 22. This may the more appear by taking notice of the opposition here set betwixt John's *baptizing with water* and the *baptizing* of the apostles *with the Spirit*, here spoken of. *To baptize* is to wash or purify, belonging to all the kinds of purifications among the Jews, (see note [*c*] Mark vii.) and from thence more especially to the receiving of proselytes, admitting disciples: this John did, after the manner of the Jews, by water only, or by the ceremony of immersion in water, which among them was the way of sanctifying any thing, (i. e. fitting or setting apart for holy uses,) and therefore the priest's washings of himself, before his officiating, are called in the Talmud קְדוּשִׁין, (Joma, c. 3. §. 3.) *sanctifications*. Beside this, John did nothing else to his disciples, or those that came in to him upon his preaching; but Christ's disciples, that were to be consecrated to an office in a more eminent manner than John's, being to have the whole power of disseminating the gospel, and governing the church of Christ after him, were not only to be received in as proselytes, with that ceremony of washing, but God from heaven was visibly to instate this power upon them, and withal to testify the truth of that doctrine which they were to preach: and this was to be done by the Holy Ghost's descending in a visible manner, i. e. revealing himself gloriously by the appearance of angels, (whose appearance signifies God's peculiar presence.) And thus we see it fulfilled, Acts ii. 2, &c. And what befell the apostles there, as the firstfruits of the church of the Jews, converted to Christianity, the same was, in the effects of it, vouchsafed by God to Cornelius and his family, as the firstfruits of the Gentile converts, Acts x. 44, which, saith St. Peter, put him in mind of this speech of Christ's, that *John baptized with water, but ye shall be baptized with the Holy Ghost*, ch. xi. 16, i. e. was a demonstration to him that God had accepted these Gentiles, and so that they were fit to be baptized, Acts x. 47. By this will appear the meaning

of those places in the Gospels, Matt. iii. 11, *I baptize you*, i. e. John baptizeth you, *with*, or *by water*, (that was the ceremony of his receiving men to repentance, or absolution, and pardon of sin upon repentance, and that was all that John did,) *but he that comes after me, he shall baptize you with the Holy Ghost, and with fire*, i. e. Christ shall send the Holy Ghost in a glorious appearance, in flames of fire, to come down visibly upon you, and so to assure you of the truth of the doctrine which I teach you, or else (as fire was used for consecration, fire upon the altar, to devour the sacrifice, and that *fire first coming down from God* to do it, Levit. ix. 24, and *fire from the altar, a coal from thence, to touch Isaiah's lips*, and set him apart for his prophetic office) to separate and consecrate you for your apostleship; and after that, upon all unreformed impenitents he shall come with fearful judgments, see Matt. iii. 11, Acts ii. 17, 19, &c. So it is also, Luke iii. 16, mentioning both the Holy Ghost, and the fire too, though Mark i. 8. and John i. 33. mention not the *fire*, but only the *Holy Ghost*. Besides these two special uses of the Holy Ghost's descending on them, one common constant use there was also, which belonged to all Christians, not only apostles, (as appears by John vii. 39, where Christ mentions the Spirit, which not only the apostles, but believers in common, i. e. all Christians, should receive after his ascension,) the giving them strength to perform what God now required of them, and therefore all that came into the Christian church, as proselytes of Christ, (not only those that were set apart for the ministry,) are said to be *born anew*, i. e. received as Christian proselytes, and *baptized with water and the Holy Ghost*, John iii. 5, not only made partakers of the ceremony of John's baptism, *water*, which signifies purging from sin, but, over and above that, made partakers of the Holy Ghost, being received into the Christian church by those on whom the Holy Ghost came down, Acts ii, (and that not only for themselves, to confirm the truth of Christ's preaching, and to give them their commission, but also,) to rest upon them, as the founders of the Christian church, so that they might communicate the benefit and influences of it to others, *to the end of the world*, so far as was useful to the condition of every one; and that is to fit every one and enable him to discharge that calling whereunto he is admitted; as, if he be admitted barely into the church, to be a Christian, then beside water, wherein he is baptized, after the manner of all other proselytes, he hath also from God, by the apostles' blessing of him, the Holy Ghost bestowed on him, i. e. those benefits of it, which belong and are necessary for every Christian, viz. pardon of sin, and grace to lead a new life; and this styled being *born anew of water, and of the Holy Ghost*, John iii. 5, and is intimated to be an effect or consequent of Christ's ascension, vv. 13, 14, (after which it was that the Holy Ghost came down upon the apostles here,) and to be a superior thing (and that which more effectually tended to the salvation of believers, that is, Christians, John iii. 15.) than either the Jewish or John's baptism, which, being the baptism of water alone, was not able to bestow this, and therefore it is that they that had been baptized only with John's baptism, Acts xix, were by the apostles, when they knew it, *baptized further in the name of the Lord Jesus*, (see note [d] ch. ii.) In like manner they that were admitted into the church to any special function, as to that of bishops, (which consisted in the exercise

of censures, and in the power of ordaining others,) or ch. vi. to that of deacons, (and of presbyters afterwards,) who had some parts of sacred functions communicated to them, that of *preaching the gospel*, Acts viii. 12, and of *baptizing*, were thus admitted also by the apostles (and after them by the bishops their successors) by laying their hands on them, and blessing or consecrating them, that is, giving them the Holy Ghost also, that is, that external commission, which here they had, by the Holy Ghost's descent upon them, and also (for some time) extraordinary gifts of tongues, and miracles, and prophesying, useful for the discharge of those functions.

7. [b] *the seasons*] The word *καιρός*, which sometimes signifies an opportunity, or *seasonable time*, sometimes also signifies a *moment*, or *least particle of time*. Thus it is wont to be defined, *καιρός ἔστιν, ἐν ᾧ οὐκ ἔστι χρόνος*, "it is that wherein there is no time;" and so it seems to signify here, where God's reserving the *χρόνους καὶ καιρούς*, *times and moments*, in his own hands, so that they shall not be known by them, seems parallel to *the day and hour knoweth no man*, the *day* and the *times* noting a larger proportion of time, and the *hour* and the *moment* a lesser, and accordingly the Vulgar reads *vel momenta*, "or moments."

9. [c] *a cloud*] The appearance of angels is ordinarily described by a cloud, as hath been formerly said; and so here the *clouds receiving him*, signifies the angels receiving him. Thus when, Exod. xxv. 22, it is said of the covering of the ark, *There will I meet thee, and commune with thee from betwixt the two cherubims*, &c., it is, Lev. xvi. 2, *I will appear in the cloud upon that propitiatory, or covering, of the ark*.

13. [d] *an upper room*] It is said by the writer of this book, Luke xxiv. 53, that the apostles, after Christ's assumption, returned to Jerusalem, and were *διαπαντὸς ἐν τῷ ἱερῷ*, *continually in the temple, praising and blessing God*, (which clearly signifies that the temple at Jerusalem was the place (not of their continual abode, but) of their constant daily performance of their devotions, see Luke ii. 37.) and so he concludes that Gospel. And here where he begins another book, and, in that, the story after the ascension of Christ, and so repeats that again, ver. 9, &c. he adds, ver. 12, as he had said in the Gospel, that they *returned to Jerusalem*, and when they came thither, *ἀνέβησαν εἰς τὸ ὑπερῶν*, *they went up into an upper room*, and *there*, that is, in that upper room, saith he, (the same St. Luke, that before had said *they were continually*, or, at the times of devotion, *constantly in the temple*,) *all the eleven disciples, ἦσαν καταμένοντες ὁμοθυμαδὸν ἐν τῇ προσευχῇ καὶ τῇ δεήσει*, *continued unanimously in prayer and supplication*, that is, did there daily perform their devotions and religious offices, manifestly referring to the *ὑπερῶν*, or *upper room*, where they daily did so; and so, ch. ii. 1, where they are said to be *all unanimously ἐπὶ τὸ αὐτὸ, together*, (a phrase to denote their sacred assemblies, or *ἐπισυνάγωγαι*,) this sure denotes the *ὑπερῶν*, *the upper room*, as the constant place of their daily devotions. From the comparing of these two places, and the phrases used in the several places, *ἦσαν διαπαντὸς*, *they were continually*, and *ἦσαν διαμένοντες*, *they were continuing*, being perfectly equivalent, some difficulty would arise how the temple should by the same historian be set down as the daily constant place of their devotions, in one place, and the *upper room*, in the same manner and phrase, to be it in the other, were not this way

of reconciling that difficulty near at hand, (taken notice of by some late critics, but not favoured by others,) viz. that the temple had many chambers and upper rooms in its circuit, (which served not only for the uses of the priests, and for the keeping of the holy things, but stood open some of them for religious meetings also.) So 1 Chron. xxviii. 11, in the pattern that David gave to Solomon, we have express mention of the porch, and the houses thereof, and of the treasures thereof, and of the upper chambers thereof, &c. So again in Solomon's building, 1 Kings vi. 5, 6, *chambers round about*, of the first, second, and third story; and 2 Chron. iii. 9, *he overlaid the upper chambers with gold*; and so, I suppose, Jer. xxvi. 10, *the chamber of Gemariah in the higher court* might be one of these. And so in the second temple there will be little reason to doubt, the structure being the same, though not so sumptuous as the former, and the names of the several parts continuing in the New Testament, which had belonged to the first building, as *Solomon's porch*, &c. And so often in the Talmud, Joma, c. 1, "the chief priest seven days before the day of expiation is fetched from his own house, ללשכת פרהדרין, to the chamber of the paredrin;" and so in the Gemara, "He that offered the red cow was brought ללשכת בית האבן, to the chamber of the house of the stone;" and many the like, as "to the chamber of the house Abtines," and that peculiarly called מבשנים בית אבטנים, עליית בית אבטנים, "the high, or upper room of the house Abtines," and so, in like manner, the chamber where the priest washed himself is described to be over the הפורה, and so to be an upper room. And so these upper rooms being parts of the temple, whosoever were assembled in any of them (as it is said the apostles were) are truly said to be in the temple. If this be granted, as it will be hard to give any other tolerable sense of it, then, in all probability, the *kar' olkov*, ch. ii. 46, *the house* where they brake bread, or received the sacrament, joined with their *continuing daily with one accord in the temple*, will be this place also, where they did that more privately which could not, we may presume, be done in the temple in any more public place. For that the phrase *kar' olkov* signifies no more than *ἐν οἴκῳ, in the house*, may appear by comparing Rom. xvi. 4 with 1 Cor. xvi. 19, where *the church in their house* in one place, is *kar' olkov αὐτῶν* in the other; see note [c] 1 Cor. xvi. And for the word *house*, that that is used for the temple, or any part of it, even for these *upper rooms* which we now speak of, is clear, both by comparing the Gospels, Matt. xxiii. 35 with Luke xi. 51, (where that which is *olkos, house*, in one, is *vaos, temple*, in the other,) and also by the Talmud, where the temple itself is frequently called בית, *house*, and so also the several rooms or chambers in it, בית האבן, before mentioned, *the house of the stone*, בית המבילה, *the house of washing*, Joma, c. 3. §. 2, (and that called קדש, *an holy place*, in opposition to common or profane,) על בית הפורה, *over the house of Happarvah*; which "house of Happarvah" being explained what it is in Middoth, c. 5, (to wit, the place "where the skins of the sacrifices were salted,") is there called שבת הפורה, *conclave Hap-parvah*, "the chamber of Happarvah," *house* and *chamber* being there used in the same notion, and noting the several chambers in the temple to be called *olkos, houses*, and those, holy places, fit for sacred uses, and so here used by the Christians for their meetings, to eat the Lord's supper together, which they could not hope to be permitted to do

more openly in the temple, the Christian religion being not much favoured by the Jews. Of these rooms or houses in the temple we find mention in Epiphanius de Ponder. ch. 14, where of Adrian he saith, that visiting Jerusalem, he found the temple demolished, *παρεκτός διίγων οικημάτων*, "except a few houses," *καὶ τῆς τοῦ Θεοῦ ἐκκλησίας μικρᾶς ὄσης*, &c. "and the little church of God, where the disciples returning from the mount Olivet went up to the upper room," *ἐκεῖ γὰρ ᾠκοδόμητο, τούτέστιν ἐν τῷ μέρει Σιών*, &c. "for there it was built, that is, in part of mount Sion;" which clearly affirms this *upper room* to have been a part of Sion, and so of the temple, as was said, and afterwards to have been by the Christians built into a church. And accordingly Theophylact and Œcumenius, *Οἶκον τὸ ἱερὸν νῦν λέγει, ἐν αὐτῷ γὰρ ἦσθιον*, "By the house he means the temple, for in that they did eat."

15. [e] *names*] That the word *ὄνομα*, *name*, is here taken for a *person*, not literally a *name*, will easily appear by the like use of *שׁוֹם*, in the Hebrew; for though that primarily signify a *name*, yet it is ordinarily used in the Hebrew writers in this other sense for *person*, and with an emphatical adjunct (*שׁוֹם הַשֵּׁם*, *the name*) it is commonly set to signify God, who is *κατ' ἐξοχὴν, ὁ ὢν, he that is*; and from thence, in Ignatius's Epistle to the Ephesians, *τὸ ὄνομα περιφέρειν*, to carry the name, is to carry God, that is, *Christ about with him*, (the importance of that martyr's title *Θεοφόρος*,) and is therefore rendered by the vulgar translator *nomen Christi circumportare*, "to bear about the name of Christ." And so St. Cyprian uses the word *nomen*, "name." So St. Chrysostom, Hom. 1. in Rom. ¹ *οὐδὲ εἰκοσὶν ἀρκούντες ὀνόμασιν*, "not sufficient for twenty names," that is, for an assembly of so many persons.

[f] *together*] *Ἐνὶ τῷ αὐτῷ* is the Greek expression in the Old Testament to interpret the Hebrew word *יחד*, *together*; so Psalm ii. 2. *יחד נוסדו, συνήχθησαν ἐνὶ τῷ αὐτῷ*, *they assembled together*, as in a council, all about the same business and design, all as one man; and so here, and ch. ii. 1, and 1 Cor. xi. 20, the phrase signifies, and notes these assemblies for the service of God to be designed for the uniting of the prayers and service of all into one, every action being to be accounted not the action of private men, but of the whole body; and therefore, 1 Cor. xi, the eating there *ἴδιον δείπνον*, ver. 21, *a man's own meal*, a man's eating that there which himself had brought, is set contrary to the *κυριακὸν δείπνον*, *the Lord's supper*, or *the church meal*, which is eaten *συνερχομένων ἐνὶ τῷ αὐτῷ*, *when they are come together to one*, or *the same*, that is, all to be as one, not as several.

18. [g] *falling headlong*] That Judas' death was caused by a suffocation of grief was shewed, note [a] Matt. xxvii. The death is here described by *πρηγῆς γινόμενος*, and that doth not necessarily import any more than *falling forward on the face*, (contrary to *supinus*, "falling or lying on the back,") as it is on the place in Matthew, expounded from the grammarians; but it is possible also it may denote the *throwing himself down a precipice*, which among human authors is frequently mentioned of those who, through excess of melancholy, or oppression of conscience, especially upon guilt of blood, are weary of their lives, and have this ready way to deliver themselves from that burden. It were impertinent to multiply testimonies to that purpose; the authors

¹ P. 4. l. 1.

of the Ἰππιατρικὰ mention it of other creatures, that, on occasion of great sadness, have done the like. But whether this were the manner of his death or no, the context gives us no means to define.

18. [*h*] *burst asunder*] The word ἐλάκησε is the Greek by which the old Glossary renders *dissiluit*, not as that signifies, *to leap down*, but *to break asunder*; and μέσος added to it signifies no more than in Latin *medius discerpitur*, or *dirumpitur*, or ἐσχίσθη μέσον, Luke xxiii. 45, that is, that *he was broken in pieces*, a natural consequent of which it is, which here follows, that his *bowels gushed out* at the wound, or rupture.

20. [*i*] *bishoprick*] The word ἐπισκοπή and ἐπίσκοπος is frequently used in the Old and New Testament. In the Old Testament there be two Hebrew words rendered by the Greek ἐπίσκοπος; 1. מַלְאָכִים, which, as it is oft rendered Θεός, Κύριος, Ἄγγελος, *God, Lord, Angel*, so once ἐπίσκοπος. So among profane authors it is all one with ἄρχων, *ruler*, (as in ^m Aristides, where, after the mention of kings, are added οἱ κατ' ἐνιαυτὸν ἐπίσκοποι ἀφικνούμενοι, "they that come annually as *episcopi*, overseers," of which he had said before, ἡγεμόνες δὲ ἡμῖν ἐκ νόμου φοιτῶσι καθ' ἕκαστον ἔτος, "there come rulers by law every year," by which it appears that ἡγεμόνες and ἐπίσκοποι, *rulers* and *bishops*, are all one; and so Justinian calls those which Aristides speaks of, ἄρχοντες ἐπαρχιῶν and μητροπόλεων, "the rulers of provinces and metropolises;" and accordingly Hesychius explains ἐπίσκοπον by βασιλέα, *king* or *governor*.) The second Hebrew word which is rendered by it is בָּרַב, and other the derivatives of בָּרַב, *visitavit*, בָּרַב, בָּרַב, all which note a prefect or governor, or any empowered by commission to exercise any authority intrusted to him. And as it is sometimes rendered ἐπίσκοπος, so elsewhere ἐπιστάτης, προστάτης, ἄρχων, τοπάρχης, κομάρχης, all words of government, or prefecture, and once θυρωρός, *doorkeeper*, to whom the keys of the house of the Lord were committed, Ezek. xlv. 2. When it is rendered ἐπίσκοπος, it is taken in five senses; 1. in an army, ἐπίσκοπος τῆς δυνάμεως, Num. xxxi. 14, Judges ix. 28, 2 Kings xi. 15, *the captain of the host*; 2dly, among workmen, *the principal* that were set over all others in the building of the temple, 2 Chron. xxxiv. 12. 17; 3dly, in the city, *the ruler* or *prince*, Neh. xi. 9. 14, and especially of the priests, ver. 10, and of the Levites, ver. 15; 4thly, in the ministry of the temple, *Eleazar the son of Aaron*, (who, Num. iii. 32, is ἀρχόντων τῶν Λευιτῶν ἄρχων, *the ruler of the rulers of the Levites*.) Num. iv. 16, is called ἐπίσκοπος Ἐλεάζαρ, *bishop Eleazar*; 5thly, in the house of the Lord, over which he that was set is ἐπίσκοπος ἐπὶ τὸν οἶκον Κυρίου, 2 Kings xi. 18, *the bishop over the house of the Lord*. By all which it appears that agreeable to the notion of the word in the Old Testament, ἐπισκοπή here (and ἐπίσκοπος elsewhere) in the New, denotes *prefecture*, or *ruling power* in the church, viz. that apostolic power, which, at the coming of the Holy Ghost, was to be instated upon him that should now be chosen into Judas's place, to be an apostle. See note [*b*] on Philipp. i.

25. [*k*] *his own place*] What is here meant by ὁ τόπος ὁ ἴδιος, may be best collected from the κληρος διακονίας καὶ ἀποστολῆς, *lot* or *portion of ministry and apostleship*, that is, of apostolical ministry, in the begin-

ning of the verse, the taking of which is preparative here to his going to this. That certainly signifies μέρος, λαχμὸν, μερίδα, in Phavorinus, a *part*, or *portion* that falls to any, particularly a province that belongs to any governor, and (if that be a bishop or governor of the church, then) such a province (styled, ver. 20, out of the psalmist, ἐπισκοπή, *bishopric*,) which he that succeeds in is said, λαβεῖν, *to take*, there, as here, λαβεῖν κλῆρον, *to take the portion of ministry*, &c. And then that which is thus become any man's assigned province cannot more fitly be expressed than by ἴδιος τόπος, *the place*, or *province proper* to that man, assigned to him. This therefore regularly belonging to Judas, if he had not, by his treason against his Master, forfeited it, (which is here said as in a parenthesis, being inclosed with two commas, ἐξ ἧς παρέβη Ἰούδας,) Matthias now succeeds him in it, takes his κλῆρον, *lot*, or *portion*, and so is now to go to this, as *his own place* or *province*, which had else belonged to another. Many prejudices there are against understanding this phrase of hell, as some have understood it, as the place whither Judas was to go. For, 1, that was not his ἴδιος τόπος, *the proper place* or *assignment* of Judas, but common to all other damned spirits. 2. It was not St. Luke's office to pass sentence on Judas, any further than by setting down the heinousness of his crime which he had done, vv. 16, 17, 18, 19, and was not to proceed to judge, or affirm aught of God's secrets, such is his going into hell. And it is St. Chrysostom's observation on ver. 16, Ἰδοὺ τὸ φιλόσοφον τοῦ ἀνδρός, πῶς οὐκ ὑβρίζει, οὐδὲ ἐνάλλεται, "Behold the wisdom of St. Luke, how he doth not reproach or insult on Judas, but simply sets down the matter of fact," without any descant on it; and what he adds, περὶ τῆς παρούσης δίκης διαλέγεται, "he discourses of the present vengeance," belongs evidently to what befell him in this present world, and so excludes all enlarging to his future damnation. 3. There is no propriety in saying of the one, that he sinned to go to hell, but of the other it is most proper to say, that he was elected to such a κλῆρος, or *portion*, to go, or that he might go, to it. To this accords Theophylact, Ἰδιον τόπον—— "He calls that his own place which Matthias should obtain."——So Œcumenius, Ἡ ὅτι τοῦ Ἰούδα ἐξαπωσμένου οὗτος ἴδιον σχοίη, τὴν ἐκείνου λαμβάνων ἐπισκοπὴν, "It may be interpreted of Matthias, that Judas being fallen, he should have his place for his own, receiving his bishopric," making *place* and *bishopric* synonyma. So Didymus; the word τόπος, among many things, signifies, saith he, *an order*, as the place of a bishop or an elder. So the Ordinary Gloss, *ut ahiret in locum suum*, that is, *sortem apostolicam*, "his own place," that is, "the apostolical lot," making κλῆρος and τόπος all one, just as I have interpreted it.

26. [*I was numbered*] The word συγκατεψηφίσθη is acknowledged to come from ψῆφος, *calculus*, "a stone," or the like, of which there were two uses, one in choices, or judgments, wherein they gave their votes by this means, Rev. ii. 17, the other in accounting or numbering. Hence ψῆφος is expressed in Hesychius by λόγος, as that signifies *counting*, and by κρίσις, *judgment*. Now for the use of it in this place; first, it is evident that Matthias, being here chosen by lot, was not chosen by the suffrages or votes of men; 2dly, that καταψηφίζω, proportionably to ψῆφος, signifying originally two things, *numbering* as well as *choosing*, it may most probably in this place signify *being numbered*; and so συγκατεψηφίσθη μετὰ τῶν ἑνδεκα, *he was numbered together with the eleven*

apostles, will be all one with *κατηριθμημένος ἦν σὺν ἡμῖν*, *he was numbered with us*, ver. 17, (or with *σὺν ἡμῖν γενέσθαι*, *to be with us*, ver. 22,) and that is explained by *ἔλαχε κλῆρον*, *he obtained his portion of this ministry*, that is, office apostolical; or if it should possibly refer to the notion of election, it must then denote God's choice of him, ver. 24, by the disposing of the lot, and not any votes or suffrages of others, which had nothing to do in this matter: for though Joseph and Matthias were by the eleven nominated or chosen to prepare for the lot, yet that Matthias was pitched on and added to the eleven, it was merely the decision of the lot, and so the disposition of the Lord. So vain is the pretension of those that will have this rendered *communibus calculis annumerabatur*, "he was by common votes or suffrages added to that number," and then make their own deductions from thence.

CHAP. II.

1. [a] *fully come*] The word *συμπληροῦσθαι* here is all one with the simple *πληροῦσθαι* in other places. And that is taken in a peculiar notion when it is applied to times, signifying that such a time is come. So Gen. xxv. 24, *when her days to be delivered were fulfilled*, that is, when her time of childbirth was come. For which the evangelist reads, *ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν*, *the time of her bringing forth was filled*, Luke i. 57. So Gen. xxix. 21, *my days are fulfilled*, that is, the time agreed upon for my taking her to marriage is now come. So Mark xi. 15, *πεπλήρωται ὁ καιρὸς*, *the time is fulfilled*, that is, now is that due season come, the critical point, wherein if they repent not, they shall perish. So Luke xxi. 24, *Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles, πληρωθῶσι*, *be fulfilled*, that is, till the peculiar season concerning the Gentiles (see the place) do come. And this very *συμπληροῦσθαι* is so used Luke ix. 51. *ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ*, *when the days were fulfilled*, that is, were come, *of his being taken up*. Accordingly, *ἐν τῷ συμπληροῦσθαι ἡμέραν τῆς πεντηκοστῆς* here is no more than *when the day of Pentecost was come*, or upon that day.

17. [b] *last days*] *Ἐσχαται ἡμέραι*, *the last days*, do in that place of Joel literally signify the last days of the Jews immediately preceding their destruction, called there, *the great and terrible day of the Lord*: and accordingly *the last days* have among the Jews proverbially signified the days of the Messiah, which they call *דְּיָמִים אֲחֵרִים*, *the last days*; and both these notions are very reconcilable. For as the coming of the Messiah signifies, beside the coming of him in the flesh, his entering on his kingdom, and as a branch of that, his coming to be avenged on his crucifiers, Matt. xxiv. 1, so *the last days* here signify peculiarly the time beginning after the resurrection and ascension of Christ, as here appears by the pouring of the Spirit, and the prodigies, ver. 19, *before the great and terrible day of the Lord*, ver. 26, that is, this destruction of Jerusalem. So 2 Tim. iii. 1, *ἐν ἐσχάταις ἡμέραις*, *in the last days*, that is, not long after the resurrection of Christ, should come those hard times, to wit, before the destruction of the Jews, and so *in the latter times*, 1 Tim. iv. 1. So Hebr. i. 2, *ἐν ἐσχάταις ἡμέραις*, *the days of the Messiah*, and 1 Cor. x. 11, *we*, that is, Christians, *on whom τὰ τέλη τῶν αἰώνων κατήντησεν*, *the end of the ages are come*. So James v. 3, speaking of the wealthy Jews, he saith that they have

treasured up their wealth as fire, ἐν ἐσχάταις ἡμέραις, *in, or against the last days*, that is, against those times of destruction, when their wealth should but do them mischief, mark them out for prizes and preys before other men. So 1 Pet. i. 5, ἐν καιρῷ ἐσχάτῳ, *in the last time*, noting, no question, that time then at hand, wherein the incredulous Jews should be destroyed, and the believers rescued out of their persecutions and dangers, which is there denoted by σωτηρία ἐτοιμή ἀποκαλυφθῆναι, *deliverance ready to be revealed*, according to the notion of σωτηρία formerly mentioned note [a] Luke xiii. 23; and again by ὀλίγον ἄρτι (εἰ δέον ἐστὶ) ver. 6, *after a little time yet of temptations or sufferings*. So again for the time of Christ in general, 1 Pet. i. 20, ἐπ' ἐσχάτων τῶν χρόνων, and 2 Pet. iii. 3, and Jude 18, ἐν ἐσχάτῳ χρόνῳ, in the more special sense, that there should be atheistical scoffers, that should accuse Christ of breaking his promise in coming to avenge himself on the crucifiers, and to rescue the Christians from their persecutors. So 1 John ii. 18, ἐσχάτῃ ᾧρα ἐστὶν, *it is the last hour*, to the same sense of that approaching judgment which was then yet nearer at hand. And all this taken from that prophecy of Moses, Deut. xxxi. 29, *Evil will befall you in the latter days*. In reciting this parcel of Joel's prophecy, it may not be unworthy our notice that where the prophet mentions the great והנוֹרָא and terrible day of the Lord, the Hebrew word being regularly derived from יָרָא, *to fear*, (and accordingly it is rendered by the Chaldee יְרִיכָא, *fearful*, and so by the Syriac also,) yet the LXXII there render it ἐπιφανή, *conspicuous*, or *notable*, as if it had been נִרְאָה, from רָאָה, *to see, to behold, to observe*; (so Deut. i. 19, where the Hebrew hath, that great והנוֹרָא and terrible wilderness, the LXXII read ἐπιφανές, *illustrious*, or *notable*; so 2 Sam. xiv. 15, for יִרְאֵי, *made me afraid*, they read ὄψεται με, *shall see me*, as if it were יִרְאֵי, from רָאָה) and yet from them Saint Luke here retains it, μεγάλην καὶ ἐπιφανή, *great and conspicuous*, or *notable*. The account of this is clear, 1. because those for whose use he wrote this book made use of the LXXII, for whom therefore he was to recite it as there he found it; 2. because this Greek did very fully express what was designed in the Hebrew, the word ἐπιφανής, *observable, notable, illustrious*, being perfectly applicable to *fearful*, as well as *grateful appearances*, and when it is so, expressing the great terribleness and dreadfulness of them.

24. [c] *pains of death*] The Hebrew דבֹּל signifies two things, *a cord*, or *band*, and *a pang*, especially of women in travail. Hence the Septuagint meeting with the word Psalm xviii. 2, (where it certainly signifies σχοινία, *cords*, or *bands*) have yet rendered it ὀδίνες, *pangs*, and so again 1 Kings xx. 31, and in other places; and from their example here St. Luke hath used τὰς ὀδίνας θανάτου, *the pains or pangs of death*, when both the addition of the word λύσας, *loosing*, and κρατεῖσθαι, *being holden fast*, do shew that the sense is *bands*, or *cords*.

38. [d] *gift of the Holy Ghost*] What δωρεὰ Πνεύματος ἁγίου, *the gift of the Holy Ghost*, signifies in relation to the persons that here are spoken to, as many as should now repent and believe on Christ, is apparent by the process of the story. There were *that day three thousand* which *received the faith of Christ*, ver. 41, and these associated and joined themselves with the apostles, ver. 42, and that in a wonderful charitable manner, *had all things common*, &c. ver. 44. In the

third chapter the apostles work that cure on the impotent man, and on that occasion preach Christ to the Jews again, and chap. iv. the sanhedrim &c. apprehend them, and upon consultation dismiss them again, and they return to their auditors, the believers forementioned, vv. 23, 24. And *they blessing and praising God*, and applying the psalmist's predictions to their present condition, and *praying to God* for his powerful assistance to propagate the gospel, it follows, ver. 31, that *as they prayed, the place was shaken*, (in like manner as chap. ii. 2, when the *Holy Ghost* descended on the apostles,) *and they were all filled with the Holy Ghost*, that is, certainly all the believers forementioned (not the apostles, who were thus filled before). And so this promise of St. Peter's was punctually fulfilled upon them. What the effect of this gift was among them is no further there set down, than that *they spake the word of God with boldness*; that is, they were wonderfully confirmed by this means in their assurance of the truth of the gospel, and so making no question of the truth of what they had learned from the apostles, they spake of it among themselves and to others, with all cheerfulness and confidence, despising the terrors of the Jews, as they did their worldly possessions, ver. 32, and continuing that high pitch of charity which had before been observed to be among them, chap. ii. 44. And so thus far this *gift of the Holy Ghost* signifies no more than a miraculous confirmation of these believers (formerly baptized) in the faith and Christian practices which they had received; but this no doubt then attended with other extraordinary gifts of the *Holy Ghost*, in respect of which they are there said to be *filled* (ἐπλήσθησαν) *with the Holy Ghost*. And then the only difficulty will be, what kind of gifts these were, whether inward or outward; for both these are promised indefinitely to believers. To the inward that speech of Christ, John vii. 38, seems to pertain, *He that believeth on me, out of his belly shall flow rivers of living waters*; where the *belly*, denoting the heart or inward part of the man, the flowing of the living water from thence, denotes some effects of the Holy Spirit's descent upon and in the hearts of believers, the evangelist there distinctly referring those words to the then future descent of the *Holy Ghost*, ver. 39, *This he spake of the Spirit which they which believe on him should receive*, οὕτως γὰρ ἦν πνεῦμα, *for as yet the Holy Ghost was not* (among or upon them), *because Jesus was not yet glorified*. Where it is evident that that speech of Christ belonged to some inward gifts in the hearts of men, which upon the descent of the *Holy Ghost* upon the apostles, should be poured upon the Christian world, conveyed by the preaching, baptizing, confirming, and other ministry of the apostles, their further instructing them in the gospel, which is therefore elsewhere called διακονία Πνεύματος, *the ministration of the Spirit*, or means of communicating it to believers. What this inward gift is, appears in several places; *wisdom*, ch. vi. 3; *knowledge*, 1 Cor. xii. 8; and so likewise the assistances of God's Spirit, joined with his word, enabling humble, sincere Christians for the duties of Christian life which are required of them, called *the renewing of the Holy Spirit*, and joined, as here, to *the laver of regeneration*, Titus iii. 5, and so the *earnest of the Spirit in our hearts*, 2 Cor. i. 22. See note [a] Acts i. The outward gifts are those χαρίσματα, *gifts of tongues, of healing, &c.*: and those are evidently called the δῶρεα Πνεύματος ἁγίου, *the gift of the Holy Ghost*, Acts x. 45; and that

was there poured upon the Gentiles of Cornelius's family immediately on their receiving the faith, even before baptism. And to these belongs another promise of Christ, Mark xvi. 17, *These signs shall follow those that believe; they shall take up serpents, &c.* Now for the resolving of the query, what sort of gift it is which is here meant, the surest way will be, not so to define of either as to exclude the other, but to comprehend both under this phrase; not that both, and every branch of each, should be poured on each believer, but that they all should be scattered among them, the inward by baptism or confirmation signed on all, and the outward bestowed on some of them, to testify to all the truth and excellency of the gospel, and to fit and prepare some persons for sacred employments; not all the outward again upon each on whom the outward were bestowed, but some on one, some on another; the gift of tongues to one, of healing to a second, of prophesying to a third; and they that had most, or the highest degrees of these, are called *πλήρεις, full of the Spirit*. See note [δ] chap. vi. and note [c] Eph. i.

42. [e] *fellowship*] The word *κοινωνία* is to be rendered, (as from the verb *κοινωνέω*,) not *communion*, but *communication*, by that meaning distribution, liberality, effusion, or participation, by which any are made partakers of some gift, spiritual or temporal, such as here, beneficence to the poor, &c. Thus in Simplicius on Aristot. Phys. l. 1, describing maganimous men, *ὀλίγοις ἀρχουμένους, καὶ ὧν ἔχουσι κοινωνούντας ἐτοίμως*, "they are," saith he, "content with a little, and distribute, or communicate readily of that which they have." And in Lucian, p. 974, *Ἐπιστ. Κρον. κοινωνούντας ὧν ἔχουσι τοῖς πνευστότεροις*, "communicating to the poorer sort of what they have:" and again, *εἰ φθονήσει κοινωνούντι καὶ διδόντι*; "will he envy him that communicates and gives?" where it signifies *liberality*, or *giving to the poor*. Thus is almsgiving defined by the Arabians, *communicatio in miseriis*, Abul Faraii de Mor. Arab. p. 29. And thus Cassander out of Chrysostom renders *μυστηρίων κοινωνίαν, mysteriorum communicationem*, Liturg. p. 14. As excommunication is defined by Tertullian exclusion from communication, (not from communion, as that is now used for the sacrament,) *a communicatione orationis, et conventus, et omnis sancti commercii relegatio*, "a banishing from participation of all prayer, assembly, and sacred commerce," (and not only of the sacrament,) so as the word be compounded, like *εὐλεξ*, without any change of the termination. In this notion is the word generally used in scripture for *liberality*, or some kind of *distributing*, or *dispensing* to others. So here *προσκαρτεροῦντες τῇ κοινωνίᾳ, καὶ τῇ κλάσει ἄρτου, καὶ ταῖς προσευχαῖς, continuing in liberality, and breaking of bread, and prayers*; where, as *προσευχαὶ* signifies *public prayers*, and *κλάσις ἄρτου* the *breaking of bread* in the administration of the sacrament, so *κοινωνία* is the people's bringing and presenting of the bread and wine, and the fruits of the earth, for the acknowledging God the Creator of all, part of it to be eaten in commemoration of Christ's sacrifice, and the rest to be distributed among the poor, ver. 44. Whereupon *κοινωνῆσαι* in Hesychius and Phavorinus (for which the copies read corruptly *κοινῶσαι*) is *προσενεγκέναι, to offer, or present*. From which Glossaries these explications also of the word are to be had, *κοινωνεῖω, μοιταδιδότω, to distribute, or dispense, κοινωνία, μετάληψις τῶν μυστηρίων ἁγίων, participation of the holy mysteries, κοινωνῶ*

σοι δόξης, συμμετέχω, *to partake, κοινωνοῦσιν οἱ μουταδιδόντες ἀλλήλοις, καὶ μεταλαμβάνοντες παρ' ἀλλήλων φιλίας ἢ γνώσεως, &c.* "They are said to communicate who distribute to one another, and they that partake and receive from one another, whether friendship or knowledge." Whence it appears, 1, that the word signifies both *to distribute* and *to receive, to make others partake, and to be partaker*; 2dly, that it is applicable to friendship or society no otherwise than to knowledge, or any thing else. Thus, Rom. xv. 26, *κοινωνίαν ποιήσασθαι*, is *to make a contribution*. So 2 Cor. viii. 4, *τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους*, *charity and communication of administration*, that is, liberality, *toward the saints*. So ἀπλότης τῆς κοινωνίας, 2 Cor. ix. 13, *liberality of distribution*. So κοινωνία εἰς εὐαγγέλιον, Phil. i. 5, *liberality toward the preaching or propagating the gospel*. So Heb. xiii. 16, where it is joined with εὐποιΐα, *beneficence*, as 1 Tim. i. 18, *εὐμετάδοτοι* and *κοινωνικοί*, *distributive* and *communicative*, are all one. So Philem. 6, *κοινωνία τῆς πίστεώς σου*, is his liberality to the poor, (by which the *bowels of the saints are refreshed*, ver. 7,) flowing from his faith. From this notion of the word *κοινωνία*, as it strictly signifies *liberality toward the poor*, may be fetched the sense of that article in the Creed, *κοινωνία τῶν ἁγίων*, *the communication or liberality of the saints*, to note this great liberality here mentioned of the first converts to Christianity in the apostles' time, (see Philo of the *ἀσκηταὶ* in Egypt, in Euseb. Hist. l. 2. c. 17.) especially in their meetings for the commemorating of Christ in the sacrament, as appears in this chapter, vv. 44, 45, 47, where, saith the text, *they had all things common, sold their possessions, and parted them to all, as every man had need, &c.* living all as it were out of one common stock, as those that are joint sharers and partners in all. To which purpose it is observable from Levit. vi. 2, that the common or joint interest that merchants or tradesmen oftentimes have in traffic, called there by the Hebrew יד חַוָּסֶת, *the putting to of the hand*, is by the Septuagint rendered *κοινωνία, communication, or communion*, or (which is used also in this sense of joint interest) *fellowship*; and in the Chaldee יד שׁוּתָפוּת, *a society of hand*, from שׁוּתָפוּת, *sociavit, participem fecit*, a trading of partners; and so in the Syriac also, in the same word which they use in the New Testament to render *κοινωνία*, and particularly here in this 42d verse. And this is thought fit to be recorded by the apostles among the very few things fit to be preached and proclaimed by those that declared the gospel to all the world, that, when the height of the Pythagorean philosophy was *to have all things common*, and Epicurus went yet higher (not by bringing all together into some common magazine, which, said he, was an argument of diffidence, and so unreconcilable with friendship, but) by cheerful communicating to every one that had need, out of that which every man hath, the Christian religion might appear to have arrived to the highest pitch; every man selling that which he had immovable, that so he might have ready to distribute to any, nay, that he might not trust himself in the distribution, bringing and laying it at the apostles' feet, that they might distribute it most impartially, and so approving themselves to be עַם נְדִבּוֹת, *a people of free will offerings in the day of Christ's power*, Psalm cx, now when he was installed in his kingdom. So in a spiritual sense, *κοινωνία υἱοῦ*, 1 Cor. i. 9, is *the participation of the Son, or communication, liberality*, all one with his ἀνεξιχνίαστος πλοῦτος, Ephes. iii. 8, his *unsearch-*

able riches, as they are poured out on us. So Ephes. iii. 9, *κοινωνία μυστηρίου*, the communication of the mystery, or that mystery kept hid so long, is now communicated or made known. So Phil. iii. 10, *κοινωνία παθημάτων*, is the communicating his sufferings to us, that is, our partaking and so suffering with or after him, in a spiritual sense, *dying to sin*, as he died to the world, which is there called *being conformed to his death*. So 1 Cor. x. 16, *κοινωνία σώματος*, and *αἵματος*, the participating of the body and blood of Christ. So *κοινωνία Πνεύματος*, communication of the Spirit, Phil. ii. 1, that liberal effusion of graces from the Spirit of God. And so when in the solemn close of the Epistles, *κοινωνία τοῦ ἁγίου Πνεύματος*, the communication of the Holy Spirit, is joined with *χάρις Χριστοῦ*, καὶ ἀγάπη τοῦ Θεοῦ, the grace of Christ, and love of God, 2 Cor. xiii. 14, it must signify proportionably to these many other places, the liberal effusion of that Holy Spirit. And so 1 John i. 3, *ἵνα κοινωνίαν ἔχητε μεθ' ἡμῶν*, that you may have partnership with us, καὶ ἡ κοινωνία δὲ ἡμετέρα μετὰ τοῦ Πατρὸς, and our partnership is indeed with the Father, &c.; the gifts and life that God and Christ hath, are communicated to us; and, ver. 6, *ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ*, if we say that we are partakers with him of that grace and life, &c. By this might be explained the use of the *κοινωνικὰ γράμματα* in the ancient church, but that the words are not found in scripture, and will be mentioned more seasonably on occasion of the *συστατικαὶ ἐπιστολαὶ*, note [a] 2 Cor. iii.

47. [f] *having favour*] *ἔχειν* signifies to use, or to exercise, as when Christ saith, to him that hath shall be given, and let us have grace, Heb. xii. 28. And as for *χάρις*, that is the very word *charity*, and is by Cicero so rendered, and frequently signifies *liberality*, (as in Epicurus's book entitled *περὶ δώρων καὶ χάριτος*, "of gifts and charity, or liberality," mentioned by Sextus Empir. l. cont. Gramm.) and so is used 2 Cor. viii. 4; and so Acts iv. 33, where *μεγάλη χάρις* is by the Syriac rendered *רבותא רבא*, that is, *great goodness or benignity*, (though Guido Fabritius render it *gratia magna*, following the notion which, it seems, he had of the Greek, without considering the Syriac,) and so the consequents demonstrate it to signify: and therefore the phrase *ἔχοντες χάριν* is by the Syriac rendered *ברחמין בררחתא*, that is, *they gave alms before all the people*; not, as Guido Fabritius again renders the Greek, rather than that, *cum iniissent gratiam*, "when they got favour;" for *יהב* signifies *dedit*, "gave," and *רחמא*, *miserercordia*, *gratia*, *eleemosyna*, *σπλάγγνα*, *bowels of mercy*, abundant liberality. See 2 Cor. viii. 1. and note [d] 1 Pet. iii.

CHAP. III.

19. [a] *times of refreshing*] *Καποὶ ἀναψύξεως*, *days of refreshment or comfort*, are proverbially taken among the Hebrews for the time of any special deliverance, whether temporal here or eternal in the resurrection. So Gen. i. 21. Jonathan's Chaldee Paraphrase saith, that Leviathan is prepared *נחמתא* ליום, for the day of consolation, that is, the day of deliverance, and festivity in commemoration thereof, wherein, said the Jews, God was wont to make merry, and to sport with Leviathan. So the name of *Noach*, from that same Hebrew word which is rendered *consolation*, signifies *deliverance*, and was imposed as a pro-

phency, that mankind, which otherwise had been universally destroyed, should in him be rescued from that utter ruin. To this belongs the *reviving*, Ezra ix. 9, which signifies their restoring from captivity. So for the other deliverance, when, Hosea vi. 3, we read, *after three days he shall quicken*, Jonathan reads again, ליומי נחמתי, *in the days of consolation, which shall come*, ביום אחרית מיתאי, *in the day of the resurrection of the dead*. And so when, John xi. 24, we read, *he shall rise in the resurrection*, the Syriac reads בנחמתי, *in the consolation*. Now the connection of this with the exhortation to repentance lies thus: Should Christ come again in judgment upon the Jews, foretold Matt. xxiv, while you lie impenitent in your sins, his coming must be the greatest judgment in the world; (and so it will be to the impenitent Jews, utter destruction and vastation;) that therefore that coming of his (which as it is a terrible time to the impenitent, so is a time of deliverance to all penitent believers) may in that notion of consolation and deliverance befall you, that God may thus send his Son to you, do you now timely repent, so as to have your sins blotted out: see 2 Peter iii. 6. The same thing is called ἀπολύτρωσις, *deliverance*, Luke xxi. 28, and σωτηρία, *salvation or deliverance* again, Rom. xiii. 11. See note [c].

21. [b] *the heaven must receive*] Beside the ordinary rendering of ὃν δεῖ δέξασθαι οὐρανόν, *whom heaven must receive*, another there is, of which the words are capable literally, and to which the context more inclines them, that Christ must, or that God hath decreed he *should receive heaven*, in the sense that Camillus is said δέξασθαι πόλιν, *to receive the city*, that is, to undertake the government of the city, parallel to that of Psalm lxxv. 2, speaking of Christ's exaltation, *when I shall receive the congregation*; and so this place will be all one with 1 Cor. xv. 25, *he must reign*, &c. and that peculiarly in the subduing and conquering all his enemies, converting some, and rooting out (ver. 23.) all others, who stand out in hostility against him.

24. [c] *Samuel*] The account of the prophets is here begun from Samuel, because the schools of the prophets were first instituted and erected by him, and not that there was no prophet before him. Thus we read, 1 Sam. xix. 20, the *college or company of the prophets* at Ramah, and Samuel *standing as appointed over them*, making him the president of that college, as after Elias was; and therefore before his ascension he goes about from one college to another, 2 Kings ii. 3, &c. and after him Elisha, to whom therefore the sons of the prophets say, *The place in which we dwell before thee* (that is, *under thee*, under thy government) *is too narrow for us*, and so they build a larger. These *sons of the prophets* spent their time in studying the law, and praising and serving of God, (see note [m] Luke i.) and of them, because (though some were, yet) all were not called by God to the prophetic office, sent of messages to the people; therefore it is here added, ὅσοι ἐλάλουν, *as many as spake*, that is, as many as out of the schools of the prophets were by God called to that public office, προκατήγγειλαν, *foretold* what was now to come to pass.

26. [d] *in turning away*] It is matter of some question whether the ἀποστρέφειν, *turning*, refer to Christ or the Jews. It may fitly refer to Christ turning them by his grace, and so blessing them. But Œcumenius refers it to the Jews, εἰ ἄρα καὶ αὐτοὶ ἐλοισθε ἐπιστρέψαι, *if ye*

will turn every one from his iniquities. And so it may be also as an effect of Christ's grace in us, and as a condition to qualify us to receive benefit by his resurrection and blessing of us.

CHAP. IV.

6. [a] *kindred of the high priest*] What is meant by *οσοι ησαν εκ γένους ἀρχιερατικοῦ*, as many as were of the kindred of the high priest, will be resolved by the context, where an assembling or meeting of the sanhedrim is described, ver. 5, which, consisting of three sorts of men, priests, elders, and doctors of the law, (see note [c] Mark v,) is oft-times expressed by the enumeration of those parts, *ἀρχιερεῖς καὶ γραμματεῖς καὶ πρεσβύτεροι*, *high priests, scribes, and elders*, Matt. xxvi. 3, and very often in the Gospels. In this place there is another way of enumeration than is usual, *the rulers, and elders, and scribes, and Annas the chief priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest.* Where yet *ἀρχοντες*, *rulers*, seems to be a general word, denoting, as elsewhere, men in authority. Then Annas was the *nasi* or *chief person* among them, (see note [b] Luke iii,) and Caiaphas the person that by the procurator was put into the pontificate instead of the Aaronical line. And so there remains only *the elders and scribes*, and *οσοι ησαν*, not indefinitely *as many as were*, but, in a more limited notion of *οσοι*, *those that were*, in the sanhedrim of this sort, *of the kindred of the high priest*, (and of that number John and Alexander by name,) which therefore appear to be the same with *ἀρχιερεῖς*, *high priests* joined with the *elders and scribes* in other places, that is, that third sort of the sanhedrim, consisting of priests. Now the reason of these titles being applied to them is evident: for as of Aaron's posterity the lineal descendant only succeeded him in the high priest's office, so of his two sons, Eleazar and Ithamar, sprang twenty-four families, (betwixt whom the priest's office was divided by David, 1 Chron. xxiv,) which should by weekly turns perform the service of the sanctuary, (see Luke i. 5,) sixteen of the sons of Eleazar, and eight of Ithamar. Of every one of these families and courses there was a chief, the head of the family, and these are consequently called *ἀρχιερεῖς*, *chief priests*, and *εκ γένους ἀρχιερατικοῦ*, *of the kindred of the high priest*, viz. as springing from Aaron, and still allied to the one high priest's family, as inferior branches of it; and many, if not all these, were members of the sanhedrim, (for here they sit in judicature with Annas and Caiaphas, as with Moses and Aaron, and the elders, and the scribes, ver. 7,) and being four and twenty in number, would make up a third part of the whole number of seventy-two, leaving the other two portions to be divided between the elders and the scribes, if there were, as it is not certain there was, this equal division.

28. [b] *thy hand and thy counsel*] What is meant by the latter part of this speech, *whatsoever thy counsel hath determined before to be done*, hath little difficulty in it. The truth is clear that God decreed that those things should *γενέσθαι*, *be done*, although he decreed not that the Jews should do them, but only permitted them to do what he foresaw they would do if they were thus permitted. The only difficulty is, what is meant by *ἡ χεὶρ σου*, *thy hand*, and that will best be explained by looking on the law of Moses, Levit. xvi. 8, where Aaron casts lots on the goats, *one lot*, on which was written *עֲלֵי ה' for the Lord*, another, on which

זִמְנוּלִי for the *azazel* or *scape-goat*: for the manner was thus: the two goats were set, one at his right hand, the other at his left, and two lots were cast into the *kalphi* or *vessel*, (that is the word used by the rabbins from the Greek *κάλπις*, *urna* or *pitcher*, of which saith Lucian in *Hermot.*, *κάλπις ἀργυρᾶ, εἰς ταύτην ἐμβάλλονται κλήροι μικροί, ὅσον δὴ κυμαῖοι τὸ μέγεθος, ἐπιγεγραμμένοι*, “little lots are thrown into the silver pitcher about the bigness of a bean, with inscriptions on them,”) and the priest draws out one in one hand, and the other in the other, then by the command of the יָגֵד (that is, *vicarius sacerdos*, “the first of the ordinary priests,” that ministered to the high priest) he lifts up the hand in which was the lot for the Lord, and if it were the right hand, he puts it upon the head of the goat at his right hand, (if the left, on that at the left,) and that goat was holy to the Lord, and was presently slain before him, (the other being *ἀποπομπαιός*, *sent into the wilderness*,) see *Cod. Joma*, c. 4. §. 1. And certainly this distribution of the lots was from the Lord, according to that of Solomon, *Prov. xvi. 23*. Now by this ceremony of the goat is Christ’s passion typified, and so that phrase here, *ἡ χεὶρ σου*, *thy hand*, refers to that elevation of the hand wherein was the lot for the Lord, and so notes this whole action thus to have been disposed of by God, who decreed that Christ should suffer, and that just as the goat did under the law which was offered up to God for the sins of the people.

33. [c] *gave the apostles witness*] Ἀπεδίδουν is by Theophylact observed to have some energy in it, *καθάπερ ἐγχειρισθέντας αὐτοὺς τι δεικνυσι, καὶ ὡς περὶ ὀφλήματος λέγει*, “he signifies somewhat to be intrusted with them as a depositum, which they were to restore, and so speaks as of a debt.” Accordingly the vulgar Latin duly reads *reddebant testimonium*, “they rendered testimony.”

CHAP. V.

3. [a] *filled thine heart*] The phrase *πληροῦν καρδίαν*, *to fill the heart*, is used by the Hebrews in the Old Testament for *to make one bold*, so *Esth. vii. 5*, *Who hath filled his heart to do this?* the Greek, *Τίς οὗτος δὲ ἐτόλμησε; Who is it that hath dared &c.* So *Eccl. viii. 11*, *The heart of the sons of men is filled to do evil*, that is, *is emboldened*, where the Greek read, *ἐπληροφορήθη, is filled*.

[b] *to lie*] The verb *ψεύδομαι* hath among authors these three distinct uses, and agreeably three notions and interpretations proportioned to them: 1. It is used with a genitive case, and then it signifies passively, *to be deceived, frustrated, cheated* of any thing, *ψεύδεσθαι ἐλπίδος, to be frustrated, defeated of his hope*, and in Plato *Apol.*, *τοῦτον οὐκ ἐψεύσθη*, “in this I was not deceived, or mistaken.” But this clearly belongs not to this place. 2dly, It is used with a dative case of the person, or (which is all one) with a preposition *εἰς* or *κατὰ* joined to the person, and then it is absolutely *to lie*. So it is here ver. 4. *οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ*, *thou hast not lied to men, but to God*, the lie which thou hast told was not told to men only, or was not injurious to men only, but to God also. So James *iii. 14*, *ψεύδεσθε κατὰ τῆς ἀληθείας, ye lie against the truth*, your lying is contrary to the gospel doctrine and temper, and destructive to it. So Col. *iii. 9*, *μὴ ψεύδεσθε εἰς ἀλλήλους, lie not against one another*. 3dly, It is used with an accusative case of the person again, and then it signifies actively, *to deceive*,

rob, deprive; τοὺς στρατιώτας ψευσάμενοι καὶ ἀπατήσας, in Herodian. l. 2, "having deceived and cheated the soldiers," and in Aristoph. Νεφέλ. Μὰ τὸν Δι' οὐ ψεύσῃ γε μέ, "Certainly thou shalt not deceive, or cheat me;" and that is the very notion of it here in this place, ψεύσασθαι τὸ Ἅγιον Πνεῦμα, *to deceive the Holy Ghost*; *Deum in pollicitatione fallere*, "to deceive God in that which was promised to him," saith S. Augustine: and again, *detrahare de pecunia quam Deo voverat*, "to keep back some of the money which he had devoted to God;" and accordingly by Asterius Ananias and his wife are called τῶν οἰκείων ἀναθημάτων ἱεροσῦλοι, "guilty of sacrilege in their own offerings." And although if the matter spoken of extended no further than speaking a false thing, (without any real purloining, or stealing, or withholding what was consecrated to the church or to God,) it would then proportionably signify no more than *to deceive* or *tell a lie to the Holy Ghost*; yet when the matter extends it thus much further, not to bare words, but to the ἐνοσφίσατο ἀπὸ τῆς τιμῆς, ver. 2, *purloining part of that price*, which was all given to the church, and by their own act put out of *their own power*, ver. 5, (according to that rule of the law, *Data, eo ipso quod dantur, fiunt accipientis*, "Whatsoever is given, by that very act becomes the proper goods of the receiver,") this ψεύσασθαι Ἅγιον Πνεῦμα, *deceiving the Holy Ghost*, must needs refer to the not keeping, not observing, not doing what was by them vowed, or to those contrary actions, the purloining or withholding part of that price which was wholly given to the church, and being not actually brought in and bestowed on it, is said to be the deceiving of the *Holy Ghost*, that is, robbing, depriving him of that which was bestowed on him. This very same being expressed also by νοσφίσασθαι ἀπὸ τῆς τιμῆς, that follows, that is, purloining, as it is rendered Tit. ii. 20, and as the word is used of sacrilege by the Septuagint, Josh. vii. 1, ἐνοσφίσατο ἀπὸ τοῦ ἀναθήματος, *he purloined of the accursed thing*, or that which was consecrated, ch. vi. 19. So 2 Mac. iv. 32, *Menelaus χρυσώματα τινα νοσφισάμενος, stole, purloined some golden vessels* of the temple. And so both phrases join to make up the very thing which is called ἱεροσυλία or *sacrilege* ordinarily in sacred or heathen writers; which therefore by this place appears to be a sin against God, not against men, ver. 4, (and so Mal. iii. 8,) and particularly the robbing of the *Holy Ghost*, which came down on purpose to perfect what Christ had begun, to formalize the society of believers into that which we now call *a church*, and so to fit it for continuance and perpetuity. And by what we see done in these first chapters of the Acts immediately after the descent of the Holy Ghost, we have great reason to believe these two things: 1st, That it was an effect of his inclining the hearts of the believers that wealth was so liberally brought in unto the apostles, and laid at their feet: and 2dly, That what was thus given was really accepted of by the Holy Ghost, as given to him, and not to men only. For as among the Jews what was given to God was brought unto the temple and presented to the priest, (Κελεύει τὰς ἀπαρχὰς εἰς τὸ ἱερόν κομίζεσθαι πρότερον, εἰτ' ἐνθενδε τοὺς ἱερεῖς λαμβάνειν, "He commanded that the first-fruits should be carried to the temple, and received there by the priests," saith Philo, De Sacerdot. Honorib.), so here it is brought to the apostles as Christ's receivers, for the use of all the poor Christians that should want, to be by the direction of the apostles dispensed to them; and that what is thus by

the liberality of Christians (*κοινωνία ἁγίων* in the Creed) instated on the church, cannot afterwards by the very donors (much less by any else) be purloined or taken back again, without the guilt of that great sin of deceiving and robbing God himself.

4. [c] *Whiles it remained*] There is some difficulty in this verse : and the best way of clearing it is, by setting the first word right, τὸ μένον (which is commonly rendered, *whilst it remained*). That sure signifies a possession immovable, an estate in land, which is called a demesne in this very notion of μένειν, *remaining*, because when the fruit is taken off the land remains, and so is applied here to κτήμα, a *possession*, ver. 1. Upon the same account again it is called an *estate*, as being a standing, remaining, continuing possession. Proportionable to this, τὸ πρᾶθέν is wealth in money, or land sold or put into money. And then the meaning of the whole is clear, Οὐχὶ μένον σοὶ ἔμμεν; “Was not the land, estate, demesnes, thy own land, estate, demesnes?” καὶ πρᾶθέν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; “and was not the price for which it was sold wholly in thy power?” that is, in thy hand, as בַּיָּד, *in the hand*, signifies in the power, not as of an owner, but as a receiver; as Gen. xxiv. 10 it is said of Abraham’s servant, that *all the goods of his master were in his hand*, as in the steward’s hand, to receive and look to. So that in both respects the possession being wholly thine, and the money coming wholly to thy hands, paid wholly to thee, (the contrary of either of which would have allowed him some pretence and excuse,) there was no excuse for thy not bringing, according to thy vow, the whole value of it.

20. [d] *this life*] What ῥήματα ζωῆς ταύτης, *the words of this life*, here signifies, will soon be discerned by the use of ζῶν, *life*, in the gospel, for that doctrine which is the setting down of the way, which will bring him that walks in it to eternal life. Thus John xii. 50, *I know*, saith Christ of the message which he brought from his Father, *that his commandment is eternal life*, where *eternal life* must signify that way which leads to it; so John xvii. 3, *This is eternal life, that they may know thee the only true God*, that is, their *knowing* (and performing faithful, sincere obedience to) *the only true God* is the sure way to eternal life. And accordingly *the words of this life* are the sum of this Christian doctrine, which being obeyed will bring any man to life eternal; and so it is all one with St. Peter’s expression to Christ, *Lord, to whom shall we go? thou hast the words of eternal life*, the word ταύτης, *this*, being here emphatical, and denoting that more valuable, spiritual, and eternal life.

31. [e] *a Prince and a Saviour*] These two words ἀρχηγός, *captain*, and σωτήρ, *saviour*, in the style of the Old Testament signify such an one as Joshua and the judges were (see note [c] Rom. xiii.) expressed here, ch. vii. 27, by ἄρχων καὶ δικαστής, *a ruler and a judge*, by διδόναι σωτηρίαν, ver. 25, *giving deliverance*, bringing them out of their slavery in Egypt; and therefore, ver. 35, (in setting down the Israelites’ mistake, when they asked Moses who appointed him ἄρχοντα καὶ δικαστήν, *a ruler and a judge*?) St. Stephen tells them, *God had by the hand of an angel sent Moses, ἄρχοντα καὶ λυτρωτήν, a captain and deliverer*, by λυτρωτήν, *deliverer*, meaning the same that by σωτηρία, *deliverance*, ver. 25, and by σωτήρ, *saviour* here, one that leads and rules them, manages their military affairs to the avenging them of their enemies, and pre-

serving them safe and quiet. Such an one was Christ to be unto the people of God, and was sent to be such particularly to the Jews; but this not in that manner that they expected, but (as his *kingdom was not of this world*) in a spiritual manner, to *go in and out before them* against their spiritual enemies, Satan and sin: to which end it was, that after his exaltation and instalment to his regal office, the first thing was his sending of his Spirit, thereby giving them (as here it follows) *place of repentance*, if upon the preaching of the apostles they will come in and believe on him. In this sense is it that Heb. ii. 10 Christ is called ἀρχηγὸς σωτηρίας, *the captain of salvation or deliverance*, that is, a captain designed on purpose to save or deliver them, to lead them, as it is there, through sufferings to bliss, through the wilderness and the land of the Anakims, to Canaan, as Moses and Joshua the captains and saviours of the Jews did; ἀρχηγὸς and σωτήρ, *captain and saviour*, being an ἐνδιαδυοῖν, *two words together to express one thing*, and so directly the same with this other expression of ἀρχηγὸς σωτηρίας, *captain of salvation*.

33. [*f*] *cut to the heart*] What διεπρίοντο here signifies will be best resolved from Hesychius's rendering of the word; the ordinary copy hath it διαπρίεται, διαγοράζει, μαίνεται. But that is a mistake; it should certainly be read ἀγριάζει or διαγριάζει, *grows wild or angry*, for that is all one with μαίνεται, *is mad*, which follows, but διαγοράζει is quite another matter, and would rather belong to διαπρίεται, (which might be the cause of this mistake by the nearness of the words,) as πριάμενος and ἀγοράσας are all one. By this then the word appears to signify *rage or vehement displeasure*, (as ἀγριάζει is ὀργίζεται,) such as is in bears and other wild beasts, when it makes them tear in pieces those that are next to them, or against whom it is conceived; as here it follows, *they consulted to put them to death*.

36. [*g*] *Theudas*] A story there is of one Theudas which Josephus mentions, Ant. lib. 20. c. 5, and Eusebius Hist. lib. 2. c. 41, who undertook to be a prophet, and promised that he would divide Jordan, &c. But that was in Claudius's time, in the time of Fadus's præfecture, who destroyed him and his followers. And so that cannot be the person here mentioned, for this here was before Judas Galilæus, ver. 37, and he was in the time of Cyrenius's being governor of Syria, (see note [*h*]). This Theudas here then must needs be some other person whom they had recorded in their writings, and from thence Gamaliel here recites the story, though we have not other record of it.

37. [*h*] *Judas of Galilee*] Of this *Judas of Galilee*, and of this enrolling, Josephus's testimony is most clear, ^aAntiq. l. 18. c. 1. "Cyrenius," saith he, "came to Syria, sent from Cæsar, (or under him,) δικαιοδότης τοῦ ἔθνους, καὶ τιμητὴς τῶν οὐσιῶν γενεσόμενος, as judge of the nation, and to take the valuation of their estates." Upon this, "Judas Gaulonita ἠπέλγετο ἐπὶ ἀποστάσει, rebelled, or made defection, and Sadochus with him, τὴν ἀποτίμησιν οὐδὲν ἄλλο ἢ ἀντικρὺς δουλείαν ἐπιφέρειν λέγοντες, saying that this valuation of their estates" (the enrolling here) "brought in direct servitude upon them, καὶ τῆς ἐλευθερίας ἐπ' ἀντιλήψει παρακαλοῦντες τὸ ἔθνος, and therefore called the whole nation to follow them, and vindicate their liberties." So again De Bell. Jud. lib. 2.

^a See Euseb. Hist. Eccl. l. 1. c. 41.

c. 12. Τὸς ἀνὴρ Γαλιλαῖος Ἰούδας εἰς ἀποστασίαν ἐνήγη τοὺς ἐπιχωρίους, κακίζων, εἰ φόρον τε Ῥωμαίοις τελεῖν ὑπομένουσι, καὶ μετὰ τὸν Θεὸν οἴσουσι θη- τοὺς δεσπότης, “Judas led them to make a defection, reproaching them, or making it a great crime in them, if they should endure to pay tribute to the Romans, and acknowledge mortal rulers, after God had been their king.” This doctrine of the unlawfulness to pay tribute to men, upon pretence that they must acknowledge no other power but that of God over them, was it for which this Judas is by Josephus set down as the leader or head of a fourth heresy among the Jews (τῇ δὲ τετάρτῃ ὁ Γαλιλαῖος Ἰούδας ἡγεμὼν κατέστη). And the texts of scripture on which he grounded it may be thought by the words of Josephus even now cited, φόρον τελεῖν, “to pay tribute,” and μετὰ τὸν Θεὸν θητοὺς δεσπότης, “mortal lords after God,” to be that of Deut. xxiii. 18 in the Septuagint’s reading of it, οὐκ ἔσται τελεσφόρος ἀπὸ θυγατέρων Ἰσραὴλ, (which Tertullian renders, *non erit vectigal pendens ex filiis Israel*, “none of the children of Israel shall pay tribute,”) καὶ οὐκ ἔσται τελεσκόμενος πρὸς πᾶσαν εὐχὴν ἀπὸ νιῶν Ἰσραὴλ, and that of Deut. vi. 13, *Thou shalt fear the Lord thy God, and serve him*, (by way of exclusion of all others.) The falseness of which conclusion from these premises will appear not only from the Hebrew text, Deut. xxiii. 17, (where the matter is very distant from that of paying tribute, *There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel*,) but the right understanding of the Greek itself, where, say the fathers, the words τελεσφόρος and τελεσκόμενος refer to the mysteries of the heathens, the unclean rites in their diabolical worships; and the first signifies τὸν μυσταγωγούντα, *him that thus initiates*, or *enters*, any in those debaucheries, the latter, τὸν μυσταγωγούμενον, *him that is thus initiated*.

39. [i] *lest haply ye*] These words μήποτε, &c., *lest ye be found fighters against God*, are in the sense to be connected with εἴσατε αὐτοὺς, *let them alone*, ver. 37. So that all that is betwixt must be read as in parenthesis.

41. [k] *suffer shame*] Ἀτιμάζεται ὁ ὑβριζόμενος ἐν τινι πράγματι, saith Ammonius: it signifies “reproachful, contumelious usage;” such was this of scourging, that was a servile, and dishonourable, infamous punishment.

CHAP. VI.

1. [a] *Grecians*] The word Ἑλληνισταὶ is by the Syriac rendered “Jews that understand Greek;” and by St. Chrysostom, τοὺς Ἑλληνιστὶ φθεγγομένους, “those that speak Greek,” in opposition to the βαθεῖς Ἑβραῖοι, “the profound, or deep, Hebrews:” so saith Phavorinus, Ἑλληνίζω, Ἑλληνικῶς φθέγγομαι, καὶ τὰ Ἑλλήνων φρονῶ, “to Hellenize is to speak Greek, and to have skill in the Greek learning.” So saith Scalliger, “Ἑλληνίζειν non est habitare in Græcia, sed lingua Græca uti,” “It is not to dwell in Greece, but to use the Greek language.” And so those here that used the Septuagint’s translation of the Bible are called Ἑλληνισταὶ, *Hellenists*. And so are differenced here from the Ἑβραῖοι, *Hebrews*, which used the Jerusalem paraphrase. Thus are Ἑλληνισταὶ, Acts xi. 20, differenced from the Jews in general, ver. 19, not that those Hellenists were not Jews, (for there, ver. 20, it is said that they

^b De Pudic. c. 9.

^c Theodor. Qu. 12. in Deut.

preached to them, whereas, ver. 19, it is clear that they preached to none but Jews,) but that these Jews understood Greek, and used the Greek Bible, and therefore are called *Hellenists*. And thus, ch. ix. 28, when the *other Jews*, those of the profounder sort, had such an aversion to St. Paul the apostle of the Gentiles that they would not see him, saith St. Chrysostom, he was yet admitted to speak and discourse with the *Hellenists*. See note [d] on John vii.

2. [b] *the multitude of the disciples*] Τὸ πλῆθος τῶν μαθητῶν, *multitude of disciples* here are the community or society of Christians, called sometimes πάντες, the *all*, 1 Tim. v. 20, πλείονες, the *many*, 2 Cor. ii. 6, answerable to *the multitude* here; and sometimes Χριστιανοί, *Christians*, or followers of *Christ*, in respect of whom, as their doctor or master, they are here called μαθηταί, *disciples*; and both ordinarily united together in the word ἐκκλησία, *church*, and ἀδελφοί, *the brethren*: see ch. xv. 3, 4, 23, and Matt. xviii. 17. Now what power the church or brethren considered in this notion, the society of Christians, do here appear to have, may be considerable. The choice of the persons of the deacons is here committed to them: but that first by the appointment of the apostles declared to them. *The twelve called to them the multitude, and said, Look out &c.*, vv. 2, 3. Secondly, they had by the apostles these bounds set them: 1st, To take *seven*, the number specified by the apostles, not left arbitrary to them. 2dly, To pitch on ἄνδρας μαρτυρουμένους, *men generally known and well reputed of*. 3dly, With these qualifications: 1st, faith, supposed in the ἐξ ὑμῶν, *some of you*, that is, believers, Christians; 2dly, *fulness of the Holy Ghost*, extraordinary gifts; 3dly, *fulness of wisdom*; fitted by all these for this employment. And when by the apostles' appointment, together with the observation of these prescribed rules, the multitude have sought out the persons, then still the apostles reserve the καταστήσομεν, the *ordination or constitution* of them, to themselves, ver. 3. In the nomination of bishops and deacons in other churches, the like may be concluded from the Epistles to Timothy and Titus, viz. that somewhat was referred to the church, particularly their testimony concerning the qualifications of the persons. For the bishop that was to ordain is by St. Paul's direction first to inquire, as it were upon articles, (εἰ τις ἐστὶν ἀνεγκλητος, *if, or whether, he be blameless*, &c.) which concerning a bishop are fifteen, Tit. i. 6, seventeen, 1 Tim. iii. 1, fewer concerning a deacon: and all of them being matters of fact and manners, Timothy, which was newly entered upon his province, and Titus, lately left in Crete, could not possibly be instructed sufficiently from their own experience, and therefore must be supposed to have it by inquiry of the church. So in the censures of the church the offender must be rebuked before the many, 2 Cor. ii. 6, ἐπιτιμία ὑπὸ τῶν πλειόνων, *before the church*, Matt. xviii. 17, ἐνώπιον πάντων, *before all*, 1 Tim. v. 20. Where yet it is Timothy the bishop that must ἐλέγχειν, *rebuken* the offenders, only in the presence, and with the notice of the church, to make the rebuke more considerable, to produce shame and reformation. Lastly, in the council at Jerusalem, with the apostles and elders, or bishops of Judæa, is joined ὅλη ἐκκλησία, *the whole church*, ch. xv. 22, in the choosing and sending messengers to Antioch; but that with a most discernible distinction, the apostles and elders, as they whose decree or appointment it was, ἔδοξε τοῖς ἀποστόλοις καὶ πρεσβυτέροις, *it pleased or seemed good*

to the apostles and elders to send chosen men, the choice and mission belonging to them, and the persons sent *ἄνδρες ἐξ αὐτῶν*, *men of them*, bishops of the council, but this with the knowledge and approbation of the whole church (*σὺν ὅλῃ τῇ ἐκκλησίᾳ*) joined with them, as of those that were accessories, not principals in the sending. So in the inscription of the epistle of the council, ver. 23, *The apostles and elders and brethren send greeting*: not that any but the apostles and elders, that is, bishops of Judæa, were members of the council, or had voices in it, (for that is cleared, ver. 6, at the first mention of their convening, *the apostles and elders came together to consider of this matter*, the debate of the question and the decision belonging only to them,) but that the whole church joined with the apostles and bishops, shewing their consent and approbation, and submission to the decree of the council. And thus in following times have laymen subscribed the acts of councils in this form, *Consentiens subscripsi*, "I have subscribed consenting," or testified my consent under my hand. As for the decree of the council, though that be in the style of *ἡμῖν*, *us*, ver. 28, which may be conceived to refer to all those that are named in the front, and so to the *ἀδελφοί*, *brethren*, yet it is apparent by ver. 25, *ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν*, *it seemed good to us being assembled together*, that that belongs only to those that were assembled or sat in the council, that is, the apostles and elders, ver. 6, and so it is expressly set, ch. xvi. 4, *δόγματα τὰ κεκρυμένα ὑπὸ τῶν ἀποστόλων καὶ πρεσβυτέρων*, *the decrees ordained by the apostles and elders*.

3. [c] *full of the Holy Ghost*] What is meant by *πλήρεις Πνεύματος Ἁγίου*, *full of the Holy Ghost*, in this place, may perhaps be best collected by a further consideration of the words of Christ, Mark xvi. 17, 18: *But signs shall attend them which believe these things*, (so *σημεῖα δὲ τοῖς πιστεύουσι ταῦτα παρακολουθήσει* may be rendered,) *or these signs shall attend, or follow, them that believe*. These words seem to contain a promise of extraordinary gifts (of *casting out devils, speaking strange languages, healing, &c.*, vv. 17, 18.) to others (beside the apostles) under the name of *believers*. For the *believers* there, *πιστεύσαντες*, are all one with the *he that believeth*, *ὁ πιστεύσας*, and is baptized, ver. 16, and that is those that upon the apostles' preaching shall believe and enter into the church, or be added to it: but this not so unlimitedly on one side, as that all that did believe should have those gifts bestowed upon them, (see note [d] ch. ii,) for then here would have been no choice; all being *full of the Holy Ghost*, they could not look out men that were full; nor yet with such restrictions on the other side, as that none had these gifts but those that were ordained to sacred functions, for then these, who were not yet so ordained, could not thus be full. But I suppose the truth is in the middle. At the apostles' preaching and men's receiving the gospel, many of them that believed had extraordinary gifts, miraculous powers bestowed upon them, for the testifying to themselves and others the truth of the gospel in those first times, and to qualify them for the services of the church when they should be called to it. And agreeably those that were thus endowed were generally chosen to such employments (before others who had them not) as there was need of them; and such I suppose are here meant under the phrase of *full of the Holy Ghost*, and that phrase mentioned by the apostles as a qualification required in those whom they would appoint

deacons here, and, beside the care of the poor, communicate the power of preaching and baptizing to them, which it is evident Philip had. This may most probably be it which is affirmed of Cornelius's family, Acts x. 44, *the Holy Ghost fell on all them which heard the word*, and *the gift of the Holy Ghost was poured upon them*, ver. 45, *for they spake with tongues*, &c. ver. 46. So again, ch. xix. 6, the Ephesian disciples being newly baptized in the name of Jesus, ver. 5, by the apostle's benediction, and imposition of hands, *the Holy Ghost came upon them*, and *they spake with tongues*, and *prophesied*. And so ch. ii. 38, when Peter tells them that upon their repentance and baptism they should receive δωρεάν, *the gift of the Holy Ghost*, (the very phrase which is used of Cornelius's family,) it follows accordingly, ch. iv. 31, *the place was shaken*, and *they were filled with the Holy Ghost*, and so, beside the inward gifts and graces of the Spirit, they were, many of them, endowed with those extraordinary gifts, which, ch. ii. 1, had fallen upon the apostles, and were useful for the confirming them in the faith, and to testify to them and others the truth of what was preached to them. And of them that were at that time converted, they are now to choose some here for the office of deacons, men *full of the Spirit*, &c.

CHAP. VII.

6. [a] *four hundred years*] That the *four hundred years* here mentioned, as also Gen. xv. 13, or the *four hundred and thirty*, Exod. xii. 40, are not to be interpreted of the space wherein the Israelites continued in Egypt, so as to begin at Jacob's and his sons' coming thither, and to end at Moses's carrying them out, is sufficiently manifest by all story of those times. The Chaldee Paraphrast, and the generality of the Jews determining that space to be but "two hundred and ten," only Josephus defining it "two hundred and fifteen years." First then it must be observed, that the words here, and in those other places, being not strictly restrained to their dwelling in Egypt, but so as to contain also their sojourning in Canaan, the γῆ ἀλλοτρία, *strange land*, here may fitly comprehend both of them, and the παροικον ἔσται, *shall sojourn*, may do so too; for Abraham sojourned in Canaan before his posterity were sojourners in Egypt, yea and himself first sojourned in Egypt, Gen. xii. 10. And so the words in Gen. xv. 13 are in the same latitude, *thy seed shall be a stranger in a land which is not theirs*, and *shall serve them*; where the *land which is not theirs*, distinctly the γῆ ἀλλοτρία, *a strange land* here, is common to both those lands where they sojourned, and where they were servants. And in the place Exod. xii. 40, the words in our English, *the sojourning of the children of Israel who dwelt in Egypt*, are reconcilable with this also, their sojourning being defined to be so many years, part of which they dwelt in Egypt, but not their sojourning in Egypt so many years. And therefore when the Septuagint read it Ἡ δὲ παροίκησις τῶν υἱῶν Ἰσραὴλ, ἣν παρόικησαν ἐν γῇ Αἰγύπτῳ, *the sojourning of the children of Israel which they sojourned in Egypt*, they add by way of necessary paraphrase, καὶ ἐν γῇ Χαναάν, *and in the land of Canaan*, and so the Samaritan Pentateuch read, and Solomon Jarchi, *et in terris aliis*, "and in other lands," instead of it. Secondly, it must be observed what latitude belongs in that place of Exodus xii. 40 to that phrase *children of Israel*, not so as to denote the posterity of Jacob only, but

inclusively them and their fathers, Jacob and Isaac, the posterity of Abraham: this is done by a figure synecdoche, ordinary in all languages; and therefore the Septuagint, to express it more plainly, thought fit to enlarge their paraphrase, and having added *Canaan to Egypt*, they add also to the *children of Israel*, αὐτοὶ, καὶ οἱ πατέρες αὐτῶν, *both they, and their fathers*, and so read that whole verse thus, Ἡ δὲ παροίκησις τῶν υἱῶν Ἰσραὴλ, ἣν παρῴκησαν ἐν γῇ Αἰγύπτῳ καὶ ἐν γῇ Χαναάν, αὐτοὶ καὶ οἱ πατέρες αὐτῶν, ἔτη τετρακόσια τριάκοντα, *The sojourning of the children of Israel, which they and their fathers sojourned in the land of Egypt and Canaan, was four hundred and thirty years*. And though some copies of the Septuagint have not that latter addition of *they and their fathers*, yet St. Augustine in Exod. qu. 47, acknowledgeth both additions. Meanwhile, the words both here and Gen. xv. 13 have no need of such a paraphrase, assigning it to Abraham's, not to Jacob's seed. And so saith Josephus, Antiq. l. 2. Κατέλιπον δὲ τὴν Αἴγυπτον μηνὶ Ξανθικῷ πέμπτῃ καὶ δεκάτῃ κατὰ σελήνην, μετὰ ἔτη τριάκοντα καὶ τετρακόσια ἢ τὸν πρόγονον ἡμῶν Ἀβραμὸν εἰς τὴν Χανααναίαν ἐλθεῖν, "They left Egypt in the month Xanthicus on the fifteenth day, four hundred and thirty years after our father Abraham came into Canaan." So that now the only difficulty behind is to accord the *four hundred years* here and in Genesis, with the *four hundred and thirty* in Exodus; and that must be by distinguishing of the beginning of the account, which may be either from Abraham's leaving of Chaldæa, and receiving the first promise of Canaan, or else from the birth of Isaac, Abraham's seed. If the account be begun from the leaving Chaldæa, Abraham's own country, when his sojourning did begin, then it falls right to be *four hundred and thirty years*, as it is in Exodus; for Abraham being born in the year of the world 2007, and the warning of God to him to *go out of his country* being in the seventieth year of his age, that is, in the 2077th of the world, *four hundred and thirty years* added to that number make up 2507, and in the next year after that is the departure out of Egypt placed by the best chronologers. But if the account begin from Abraham's seed, that is, from the birth of Isaac, which we know was in the hundredth year of Abraham's age, and so thirty years after his departure from Chaldæa, then it must consequently be thirty years less from thence to the departure out of Egypt; and so that will accord exactly with the *four hundred years* here and in Genesis, which are assigned to his *seed's sojourning in a strange land*. Thus the Jews in Seder Olam collect from that place in Genesis, *thy seed shall be a stranger four hundred years*, that is, Isaac from his birth, and his posterity, till the delivery out of Egypt by Moses. Of which space, the servitude and oppression of the Israelites in Egypt came not, say they, to much above an *hundred and thirty years*, but their stay after Jacob's descent to *two hundred and ten*; to which adding one hundred and ninety years from Isaac's birth to Jacob's going down into Egypt, (which is accordingly placed by chronologers, An. M. 2298,) the whole *four hundred years* are made up exactly.

14. [b] *threescore and fifteen*] The difference of the number of those which are here said to have *gone down into Egypt*, from that computation which we find Gen. xlv. 27, and Deut. x. 22, where they are but *threescore and ten*, bath made some writers think fit to change the reading. Th. Beza, from Cor. Bertram, is willing to believe πέντε,

five, mistaken for *πάντες*, *all*. Others rather fancy *πάντως*, *all together*, but without any pretence of ancient or later copy for either: nay on the contrary, the Syriac and Arabic and Latin translations are all for that which we now have, and so make those conjectures unseasonable. The matter sure is to be imputed to another original. St. Luke, we know, was one of those which made use of the Greek translation of the Old Testament, and accordingly citeth his testimonies constantly out of the Septuagint's reading. Now in the Septuagint, Gen. xlii, where this account is made, it is clear that the sum set down, ver. 27, is not *seventy*, as we now read out of the Hebrew, but *seventy-five*: and that that is no mistake of the transcriber by confounding of numeral letters, as some are willing to suppose, appears by the view of the retail, there being five names more set down in their translation than we find now in the Hebrew, viz. *the sons of Manasses Machir, and Machir begat Galaad: and the sons of Ephraim, Sutalaam and Taam; and the sons of Sutalaam, Edem*. Against this it is of no force that is objected, that these five came not down with Jacob into Egypt, for by that reason the number of *seventy* could not be made up; for of them Joseph and Manasseh and Ephraim are three; and it is certain Joseph came not into Egypt with Jacob, and Manasseh and Ephraim were born in Egypt, and never were out of it. Nay, among them we find the *sons of Pharez, Hezrom and Hamul*, ver. 12, and *ten sons of Benjamin*, ver. 21, who certainly were not born at the time of Jacob's going into Egypt. The number, whether of *seventy*, or *seventy-five*, belongs not precisely to those that came into Egypt, but to the progeny of Jacob there, of which because a greater part came down with him thither, therefore the greater part giving the denomination to the whole, it is said that so many went down with him, though some of that number were born there, who consequently were then in the loins of their parents, (according to the sacred style, and by a figure frequent there,) as Levi is said by the author to the Hebrews to have *paid tithes to Melchisedec*, though he were not born till many years after that Abraham did so; or as in the enumeration of Leah's progeny in this very chapter of Gen. v. 15, where having reckoned both her children and children's children to three generations, of which only six sons and a daughter were born in Padan-Aram or Mesopotamia, and all the rest in Canaan, he yet adds, *These be the sons of Leah which she bare unto Jacob in Padan-Aram, with his daughter Dinah, all the souls of his sons and his daughters were thirty and three*.

16. [c] *carried over into Sychem*] Some difficulty there is in reconciling this passage of the burying-place of the patriarchs with that which is said in Genesis. There it is clear there were two burying-places; one, bought by Abraham of Ephron the Hittite, Gen. xxiii, in Machpelah before Mamre, that is, in Hebron, which is in the land of Canaan, ver. 19, and this cost *four hundred shekels of silver*, ver. 15; the other, bought by Jacob of the children of Emor in Salem, a city of Shechem, in Canaan also, Gen. xxxiii. 19, and that cost *an hundred lambs, or pieces of money* with that signature. If we refer to that which Abraham bought, then that was not bought of the children of Emor or Hamor; if to that which was bought of the children of Hamor, then the name of Abraham cannot be retained. Hence it is that Andr. Masius (a learned man) on Joshua xxiv. 32 hath thought necessary to

put in into the text here the name of *Jacob* instead of that of *Abraham*. And another expedient there is, that the word *Abraham* may be retained, but must signify *Jacob*, as sometimes the children are expressed by the name of their father: so David is set to signify the Messias that should come from him, *Ezech.* xxxiv. 23, *Jer.* xxx. 9, and Joseph for his sons, *Gen.* xlviii. 15, and David for Rehoboam his grandchild, *1 Kings* xii. 16, and elsewhere Rehoboam for his son Abia. But if we look into the story, *Gen.* xlix. 30, we shall find that the burying-place here referred to (as far as concerns the αἰὼς, *he*, that is, Jacob, ver. 15) was that in Machpelah bought of Ephron by Abraham, and therefore this way of reconciling will not be so commodious. The emendation possibly will be more proper by setting the name of Heth instead of Emmor, (for the τοῦ Συχέμ which is added is wanting in the Syriac and Arabic interpreter, and the king's MS. reads τοῦ ἐν Συχέμ, not, the son of Sychem, but, that dwelt in Sychem,) or else for τῶν υἱῶν Ἐμμορ, *the sons of Emmor*, τοῦ υἱοῦ Ζοάρ, *the son of Zoar*, (for so is Ephron, *Gen.* xxiii. 8.) If this may be accepted, then the sense of the whole verse may be this, *The patriarchs, Jacob and our fathers*, ver. 15, were buried, the latter, viz. *Joseph*, *Josh.* xxiv. 32, *in Sychem in the field bought of the children of Hamor by Jacob*, (and so some others of his brethren too, saith St. Jerome in Paula's Epitaph,) the former in Machpelah, (bought by Abraham of Ephron son of Zoar, *Gen.* xxiii. 8, or of the children of Heth, *Gen.* xlix. 32, compared with ch. xxiii. 20,) viz. *Jacob*, *Gen.* l. 13, and so (saith Josephus, *Ant.* l. 2. c. 4.) some others of Joseph's brethren also. And so both places of burial may be here referred to in this verse, and that after the usual scripture manner by way of ἐνάνοδος or regress, thus, *Jacob died and our fathers*, ver. 15, (then ver. 16, beginning with the latter first,) καὶ μετετέθησαν εἰς Συχέμ, *and they*, that is, our fathers, Joseph, &c., *were removed to Sychem*, (*removed*, because they had been before *buried in Egypt*, *Josh.* xxiv. 32,) καὶ ἐτέθησαν, *and they were put*, that is, Jacob (and after him some others) was buried (without removing) *in the tomb that Abraham bought of the sons of Heth*, *Gen.* xlix. 32, or of Ephron son of Zohar, *Gen.* xxiii. 8, which word Ζοάρ might easily be turned into Ἐμμορ. As for the ἀργυρίου τιμῇ, *price of money*, that here the field is said to be *bought* for, when the Chaldee, the Septuagint, and vulgar Latin in Genesis read *lambs* instead of it, this falls out by the double signification of the word קשית, which signifies both ἀμνόν, *a lamb* (which in English we call *cosit*, and Castello, *Job* xlii. 11 renders *quasitum*, from the Hebrew word) and *a piece of money* that had that signature upon it, as the *shekel* had the ark and the rod of Aaron; and so saith ^dBuxtorf out of Rabbi Aquila, that in Afric money was called *chesitah*. And to this double acception of this word St. Peter seems to refer, *1 Pet.* i. 18, *Ye are redeemed, not ἀργυρίῳ, with silver, but τιμῇ αἵματος ὡς ἀμνοῦ, with the precious blood, as of a lamb*.

19. [d] *they cast out* What ποιεῖν ἔκθερα signifies there can be small doubt. It is after the Hebrew idiom no more than ἐκτιθέναι, *to expose*, or *cast out* helpless, to certain ruin, in the same manner as ποιῆσαι ἔλεος, *to do mercy*, *Luke* i. 72, is ἐλεεῖν, *to pity* or *commiserate*. All that is here to be taken care of is, that τοῦ ποιεῖν be so rendered as that it may with

^d Cod. Talm. de Novi Anni initio c. 3. fol. 26.

truth belong to Pharaoh the agent in this verse, and not to *πατέρας ἡμῶν* the Israelites, who were so ill handled by him. As it lies in our ordinary English and the vulgar Latin, it seems to refer to the Israelites exposing their own children, *Pharaoh dealt subtilly with our fathers, so that they cast out*, that must be, *our fathers cast out*, and so the Latin, *ut exponerent infantes suos*, which perhaps was thought to have truth in Moses's mother, Exod. ii. 3. But it must be remembered, that what she did was by her designed (as the *hiding*, ver. 2) to the preserving of the child, whereas here the *exposing the children* is said to be *εἰς τὸ μὴ ζωογονεῖσθαι*, *to the end they might not be preserved or kept alive*. It must therefore be resolved that τοῦ ποιεῖν belongs to Pharaoh; he that evil intreated the Israelites did it in or by *exposing or casting out their children*; for so the infinitive mood with or without the article, but especially with it, is to be rendered, after the manner of a gerund, *faciendo*, in or by *exposing*: without the article it is, Acts xv. 10, *why tempt ye God*, ἐπιθεῖναι in, or by, *imposing a yoke*; with it, so Ruth i. 6, where the Hebrew read, *the Lord had visited his people* יחל להם לחם (which we rightly render) in, or by, *giving them bread*: the Greek hath ἐπίσκηπται δοῦναι, and in Asulanus's copy, τοῦ δοῦναι, as here τοῦ ποιεῖν. And Psalm lxxviii. 18, *they tempted God in their hearts* בָּאָשׁוּ, (we rightly render) *by asking meat for their lusts*; the Greek in all copies hath ἐπειράσαν τοῦ αἰτῆσαι, *they tempted God by, or in, asking*. Now what Pharaoh did by his bloody officers, or by his people, that is, the Egyptians to whom the charge is given Exod. i. 22, himself is fitly said to do.

20. [e] *exceeding fair*] Ἀστέιος τῷ Θεῷ, *fair to God*, may be an Hebrew phrase for *exceeding fair*; for so the word *God* may sometime import an *αὔξησις* or *increase*. But it is possible that the τῷ Θεῷ here may be a mistake of the scribe for τῇ θεῷ, *to see or look on*; for so Exod. ii. 2, where this is related, it is said, *when she saw him, that he was a goodly child*, and Heb. xi. 23, εἶδον ἀστέιον, *they saw him a fair or comely child*.

43. [f] *tabernacle of Moloch*] That the word Μολόχ, *Moloch*, is originally the Hebrew מלך, *a king*, there is no doubt. And so here it notes some deified king of the Egyptians, that is, an idol, false god, worshipped and placed among the stars; and accordingly an old Egyptian alphabet, that sets down the names of the planets, hath for Mars, Μολόχ. See Kercher. Prodrum. Copt. c. 5. Now for the σκηνή here, *the tabernacle of Moloch*, that is sure some little cabinet wherein the image of this false god was kept, such as the ναοὶ ἀργυροὶ τῆς Ἀρτέμιδος, *the silver chapels of Diana* (see note [e] on ch. xix.) This is in Amos, ch. v. 26, סִכּוֹת מַלְכֶּךָ, *the tabernacle, or soccoth, of your king or Moloch*, that is, the chaplet where that image of your false god, called here *τύπος*, *a figure* made to be worshipped, was enshrined or dwelt; (so σκηνοῦν signifies;) and the like seems to be understood by *succoth benoth*, “the tabernacle of Venus,” some little chapel or shrine where her image was kept and worshipped.

[g] *Remphan*] Diodorus Siculus, lib. 1, mentions Remphis, son of Cephna, as king of Egypt about the time that Jacob went down thither, and saith of him, that he gathered an infinite mass of wealth, and left behind him at his death 4,000,000 talents, which makes it probable that he was that prince which in the famine, by Joseph's advice, got all the

wealth of Egypt and the neighbour countries. This person was afterwards worshipped as a god for having preserved Egypt, and accordingly placed among the stars, and so the image of one of the planets, here called *ἀστρον*, a star, set to signify him. This star it seems was Saturn, for so that Egyptian alphabet, (mentioned note [f]), which sets down the names of the planets, for Saturn hath *PHφαν*, *ρηφάν*. Of this person that tradition in Suidas is very intelligible, where of Apis the Egyptian god it is said, that he was *εὐπορὸς τις*, "a certain rich man, to whom at his death they erected a temple," *ἐν ᾧ βοὺς ἐτρέφετο*, "in which an ox was fed, as being the hieroglyphic of an husbandman." By which also it appears that this was that calf or bullock worshipped by the Israelites: Saturn being among the gentiles president of husbandry, and therefore sometimes worshipped in the shape of that beast, (under the name of Apis,) as being the chief instrument in ploughing of the ground; but withal fastened among the stars in heaven, and the image of him here called *ἀστρον*, a star, or, as it seems to be best rendered Amos v. 26, *the star-images of your God*, &c., referring to both the images precedent, (to which also the *τύποι*, *figures*, in the plural, that follow, do belong.) For that Chiun, which is there in Amos put instead of Remphis, or Cevan, or Caivan, was among the Persians and Arabians another name of their Saturn, hath been observed by others. So in Plautus's second Punic scene, Molechianna is by learned inquirers discovered to be no more than *מלכין*, *the image of Chiun*, all one with *temunah sel ucock* in the former scene, that is, *תמונה של וחוק*, an image which is *El God*, and sculpture, that is, God engraven: the word *אל*, *God*, among the Phœnicians signifying peculiarly *Κρόνος*, Saturn. And this is the reason why Bacchus Periccionius is said to be placed in the *eighth sphere*, because that sphere encompasseth the planet Saturn. So in the Arabic Lexicon (called Camus) *Caiwano Zohalo mamnuon*, Caiwano is Zohalo, (or Saturn,) which is *nomen invariable*: which Lud. de Dieu, mistaking for *Raialon mamnuon*, he renders it *vir rigidus*, &c.; see Mr. Pocock on Abul Faraii, p. 394. Now that they are here said for this sin to be carried into Babylon is agreeable with that notion which the Jews generally had, who were wont to say, that in every plague and captivity that fell upon them there was an ounce of the calf, God continuing to punish this sin in all their posterities that continued to provoke him with the like.

44. [h] *tabernacle of witness*] That which is rendered by the Septuagint *ἡ σκηνὴ μαρτυρίου*, *the tabernacle of the testimony*, (and so made use of here by St. Luke,) is generally in the Hebrew *אהל מועד*, Exod. xxvii. 21, xxx. 26, xxxi. 7, and xxxviii. 8, *the tabernacle of meeting*, viz. of meeting with God, whither every one that sought the Lord was to go, Exod. xxxiii. 7. This we render, *the tabernacle of the congregation*, (as if it referred to our meeting with one another,) but certainly it must be taken in that other sense of meeting with God, as appears Exod. xxix. 42, *at the door of the tabernacle מועד, of meeting before the Lord, where I will meet you to speak there unto you*. So ch. xxx. 36, *the tabernacle of meeting where I will meet with thee*, and so Numb. xvii. 4. Now this place of God's meeting with men is so called in two respects: 1st, Because there he communicates his will, makes known his pleasure to them. 2dly, Because there by his appointment his name being recorded or commemorated by men, his acts of mercy praised and magnified,

there he evidences his presence to accept those offerings, to bless those persons, Exod. xx. 24. *In all places where I record my name* (or, in every place where the memorial that I shall appoint of my name shall be) *I will come unto thee, and I will bless thee.* In the former respect, the tabernacle is called *the tabernacle of testimony*, because of the ark containing the two tables wherein God's covenant or commands concerning men were made known and testified by God, and that is oft called *καθὼς μαρτυρίον, the ark of the testimony.* In the second respect, the tabernacle is called *the tabernacle of the testimony*, in respect of our acknowledging, and testifying, and recording of God, and God's owning, and recording, and blessing of us, evidencing and testifying his accepting of us.

51. [i] *stiffnecked*] Σκληροτράχηλοι proverbially signifies *undisciplinable, foolish people*; according to a rule in physiognomy, that those that have necks that do not easily bend are such: so saith Adamantius Physiog. l. 2. c. 26, σκληροτράχηλοι, ἀμαθείς, "hard-necked persons are indocile and ignorant;" and again, *τισὶ διὰ μωρίαν γίνονται ἀκλινεῖς τράχηλοι*, "some men have necks that will not bend, and this is an argument of folly." But I suppose the meaning of St. Stephen is not to be fetched from this notation of the word, but from the metaphor of beasts, oxen, &c., that till they be disciplined and accustomed to the yoke, are not willing or patient to bend down to it. And so *hard* or *stiffnecked* signifies no more than *refractory, disobedient, undisciplinable*, and so it is here set to denote them that *do always resist the Holy Ghost*, in all God's methods toward them walk contrary to him.

60. [k] *lay not this*] Μὴ στήσης may here be rendered by referring to the use of that word, (among these writers,) of loans or sales, which were done by weighing out the money, and receiving it back again by weight. This is called *στήσας*, Isa. xxxii. 9, *ἐστῆσα αὐτῷ ἐπὶ τὰ σίκλους, I weighed him*, or, *I told him out, seven shekels*; whence Hesychius, *στάσιμον τὸ δεδανισμένον*, "that that is weighed is that that is lent," for, saith he, *σταθμῷ πάλαι ἐδάνειζον*, "anciently they lent by weight." Thus the Hebrew *הָשָׁה*, which is answerable to it, is oft rendered *riew* and *aportew*, as to *weigh out* is to *pay*, that is, to *punish*. So that the importance of Stephen's prayer is, that God would not require back this debt, that is, punish them for this sin. And that this prayer was heard for them that had a hand in Stephen's blood appears by God's special mercy to Saul, who was a principal person in it, and is miraculously converted in the ninth chapter, according to that saying of the father, *Si Stephanus non orasset, ecclesia Paulum non habuisset*; "If Stephen had not prayed, the church had not had St. Paul."

CHAP. VIII.

2. [a] *carried Stephen*] Συγκομίζω is to *dress and fit the dead body for the funeral*, and differs both from *ἀνακομίζω* and *ἐκκομίζω*; so saith the Scholiast on Æschylus, *συγκομιδὴ* signifies *τὴν πρὸ τοῦ τάφου πᾶσαν ἐπιμέλειαν*, "all the care that is used before the burial," *ἐκκομιδὴ, τὴν πρὸς τὸν τάφον ἀπαγωγὴν*, "the carrying out to the grave or sepulchre," *ἀνακομιδὴ, τὴν ἐκ τάφου εἰς τάφον μετάθεσιν*, "the removing from one sepulchre to another." The same is expressed, ch. v. 6, by *συνεστειλαντο, winding the dead body in a sheet.*

4. [b] *preaching the word*] Some difference may perhaps be here

observed between *εὐαγγελιζόμενοι τὸν λόγον*, ver. 4, and *ἐκήρυξε τὸν Χριστόν*, ver. 5, but this not in respect of the matter of their preaching, but of the manner of it, and of the qualifications of the persons that did it. The latter of these, *κηρύσσειν*, to preach Christ, doth generally signify a public, solemn proclaiming of him, as when a *κήρυξ*, herald or crier, doth *pro officio*, "by way of office," proclaim any thing; but *εὐαγγελίζεσθαι* imports no more than the telling it, making it known, as good news is published without the voice of an herald or crier by all that have heard, to all they meet with: and although in one respect (that of proclaiming anew what was not known before) this *κηρύσσειν*, to preach, and *εὐαγγελίζεσθαι*, to tell the glad tidings, do agree, (see note [1] on Matt. ix.) yet in this other respect they differ sometimes: not that *εὐαγγελίζεσθαι* is never used of that public authoritative proclaiming; for it is sometimes used of the apostles, Acts v. 42, and xv. 35, and the word *εὐαγγελιστής*, evangelist, is the name of an office in the apostles' times, and then, whensoever it was done by way of office either apostolical, or by mission from them, it is evident that *εὐαγγελίζεσθαι* and *κηρύσσειν* are in all respects the same; but I say that sometimes, and particularly in this place, *εὐαγγελίζεσθαι* may belong to whatsoever publishing of the gospel of Christ, and by whomsoever, that is, by those that have no calling to it. For when the doctrine of Christ was first preached by the apostles, and the miraculous gifts exercised in their presence, and a multitude of men, Jews and proselytes, received the faith, and for doing so professedly were presently persecuted and driven out of Jerusalem, ver. 1, it is not to be imagined but that all, *wheresoever they came*, both men and women, published what they knew, both of the doctrine and the miracles whereby it was confirmed, and of their own sufferings for it; though that all these, even *women* (who by St. Paul's decree are *not permitted to speak in the church*) should by the apostles be intrusted with the preaching of the word, by way of office, it cannot be imagined. And therefore, when of Philip, which was a deacon ordained by the apostles, it is related in this chapter that he preached Christ to them, it follows that he baptized them also, ver. 12. But of these other disciples there is no more said, but that they *passed along beyond Judæa and Samaria*, (the terror that drove them from Jerusalem pursuing them further,) *εὐαγγελιζόμενοι τὸν λόγον publishing this good news*, the gospel which they had received, but no mention of gathering disciples or baptizing. And accordingly, ch. xi. 19, when there is mention, in the process of the story, of these very men, that being *scattered by the persecution which was about Stephen*, they *passed as far as Phænice, Cyprus, and Antioch*, and that they *spake the word*, or *published the gospel to none but the Jews*, the phrase used there is observable to this matter, *λαλοῦντες τὸν λόγον*, *speaking the word*, the word *λαλεῖν* being known to belong to any way of reporting or relating by talk or discourse. And so ver. 20, *ἐλάλουν πρὸς τοὺς Ἑλληνιστάς*, they *spake*, talked to the Hellenists, *εὐαγγελιζόμενοι τὸν Κύριον Ἰησοῦν*, telling them that good news, the gospel of Jesus Christ: and upon the success of this, through God's prospering hand, and many receiving the faith, it follows, that when the church of Jerusalem heard of it, they sent Barnabas to visit and confirm them. Thus of the believers in common, ch. iv. 31, it is said indefinitely, that they *spake* (*ἐλάλουν*) *the word of God with boldness*, according as they had prayed they

might, ver. 29, noting thereby a valiant profession and publishing of the gospel, notwithstanding the terrors of men. And though it be there said of them, that they *were all filled with the Holy Ghost*, and so that may be taken for a commission and authority given to all them, and so these here being contained in that number, the same will be competent to these: yet, 1st, it cannot be imagined that all simply, that is, every believer there, women as well as men, had any such authority then given them, but that there are other meanings of the phrase, *filled with the Holy Ghost*, besides that one of being sent into the ministry; and the very courage of professing and publishing the gospel was one such gift or effect of the *Holy Ghost*. And, 2dly, it is clear in the process of this story, that some others, which were not so qualified as these, that is, that had not *received the Holy Ghost*, or ascended any further than the baptism of John, did thus publish the gospel, as these here are said to do. Thus Apollos, ch. xviii. 25, *ἐλάλει, καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Κυρίου*, *spoke and taught exactly the things concerning the Lord, knowing only the baptism of John*, (and Aquila and Priscilla *expounded to him more exactly the way of God*;) and so I suppose did the Ephesian disciples, ch. xix, who had *not received the Holy Ghost*, ver. 2, nor gone any further than *John's baptism* at the time of Paul's coming to them.

17. [c] *laid they their hands on* The several uses of *imposition of hands* are at large set down in note [f] on 1 Tim. iv. Three in the Old Testament: 1st, as a ceremony in prayer; 2dly, in paternal benediction; 3dly, in creating officers. And proportionably to these, many more in the new: 1st, for curing diseases; 2dly, for absolution of penitents; 3dly, for blessing of infants, or those that are to be baptized, to prepare them to it; 4thly, in confirmation; 5thly, in ordination of officers for the church. Of the three former of these there is none which can pretend to be here meant; and so all the difficulty is, whether of the two latter it was. That it was confirmation may appear probable, because it so soon attended their conversion and baptism: *when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John*, ver. 14, which agrees well with that of confirmation, which is an act reserved to the rulers of the church, and not communicated or allowed to inferior officers, such as Philip the deacon here. And accordingly the bishops are called *διδάσκαλοι*, *doctors*, as that signifies the further instructing them to whom the gospel hath formerly been preached, and as *εὐαγγελίζεσθαι* differs from *διδάσκειν*, *preaching* from *teaching*. And in confirmation it was, that in those first times the extraordinary gifts of the *Holy Ghost* used to be conferred on them, (see note [d] on ch. ii. and Acts xix. 6.) But it is probable also, that the faith being here planted by Philip, and the apostles coming down to confirm them, and those not staying there, but *returning to Jerusalem*, ver. 25, they did at their being there ordain elders or bishops in the several cities, as we know Paul and Barnabas did, ch. xiv. 23, and Titus in Crete, Tit. i. 5. This, saith *Clemens Romanus, the apostles did in their journeyings, when they went out preaching the gospel, *κατὰ χώρας οὖν καὶ πόλεις κηρύσσοντες, καθίστανον ἀπαρχὰς αὐτῶν εἰς ἐπισκόπους καὶ διακόνους τῶν μελ.*

* Ep. 1 ad Cor.

λόγων πιστεύειν, “preaching through regions and cities, they constituted their first-fruits (those that first believed) bishops and deacons of those which should afterwards believe.” And thus before this time they had at Jerusalem constituted James the brother of the lord bishop there, in the first year after Christ’s ascension, and seven deacons to attend him, ch. 6. And therefore it is not reasonable to believe that the apostles, Peter and John, should thus come down to Samaria, where the gospel had been so universally received, ver. 6, and having taken care to confirm them, should not also ordain some governors over them before they returned again. That therefore which is most reasonable is, so to interpret this *laying on of hands*, and their *receiving the Holy Ghost* here, as to comprehend confirmation and ordination both, the *Holy Ghost* by their ministry coming on all the sincere believers, and endowing them with inward, and some of them with extraordinary external gifts of healing, prophecy, &c., (see note [d] on ch. ii,) and the apostles by *laying on their hands* on some special persons among them, ordaining them bishops and deacons in several cities: a power which belonged only to the apostles to exercise, and so was not competent to Philip, who yet had power to preach and to baptize.

23. [d] *gall of bitterness*] What is the importance of χολή πικρίας (or πικρία χολῆς, as the ancient Greek and Latin MSS. read it) will be best discerned (see note [f] on Matt. xxvii,) by Deut. xxix. 18, where apostasy, or falling from God, is described to be *a root bearing gall and bitterness*, say the vulgar, *gall and wormwood*, say our English, and the Septuagint, φύουσα ἐν χολῇ καὶ πικρίᾳ, *springing up in gall and bitterness*: but the Hebrew שׂאשׂא, which we render *gall*, signifies also *a poisonous herb*, and so must signify there, where it is joined with *a root bearing* or *bringing forth*; and so *the wormwood* following will best agree with it, and both together will express that sin to be a root, whose effects are poisonous and bitter, very hurtful and infectious to men, and most displeasing to God. Answerable and equivalent to this is the χολή πικρίας here, which therefore signifies this apostatical condition of Simon, so lately baptized, to be dangerous to him, and odious in God’s sight, he being that *first-born of Satan*, as he is styled, and an apostate from the Christian faith. And accordingly his followers the Gnostics and the poison of their heresy (together with him, the root from whence all those pests of the primitive apostolic church did spring) are expressed, Heb. xii. 15, by ῥίζα πικρίας ἄνω φύουσα, *lest*, saith the apostle, *there be any root of bitterness springing up*, (not ἐνοχλῇ, as we read it, but as by the Greek now cited from Deut. xxix. 18, and by the agreeing of the participle φύουσα with the like ὑστερῶν precedent, seems the most probable reading,) ἐν χολῇ, *in poison, a root of wormwood bringing forth or fructifying in poison*, that is, bringing on the person that which is ruinous to himself, or on others that which is poisonous or infectious to them. And such most eminently was the heresy of the Gnostics at that time.

[e] *bond of iniquity*] The word σύνδεσμος signifies, in the Septuagint of the Old Testament, *treason*, 2 Kings xi. 15, and xii. 20, and Jer. xi. 9, *a conspiracy, league, or covenant*, and by it the Hebrew קשר is rendered, Jer. xi. 9, where Symmachus reads συνωμοσία, *conspiracy*. The Hebrew חרצבות, which Isaiah lviii. 6 is rendered σύνδεσμος, is, saith David de Pomis, equivalent to קשרים, and so signifies *a binding*

together of minds; and both there and here, with *ἀδικίας*, *unrighteousness* added to it, it denotes, by an hypallage, a most unrighteous, impious treason or treachery, a villainous piece of hypocrisy, (as *μαμμωνᾶ ἀδικίας*, *the mammon of unrighteousness*, is all one with the false or deceitful mammon,) Simon's design in this proposal being, not to advance Christ's kingdom by his having that power of giving the Holy Ghost, but to set up for himself, as he after did, in opposition to Christ, and to have this addition of miracles superadded to those which by his sorcery he was able to do.

29. [f] *the Spirit said*] It may here be questioned what is meant by *τὸ Πνεῦμα*, *the Spirit's saying* unto Philip. Some kind of extraordinary revelation it certainly was, but whether in a vision by appearance of an angel, or, 2dly, by a voice from heaven, or, 3dly, by afflation of the Spirit of God, after the manner that prophets received revelations, it is uncertain. Of the first sort there are examples in this book; ch. x. 3, *Cornelius in a vision saw an angel of the Lord coming, and saying to him*, and so here ver. 26, *the angel of the Lord spake unto Philip*: of the second, at the baptism of Christ, and at the conversion of St. Paul: and of the third, ch. x. 19, where after his vision of the sheet, as *he thought thereupon, the Spirit said unto him*; and the same is repeated again, ch. xi. 11; and so ch. xiii. 2, *as they were ministering*, that is, praying and fasting, *the holy Spirit said, Separate to me Barnabas and Saul*: which as it was not in any dream or vision, so that it was by voice from heaven, doth not appear probable by any argument discernible in the story; but on the other side, the frequent testimonies of the Spirit's revealing by way of prophetic afflation, who should be set apart for the offices of the church, are evidences that it was so here. Thus Clemens tells of those times, that "they ordained bishops," *Πνεύματι δοκιμάσαντες*, "discerning by the Spirit" who should be ordained; and again, that they did it *πρόγνωσιν ἐληφότες τελείαν*, "having received perfect foreknowledge" who should be constituted bishops, as "Moses," saith he, "foreknew by revelation from God, that Aaron should have the priesthood," and accordingly that without the direction of the Spirit they advanced none to this dignity. So saith St. Paul of Timothy, that the *χάρισμα*, or *episcopal office*, *διὰ προφητείας ἐδόθη*, *was given him by prophecy*, 1 Tim. iv. 14, and ch. i. 18, that is, by revelation, as *prophesying* is of things presently to be done, as well as predictions of the future, and signifies no more, 1 Cor. xiv. 24, 31, than *having somewhat revealed to him*, ver. 30. So saith St. Chrysostom, *Τὸ τῆς διδασκαλίας καὶ ἱερωσύνης ἀξίωμα μέγα ἐν τῆς τοῦ Θεοῦ δέεται ψήφου*, &c. "The episcopal dignity being great, wanted God's suffrage to direct on whom it should be bestowed." (see note [e] on 1 Tim. i.) Thus Acts xx. 28, it is said of the bishops of Asia, that the *Holy Ghost had set them over the flock*. And in this sense it may fitly be affirmed of Philip, that *being full of the Holy Ghost*, ch. vi. 3, he had the afflations of the Spirit of God, such as prophets, and by such an afflation the Spirit here *bad him*, &c. Thus *Agabus signified by the spirit*, that is, by prophetic revelation, *that there should be a famine*, ch. xi. 28. Thus *the Holy Ghost witnessed in every city*, that is, prophets foretold, ch. xx. 23, and xxi. 11, *that bonds and afflictions did abide Paul*. One

f Epist. 1 ad Cor.

g In 1 Tim. iv. 14.

only objection I foresee against this exposition in this place, that ver. 39 it is said that *the Spirit of the Lord caught away Philip*, which probably is to be understood of an angel carrying him away out of his sight, and then why should not *the spirit* here, as well as *the Spirit of the Lord* there, signify an angel also? especially when there is mention of an *angel speaking* to him, ver. 26. But to this the answer will be very sufficient, if the reading of the king's MS. be accepted in that verse, (and that is attested by many other copies owned by Erasmus and Beza, and so cited by St. Jerome, Dial. Orthod. et Luciferian.) *the holy Spirit fell upon the eunuch, &c., but the angel of the Lord caught away Philip*, (see note [i.]) For then as the angel bad him go to the eunuch, so he carried him away again, which no way hinders but that the spirit here may be taken in that other sense.

31. [g] *The place of scripture* Περσυχῇ is the Hebrew פֶּרֶק, the name of a section or lesser division of scripture, of which there be two in the first chapter of Matthew, and so forward. The Greeks call them τμήματα, partitions or sections.

33. [h] *In his humiliation* This verse is acknowledged to be a citation of Isa. liii. 8, not out of the Hebrew, but the Septuagint's translation, which therefore must be interpreted by looking back on the original there. And that will be best rendered thus, מַעְצָר, *by an assembly*, (so the word is used Jer. ix. 2, and rendered σύνδωδος, *synod*,) that is, by the sanhedrim of the Jews, who had determined to have him *put to death*, and made the people cry out against him, Αἶρε, αἶρε, *away with him, away with him*, (whereas the Greek seems to have read מַעְצָר, ἐν ταπεινώσει, and by judgment, or the sentence of the Roman procurator Pilate, לָקַח, *he was taken away*, distinctly signifying the manner of his being put to death, which being so foul, and irrational, and strange that he that came to save, should not only not be believed, but be also put to death by them, be entertained so coldly, and used so barbarously, the Jews and Romans both conspiring in it, the exclamation that follows, וְאֵת דִּוְרוֹ מִי יִשְׁרָאֵל, *who shall describe his generation?* will most probably signify what an accursed wicked generation was that wherein he was born? for so the word דִּוְרוֹ, *his generation* signifies, as Gen. vi. 9, *perfect*, ἐν γενεᾷ αὐτοῦ, *in his generation*. So where it is called a *wicked generation*, Deut. xxxii. 5, this word is used. This though it be not the sound of the words in Greek, must be resolved to be the meaning of the prophet, whose words here St. Luke having occasion to name or set down only, (as the passage the eunuch was reading,) not to make any use of them, was in all reason to repeat in the Septuagint's translation of them, which the eunuch was a reading, and which they used, for whom he wrote this story, but not to affix any new sense to the original prophecy. Yet because the words, as they lie in the Greek, may have a commodious sense also, though that differing from the Hebrew, I have in the paraphrase set down that also, upon this ground, that Job xxxiv. 5, *taking away his judgment signifies dealing unjustly with him*.

39. [i] *the Spirit* In this verse the king's MS. reads thus, Πνεῦμα Ἅγιον ἐπέπεσεν ἐπὶ τὸν Εὐνοῦχον, ἄγγελος δὲ Κυρίου ἤρπασε τὸν Φίλιππον, *The Holy Ghost fell upon the eunuch, and the angel of the Lord caught, or snatched, away Philip*.

CHAP. IX.

5. [a] *to kick against the pricks*] It was a proverbial speech *to kick against the goad*, signifying to be refractory to punishment and discipline when it comes to teach us our duty; for then the refractoriness doth but involve us in more guilt and punishment. So in Æschylus Prometh. 321.

Οὐκ οὖν ἔμοιγε χρώμενος διδασκάλῳ

Πρὸς κέντρα κῶλον ἐκτενείς,

and in his Alex.

Πρὸς κέντρα μὴ λάττιζε, μὴ πῆσας μογῆς,

"If thou wilt take my counsel, thou shalt never kick against the goad, for thou wilt bring more sufferings upon thyself by that means." Parallel to this is ἀδάμαντα παῖειν, "striking the adamant," πῦρ πατεῖν, "treading on the fire," in ^hChrysostom; so ⁱagain, Ὁ γὰρ τὸν ἀδάμαντα πλῆττων αὐτὸς ἐστὶν ὁ πλῆττόμενος. Καὶ ὁ κέντρα λακτίζων αὐτὸς ἐστὶν ὁ κεντούμενος, "He that strikes the adamant is himself stricken, and he that kicks the goads is himself goaded:" *stimulos pugnis cedere*, in Plautus, "to beat the goads with his fists," Truc. 4. 2. For this of *goads* was used, not to beasts only, but servants, which he calls *stimuleum supplicium*, Mil. 2. 6. And the servant thus handled severely is by him called *carnificinium cribrum*, his back was "a kind of sieve full of holes."

7. [b] *hearing a voice*] What is here said of those that were with Paul, that *they heard the voice*, seems directly contrary to what is affirmed, ch. xxii. 9, τὴν δὲ φωνὴν οὐκ ἤκουσαν, *they heard not the voice*. As for the way of reconciling it, by saying that the former belongs to Paul's *voice*, the latter to the *voice* of him that spake to him, there is little ground in the text for that nicety; but on the contrary, the μηδένα θεωροῦντες, *seeing no man*, which follows in this place, belongs surely not to their not seeing of Paul, but of *him that spake* to him. The only way of reconciling the difficulty is by observing the notion of the word ἡρ in Hebrew, which signifies φωνὴν and βροντὴν, *a voice*, and *thunder*, and those promiscuously taken the one for the other. So Heb. xii. 26, *whose voice shook the earth*, that is, whose *thunder* and *lightnings* and *voice of a trumpet exceeding loud*, Exod. xix. 16, and so Luke ix. 35, *the voice of a cloud, saying*, was the thunder with a voice in it, a revelation from heaven given in thunder. So Matt. iii. 17, *a voice from heaven saying*, that is, a thunder from heaven sending forth this voice, which therefore was wont to be called כּוּלַּת בַּת, *the daughter of voice*, or a voice coming out of it, or as the *voice from heaven*, John xii. 28, is expressed by the bystanders by βροντὴν γεγενέσθαι, *that it thundered*, and an *angel spake to him*, which is explained distinctly by St. John, Rev. iv. 5, where βρονταὶ and φωναὶ both are named, and ch. x. 3, Ἐλάλησαν ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς, *the seven thunders delivered their voices*. By this the difficulty will be cleared: for here, ch. ix, τὴν φωνὴν, *the voice*, ought to be rendered (according to the notion of ἡρ, for βροντὴ) *thunder*, which was here joined with *lightning*, which shone or flashed about him, ver. 3, περιήστραψε φῶς. As for the φωνὴν λαλοῦντός μοι, *the voice of him that spake to me*, ch. xxii. 9, that was the voice of the

^h Hom. 42. in Matt. p. 278. l. 2.

ⁱ Hom. 24. in Matt. p. 174.

angel speaking out of heaven, or out of the cloud. Both which put together signify no more than this, that St. Paul's companions at that time saw the light or the lightning, and heard the noise of the thunder, (which is the importance of the place here,) *but heard not the articulate voice* that came out of the thunder, that is, the *Saul, Saul*, &c., the voice of the angel speaking to him.

22. [c] *proving*] Συμβιβασίς, πείσις, διδαχή, πίστις, saith Hesychius. It signifies *persuasion, doctrine, faith*; and συμβιβασθέντες, διδαχθέντες, διαλεχθέντες; and συμβιβάτω (it should be συμβιβασάτω) διδασκάντω, all to the same purpose, that the word signifies *to teach* or *persuade*. And so it is used in the Septuagint, Exod. iv. 12, Ἀνοίξω τὸ στόμα καὶ συμβιβάσω, *I will open thy mouth and teach thee*; and so Jud. xiii. 8, and Ps. xxxi. 8, and Isai. xl. 13.

31. [d] *edified*] Οικοδομεῖν signifies properly *to build* or *superstruct upon a foundation*, and add all the perfection of the building designed or belonging to it. And so, being accommodated to spiritual matters, it signifies *to teach* the whole Christian doctrine of strict and pious life, of which Christ's being the Messiah sent from God is the foundation or corner-stone, and the receiving and practising all that he commands, is that which is naturally and necessarily built upon it: and therefore to their being *edified* here, is added in the next words, *walking in the fear of the Lord*. The word is elsewhere very often used in these books, especially in St. Paul's Epistles; and therefore it will here be fit to premise that which may give light to it in all those places. It is generally used in this metaphorical sense with application to the church of God, and the spiritual building thereof, partly in respect of knowledge, but principally in respect of Christian practice. The church is the house of God, οἶκος πνευματικὸς, 1 Pet. ii. 5, *a spiritual house*, and every Christian one of the λίθοι ζῶντες, *living stones*, which οικοδομοῦνται, *are edified* or *built*, and of which this house is made up. And the building itself, that is, *edification*, is the compacting or orderly joining together of these living stones, in belief of the truth and charitably living together, from both which proceeds the strength and comeliness of the structure, and the fitness for the use and honour of him whose it is, that is, Christ. So that whatsoever tends in any eminent manner either to the converting of infidels, bringing them into the church, to the advancing of Christian knowledge, or especially of piety, in any one or more particular men, or to the planting of unity, peace, and charity in any particular national, or in the universal church of God, that is said *to edify* or *build up*: and which of these senses peculiarly belongs to the word in any place, must be judged by the context and circumstances of the place where it is found, and may not be here set down more particularly.

CHAP. X.

2. [a] *a devout man*] What is meant by proselytes and the two sorts of them, hath been set down in note [d] on Matt. xxiii, and the manner of initiating them by washing, note [a] on Matt. iii, and their putting off their old relations, note [d] on Matt. xix. 28, and their new birth, note [a] on John iii. Now it will be worth observing what titles the New Testament hath made use of to express the second sort of proselytes, those, not of *justice*, but of *the gates*, or the uncircumcised proselytes,

(for such was Cornelius in this place, and such the eunuch,) and these are their titles : 1st, *ἄνδρες εὐλαβεῖς*, Acts viii. 2, *pious men*, sometimes with the addition of ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανὸν, *of every nation under heaven*, ch. ii. 5, which is the very title the rabbins give them, לעולם אומות מחסדי of the good men of the nations of the world. 2dly, *Οἱ κατοικοῦντες Ἱερουσαλὴμ*, *they that dwell as strangers at Jerusalem*, Acts ii. 14, all one with προσήλυτοι, *proselytes*, ver. 16. Then 3dly, *Εὐσεβεῖς*, *the pious men* here of Cornelius, and ver. 7, of some of his soldiers. And 4thly, *Φοβούμενοι τὸν Θεόν*, *those that fear God*, here, of Cornelius again, and so Acts xiii. 16, *Ἄνδρες Ἰσραηλῖται, καὶ οἱ φοβούμενοι τὸν Θεόν*, *Men of Israel, and ye that fear God*; and again, ver. 26, *Οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεόν*, *They among you that fear God*, *proselytes of your gates* : so saith (Ecumenius) expressly, *φοβουμένους τὸν Θεόν προσηλύτους ἐκάλει*, “by those that fear God he means the proselytes.” And 5thly, and above all, *σεβόμενοι*, Acts xiii. 43, and *σεβόμενοι Ἕλληνες*, Acts xvii. 4, *the worshippers*, and *the Grecian worshippers*, (and so the eunuch went to Jerusalem to worship, ch. viii. 27,) of which Ecumenius again, *Σεβομένους ἰδίως προσηλύτους καλεῖ*, “by worshippers he means peculiarly proselytes :” and agreeably to many of these was the name Τιμόθεος, *Timotheus*, which signifies in the Greek a worshipper of God, the name of one whose father was a Greek, though his mother were a Jew, and being himself a proselyte as his father was, yet not circumcised till Paul caused him to be so afterward. Sixthly and lastly, *προσέρχόμενοι τῷ Θεῷ*, *they that come to God*, Heb. x. 6, which is the very word προσήλυτος lightly changed.

4. [b] *memorial*] The notion of *μνημόσυνον*, a *memorial*, in this and some other places is here fit to be observed : it is a form of speech signifying an *oblation* or *sacrifice*. So Lev. ii. 9, *the priest shall take from the meat offering a memorial thereof, and burn it upon the altar : it is an offering made by fire, of a sweet savour unto the Lord* : where it is clearly affirmed of the *מוכרתה*, *μνημόσυνον αὐτῆς*, *the memorial*, that it is an *offering*, &c. So vv. 9, 16, and ch. v. 12, ch. vi. 15, and oft elsewhere. And so the *ascending* or *coming up before God* inclines it here ; for that is proper to sacrifices and oblations, to *go up* and render a *sweet savour to God* ; and this is here fitly attributed to his prayers and alms, which are the Christian's sacrifice, an *odour of sweet smell*, *θυσία δεκτὴ*, a *welcome sacrifice* to God, Phil. iv. 18, and Heb. xiii. 6.

9. [c] *up upon the housetop to pray*] That δῶμα signifies peculiarly not a house but the roof or top of the house, which being plain was fit for use, hath been said, note [A] on Matt. xxiv. Of this the Jews had a special use, in places out of Judæa or Jerusalem, that they might more freely look that way in performing their devotions. For the temple of Jerusalem being the solemn place of worship, they that were at distance from that place were to *pray toward it*. So 1 Kings viii. 48, in the first institution, they that were carried captive out of the land were to *pray toward their land*, and accordingly, Dan. vi. 10, *Daniel went into his house ; and his windows being open in his chamber toward Jerusalem, he kneeled on his knees three times a day, and prayed*. So when it is said of Hezekiah, 2 Kings xx. 2, *that he turned his face to the wall, and prayed*, Jonathan's Targum reads *towards the wall of the sanctuary*, that is, toward that wall of the room which pointed towards the sanctuary,

as nowadays the Jews in the west, in Italy, Germany, &c. are said to have their walls inscribed מִזְרַח, *the east*, because Jerusalem lies east from them. That St. Peter at this time observed this custom there is little doubt, when we remember, that as Daniel observed those two circumstances, of time and of posture, so Peter retaining the one, (as appears here by *the sixth hour*.) may as reasonably be deemed to have retained the other, that of the posture toward *Jerusalem* in offering up his devotions, and to that end to have gone up to the *housetop to pray*, where he might most freely look that way. When he was at Jerusalem he *went up solemnly to the temple to pray at the hours of prayer*, Peter and John at *the ninth hour* of prayer, Acts iii. 1, &c., and so all the apostles were διαπαντός ἐν τῇ ἱερῇ, *continually (at the constant hours) in the temple*, Luke xxiv. 53, (see note [c] on Acts i.) and then there will be little doubt but they retained that other part of observance to that place, of praying toward the temple when they were further from it; it being no part of Christ's reformation to forbid all the religious ceremonies which had been of use among the Jews, but rather to adapt and accommodate many of them to the Christians' use.

10. [d] *a trance*] The word ἔκστασις is the Greek of תְּרֻמָּה, which signifies either, 1st, *deep sleep*, (and a *trance* of the nature of that,) or 2dly, *amazement, astonishment*, and accordingly is by the Septuagint rendered sometimes θάμβος, as Psalm lxxviii. 29, and δεινός φόβος; 1 Sam. xxvi. 12, (see note [b] on Rom. xi.) and sometimes ἔκστασις, as Gen. ii. 21, where it is (though we render it a *deep sleep*), of the same kind with that here, a *trance* or *ecstasy*, and therefore is rendered by the Targum חֲסִידָה חֲסִידָה, *a strong sleep*, signifying or intimating it to be something more than that sleep which is ordinary among men. Proportionably to these acceptions of the Hebrew, the word ἔκστασις in the New Testament signifies sometimes *amazement* and *astonishment* from fear or wonder, Mark v. 42, and xvi. 8, Luke v. 26, Acts iii. 10, and sometimes a *trance* or *ecstasy*, when the outward senses being bound up as it were with sleep, God's will is inwardly revealed to the understanding by way of intellectual vision. Thus is it in all the other places of the New Testament: ch. xi. 5, εἶδον ἐν ἑκστάσει ὄραμα, *in an ecstasy or trance I saw a vision*, and ch. xxii. 17, γενέσθαι με ἐν ἑκστάσει, *I was in a trance*, and so here speaking of the same matter. Where therefore it sufficiently appears to denote, not a *natural sleep*, such as men dispirited with fasting may be thought apt to fall into, (which the mention of Peter's fasting in the beginning of the verse hath made some men apprehend of it,) but a *transportation* or *trance* into which he was cast by God, (or a binding up his outward senses, which is answerable to a *deep sleep*, such as Adam's was, Gen. ii, when the rib was taken out of him,) to make him capable of the vision or revelations of God's will, which here he was to receive. To which purpose it will be observable, that Gen. xvii. 3, when the Hebrew text saith, *Abram fell on his face, and God talked with him*, the Jerusalem Talmud reads, *Inclinavit se Abram super faciem ejus, et obstupuit*, "*Abram bowed himself upon his face, and was astonished*;" where the *et obstupuit*, "*and was astonished*," is clearly the ἔκστασις here, (the Hebrew word signifying, as was said, both *astonishment* and *trance*,) wherein God talked with him by way of vision to his understanding, not to his senses.

38. [e] *anointed*] That the use of oil among the Jews was for festi-

vals, hath been said, note [c] on Matt. xxvi, and consequently the custom of *anointing* notes a solemn entertainment of any one; water to wash the feet, and bread to eat, was allowed to every of the guests; but not so *the fatted calf*, but when they would express a great joy, and welcome, and making merry, as in the return of the prodigal. And so in like manner, the *anointing* or pouring oil on the heads of the guests is the highest expression of acknowledging and testifying the greatest joy (and so called *the oil of gladness*, Psalm xlv. 8) that is to be found among them. This *anointing* therefore from hence came to denote the preferring one before another, (and the Targum generally renders it by a word which signifies preferring or advancing,) and so became the ceremony of consecrating to any special office, and so was ordinarily used in the installing men to offices of any eminence. From hence (as in many other things) doth the word come to be used metaphorically for any that is preferred before or set over others. Abraham and the patriarchs, that must *not be touched* in the Psalmist, are called *God's anointed*, that is, persons by God preferred and advanced before others, taken into his special care, and so signally testified to be by God's dealings towards them. And so *the anointed of the Lord* are those whom God hath set over other men. Agreeable to this is it that that eminent person prophesied of by Moses, whom God should *send*, and whom they were to *hear*, is generally known by the name of משיח, *the anointed*, the *Messias* or *Christ*, because he was thus preferred by God (Psalm xlv, and Heb. i. 9) *above his fellows, men and angels* themselves. According to this notion it is, that when the Holy Ghost came down on Christ, and thereby (by a voice from heaven, *Thou art my beloved Son, in whom I am well pleased*) marked him out as the person whom God had sent, (of whom John therefore said, that he was *greater than he*, and *preferred before him*,) it is expressed by the prophet in these words, *The Spirit of the Lord is upon me; because the Lord hath anointed me to preach* &c., Isa. lxi. 1, and Luke iv. 18, that is, the Lord hath preferred me before others, and set me apart to this office, as he hath no other man: so again, Acts iv. 27, *thy son Jesus, whom thou hast anointed*, that is, marked out to be that beloved Son of thine, which was done at the Spirit's coming down upon him, which therefore must be resolved to be the meaning of *anointing* him in that place. And so it is evidently in this place, *How God hath anointed him with the holy Spirit, and with power*, that is, whom God by those two means (the descent of the Spirit upon him, and the power of miracles, as by privileges and marks of prelation) preferred, and dignified beyond all others that ever were in the world, and demonstrated him to be that promised *Messias*. This use of the phrase being so remarkable of Christ, and so particularly applied to this respect of the Holy Ghost's testifying of him and setting him apart for his office, (for the very testifying that he was God's *beloved Son*, who was *to be heard* before all others, is the installing or consecrating him to his prophetic office, to teach the world,) is further enlarged to the apostles of Christ, (on whom the Holy Ghost afterward descended in like manner,) and even to all other faithful Christians also, 2 Cor. i. 21, where, with that phrase of *confirming them into Christ*, that is, giving them assurance of the truth of Christ's being the *Messias*, (as an oath is said to be εἰς βεβαίωσιν, *for confirmation*,) is joined also God's having *anointed* them, which signifies God's

having afforded them such special favour, and giving them such evidences and testimonies of the truth of that they were to believe, viz. the Holy Ghost's descending upon the apostles, (which was one assurance of Christ's being the true Messias, and the miracles which they wrought was another,) which being not so peculiar to the twelve apostles, but that, like the oil on Aaron's head, it descended to the beard, and to the skirts of his clothing, it is communicated by St. Paul to himself, and the believing Corinthians also, (see note [d] on ch. ii.) From this last place thus understood will appear also what is meant by the *χρίσμα* or *unction*, 1 John ii. 20, which the Christians or believers to whom he writes are by him said to have *ἀπὸ τοῦ Ἁγίου*, *from the Holy*, that is, I conceive, *from the Holy Ghost*. The Holy Ghost by descending on the apostles had *taught them all things*, that is, given them assurance that what Christ had preached was true, and consequently that he being the true Messias, all other contrary teachers were false teachers, and to be avoided. This testimony from heaven afforded the apostles, (and attendant on that, the power also of doing miracles in Christ's name allowed to many others in the church of the first times,) was the foundation of belief to that and the whole succeeding church, and therefore that privilege (as it was allowed them) being called *χρίσμα* or *unction*, is said there to belong to these believers: they *have it*, that is, either the extraordinary gifts of the Spirit in the church, or else the benefit of it, the evidence of those truths (which the coming of the Holy Ghost confirmed) belongs unto them; and therefore as that descent of the Holy Ghost was said to *teach them all things*, so here they which have this *χρίσμα*, *know all things*, that is, have sufficient evidence thereby of *the truth*, ver. 21, that is, of the Gospel, or that Jesus is the Messias, ver. 22, and that what they had received *from the beginning*, ver. 24, that is, from the beginning of Christ's appearing among them, (at his baptism, when the Holy Ghost thus descended,) was such a truth as they were never to part with. And so, ver. 27, *the unction* again (that is, that which God had afforded them to demonstrate that Jesus was the Messias) *teacheth you of all things*, that is, gives you assurance of the truth of the gospel of Christ, *and is truth, and not a lie*, that is, infallibly true, and fit to be confronted unto, and to fortify you against all those that come *to deceive you*, ver. 26.

CHAP. XI.

26. [a] *called Christians*] The use of *χρηματίζω* in the active for *to be called* in a passive sense, is to be seen, Rom. vii. 3, *μοιχαλὶς χρηματίζει*, *she shall be called an adulteress*. So in ¹ Ecumenius, *ἀστέρες δὲ πλανῆται χρηματίζουσι καὶ αὐτοί*, "they also are called wandering stars:" but that in an eminent manner, as may be discerned by that acceptance of it in Epiphanius; *Ἀστρονομία*, saith he, *παρὰ Φαρισαίοις σφόδρα ἐχρημάτιζεν*: "Astronomy was much cried up, was in great reputation among the Pharisees." So here *χρηματίζειν Χριστιανούς*, is *to be famously known* under that name of *Christians*.

30. [b] *the elders*] The word *πρεσβύτεροι*, *elders*, is here first met with in the Christian church, and therefore will deserve to be explained.

¹ On Jude.

And first it will not be amiss to see the use of it among the Greeks and Hebrews. Among the Greeks, it is the saying of a learned grammarian, Dionysius Halicarnasseus, l. 2, *Πρεσβυτέρους καὶ τοὺς ἀρίστους καὶ τοὺς γέροντας εἰώθασιν οἱ παλαιοὶ λέγειν*, "The ancients used the word *elders* both for rulers and old men;" and accordingly it is now in use among all nations, Italians, French, Spaniards, English, to call their rulers *seniors*, *mayors*, *aldermen*, &c. which are literally the rendering of *πρεσβύτεροι*. Among the Hebrews the same is acknowledged, that *זקני*, *old men*, (which with them that want degrees of comparison is all one with *elders*, and generally rendered *πρεσβύτεροι*,) denoteth dignity and prefecture in the Old Testament. So the steward of Abraham's house, Eliezer, who was placed *over all his servants and goods*, Gen. xxiv. 2, is called *πρεσβύτερος τῆς οἰκίας αὐτοῦ*, the *elder of his house*, and *ἀρχων πάντων τῶν αὐτοῦ*, *ruler of all he had*; not so as *זקן* should be joined with *עבד*, and rendered *his elder servant*, but with a comma, that *servant*, which was *elder of his house*, *שליש*, saith the Targum of Jerusalem, *ruler, administrator, steward*; and so he is called Gen. xv. 2. So the *זקני*, or *elders of Pharaoh's house, and of all Egypt*, Gen. l. 7, are the prefects and administrators of the king's house and of all Egypt. So the elders of the Moabites, Num. xxii. 7, are *זקני*, *princes of Moab*, ver. 8. So when all dominion was founded in the privileges that belonged to the first-born, Gen. iv. 7, (and therefore is Reuben, as first-born, Gen. xlix. 3, called *the excellency of principality*, and *the excellency of power*, that is, the excellent principality or supreme power, the *magistrate*, so called Rom. xiii. 1.) the princes of the families or kindreds are called indifferently *πατριάρχαι* and *πρεσβύτεροι*, *patriarchs* and *elders*. Such were *the elders of Israel*, Exod. iii. 16. 18. and iv. 29, the heads or rulers of the families or kindreds, ch. vi. 14, *rulers of the congregation*, chap. xvi. 22, who are again called *the elders of Israel*, chap. xvii. 5. 6. and xviii. 12, and *elders of the tribes*, Deut. xxxi. 28. And when Moses appointed judges for lighter causes, Exod. xviii. 22, who should have *power over thousands, and hundreds, and fifties, and tens*, that is, first, over so many families, after, over greater or lesser cities, (for so the *thousand* signifies a city, Judges vi. 15, Micah v. 2, and the ruler thereof is *ἡγεμὼν*, Matt. ii. 6.) these were by them called *πρεσβύτεροι*, *elders*, and *ἀρχοντες*, *rulers and judges*, and *ἀρχοντες συναγωγῶν*, and *ἀρχισυνάγωγοι*, *rulers of the synagogues*, and the like. And thereupon in the Theodosian Codex, where the second law *de Judæis* uses the word *presbyteros*, *elders*, another law hath *synagogarum patres*, *fathers or rulers of the consistories*. And so when the *seventy elders* were taken in to assist Moses, Num. xi. 16, (to whom the great sanhedrim at Jerusalem succeeded,) it is evident that these were so called because they were princes, or prefects, or rulers of the people, before they were thus chosen by Moses. (*Gather unto me, saith God, seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them, and bring them to the tabernacle of the congregation, that they may stand there with thee.*) And so the word *elder* was not a denotation of one of the sanhedrim, any otherwise than as some of those that were in the sanhedrim had formerly been elders or rulers of the people; and accordingly of three sorts of men, of which the sanhedrim consisted, but one is called *elders*, the other *scribes* and *chief priests*, (see Matt. xvi. 20, and note [c] on Mark v.) By

all which it appears how fitly this word *πρεσβύτεροι*, *elders*, being made use of by the apostles and writers of the New Testament, is affixed to the governors of the Christian church, the several bishops of several cities, answerable to the *ἡγεμόνες*, *rulers of thousands*, or *patriarchs*, which being first used among the Jews, are in the Christian church the ordinary title of bishops. And although this title of *πρεσβύτεροι*, *elders*, have been also extended to a second order in the church, and is now only in use for them, under the name of *presbyters*, yet in the scripture times it belonged principally, if not alone, to bishops, there being no evidence that any of that second order were then instituted, though soon after, before the writing of Ignatius's Epistles, there were such instituted in all churches. Of those first apostolical times the testimony of Clemens Romanus in Epist. 1. ad ¹Cor. is observable, Ἐξεπέμφθη ὁ Χριστὸς ἀπὸ Θεοῦ, καὶ οἱ ἀπόστολοι ἀπὸ Χριστοῦ, οἱ δὲ ἐξῆλθον εὐαγγελιζόμενοι—Κατὰ χώρας οὖν καὶ πόλεις κηρύσσοντες, καθίστανον τὰς ἀπαρχὰς αὐτῶν δοκιμάσαντες τῷ Πνεύματι, εἰς ἐπισκόπους καὶ διακόνους τῶν μελλόντων πιστεύειν, "Christ was sent from God, and the apostles from Christ, and they went out preaching the gospel." And then, "They therefore preaching through regions and cities, constituted" (or ordained) "their first-fruits" (first converts) "into bishops and deacons of those that should afterward believe." Where it appears that when the gospel was first preached by the apostles, and but few converted, they ordained in every city and region no more but a bishop, and one or more deacons to attend him, there being at the present so small store out of which to take more, and so small need of ordaining more, that this bishop is constituted more for the sake of those which should after believe, than of those which did already. Agreeable is that of Epiphanius, Ἐκ βαθυνάτων ιστοριῶν, saith he, fetched out of the profoundest or ancientest histories, l. 3. c. 1. νέον ὄντος τοῦ κηρύγματος, &c. "At the beginning of the apostles' preaching, when there was none fit or worthy to be bishop, the place remained void without any, but where need required, and there were those that were fit for it, bishops were constituted; but while there was no multitude of Christians, there were found none among them to be constituted presbyters," (in our modern use of that word,) "and they contented themselves with a bishop alone in every place: but without a deacon it was impossible for a bishop to be, and therefore the apostle took care that the bishop should have his deacons to minister to him." And accordingly when St. Paul gives directions to bishop Timothy for the ordaining of officers in the church, he names *bishops* and *deacons*, but no second order between them, 1 Tim. iii. 2. 8; and so to Titus, Tit. i. 7. and ch. ii. 1. (see note [c] on Phil. i.) And so in the church of Jerusalem it is clear by story, that James the brother of the Lord being soon after Christ's ascension constituted their bishop, (see note [d] on Gal. ii.) the deacons are the first that are added to him, Acts vi, and no mention as yet of any middle order. From whence it will be sufficiently cleared, who are the *πρεσβύτεροι*, *elders*, here, viz. the bishops of the several cities, or of the *brethren that dwelt in Judæa*, ver. 29, to whom this alms was designed; for the famine being in all Judæa, and not only at Jerusalem, and there being brethren, that is, Christians, inhabiting through several parts of

Judæa, there can be no reason to imagine that Jerusalem only should have the benefit of this collection, or consequently that the elders, to whom it was delivered, should belong only to that city. And thus it is known in the primitive church, that alms and collections, (called *χάρις* and *λογία*,) whether in the same church brought by the communicants in the offertory, or by officers sent from one church to another, were solemnly intrusted to the bishop, as the steward of the house of God, as the oblations were brought to the high priest under the law, and the liberality of the faithful to the apostles' feet, Acts iv. 34. So in the 41st Canon Apostolical, it is appointed, *Præcipimus ut in potestate sua episcopus ecclesiæ res habeat: si enim animæ hominum pretiosa illi sunt concredita, multo magis oportet eum curam pecuniarum gerere, ita ut potestate ejus indigentibus omnia dispensentur per presbyteros et diaconos*: "We command that the bishop shall have the goods of the church in his own power; for if the souls of men, so much more precious, are intrusted to him, he ought much more to have the care of the monies, so as by his power all be dispensed to them that want, by the presbyters and deacons." And so saith ^kJustin Martyr of the *προεστὼς*, *president* or *bishop*, *πᾶσιν ἐν χρεῖᾳ οὐσι κηδεμὼν γίνεται*, "he is the guardian of all that are in want." From this explication of *πρεσβύτεροι* here, must be taken the notion of it, Acts xv. 2, where *the elders at Jerusalem*, with *the apostles*, are not the elders of Jerusalem, that one city, but the bishops of all Judæa, now met in council at Jerusalem, vv. 4. 6. 22, 23, which joined in making that decree, ch. xvi. 4; and so, ch. xxi. 18, when Paul again went up to Jerusalem, and addressed himself to James, the bishop there, it is added, as in council, *πάντες τε παρεγένοντο οἱ πρεσβύτεροι*, and *all the elders were there*. An image or representation of which council we have Rev. iv. 4 and xi. 16, *one sitting upon the throne*: the bishop of Jerusalem, as metropolitan, sitting in the midst, and *four and twenty elders*, *κυκλόθεν*, round about, in fashion of a crown or semicircle, *sitting on thrones* on each side of him, in *white garments*, and *golden crowns or mitres*, the characters of episcopal dignity, and *seven lamps of fire*, the emblems of *seven deacons*, ver. 5, waiting on them. And as the bishops of Judæa, being at Jerusalem, are thus fitly styled *πρεσβύτεροι*, *elders*, (not of the church of Jerusalem, but) either simply *elders* or *ἐκς* or *ἐν*, at or in Jerusalem, noting only the place where they met in council, not of which they were elders or governors; so, Acts xiv. 23, it is said of Paul and Barnabas, passing through Lystra, Iconium, and Antioch, that having *confirmed the churches*, they *ordained them πρεσβυτέρους κατ' ἐκκλησίαν*, *elders church by church*, that is, a bishop in every church, one governor in Lystra, another in Iconium, another in Antioch. And so chap. xx. 17, the *πρεσβύτεροι ἐκκλησίας*, *elders of the church of Asia*, are the same that are called *ἐπίσκοποι ποιμνίου*, *bishops of the flock*, ver. 28, *set over them by the Holy Ghost*, to wit, the bishops of all Asia, who, saith Irenæus, were called together *ab Epheso et reliquis proximis civitatibus*, "from Ephesus and the rest of the cities near," lib. 3. c. 14. To all which places in that book of the Acts belongs that saying of Ecumenius, *Πρεσβυτέρους γὰρ τοὺς ἐπισκόπους ἢ τῶν Πράξεων βιβλος οἷδε λεγομένους*, "The book of the Acts uses to call bishops elders." So Tit. i. 5,

^k Apol. 2.

when Titus is said to be *left in Crete, to ordain* πρεσβυτέρους κατὰ πόλιν, *elders city by city*, there is little doubt but as Titus was metropolitan of that island, (in which there were said to be an hundred cities, and Gortyna the metropolis,) so the elders in those several cities were a bishop in each; and so they are distinctly called, ver. 7, and the same directions given for the ordaining of them and the πρεσβύται that to Timothy are given for the bishops and deacons, 1 Tim. iii. And the Greek Scholiasts say distinctly on that place, Πρεσβυτέρους τοὺς ἐπισκόπους καλεῖ, “He calls the bishops elders;” and, ἀπόστολος Τίτον ἐπὶ τὸ καταστήσαι ἐπισκόπους κατέλιπεν, ἐπίσκοπον πρότερον ποιήσας, “the apostle left Titus to constitute bishops, having first made him bishop:” and 1 Theodoret, ἐπιτέτραπτο τοὺς ὑπὸ αὐτὸν ἐπισκόπους χειροτονῆσαι, “He had commission to ordain bishops under him:” and Theophylact, Τοσούτων ἐπισκόπων κρίσιν καὶ χειροτονίαν ἐπετράπη, “He was intrusted with the judging and ordaining of so many” (that is, an hundred) “bishops.” So 1 Tim. iv. 14, the πρεσβυτέριον or *eldership* that *laid hands* on Timothy, and made him bishop, may well be resolved to be the bishops or apostolical men, οἱ τῆς ἀποστολικῆς χάριτος ἡξιομένοι, “those that were vouchsafed the favour to be apostles,” saith Theodoret, who with St. Paul (2 Tim. i. 6.) consecrated him. Thus St. Peter calls himself πρεσβύτερος Πέτρος, *Peter the elder*, 1 Pet. v. 1, and St. John, πρεσβύτερος Ἰωάννης, *the elder John*, 2 John 1 and 3 John 1. And accordingly saith ^m St. Chrysostom on that place, Οὐ περὶ πρεσβυτέρων φησὶν ἐνταῦθα, ἀλλὰ περὶ ἐπισκόπων, οὐ γὰρ δὴ πρεσβύτεροι τὸν ἐπίσκοπον ἐχειροτονούν, “By *eldership* he means not” (those that were in his days called) “presbyters, but bishops, for presbyters did not ordain bishops.” And so Theophylact and Œcumenius, πρεσβυτερίον, τούτῳστιν ἐπισκόπων, “presbytery, that is, bishops.” And so ⁿ Ignatius calls the apostles πρεσβυτέριον ἐκκλησίας, “the presbytery of the church.” And Theodoret renders the reason of the appellation; for “so,” saith he, “the holy scripture, τοὺς ἐντίμους τοῦ Ἰσραὴλ προσηγόρευσε γερούσιαν, called the chief men of Israel the senate or eldership.” So 1 Pet. v. 1 and 5, πρεσβύτεροι οἱ ἐν ὑμῖν, *the elders among you*, are no doubt the bishops in all the dispersions of the converted Jews; of whom it is there said that they should ποιμαίνειν and ἐπισκοπεῖν, ver. 2, do the part of the *pastor* and *bishop*. Some other places there are where the word πρεσβύτερος may possibly signify a lower order, if any such there were in those times, but yet it is not certain that they do so. Such is that, 1 Tim. v. 1, Πρεσβυτέρῳ μὴ ἐπιπλήξῃς, *Rebuke not an elder*; and ver. 19, Κατὰ πρεσβυτέρου μὴ κατηγορίαν δέχων, *Receive not an accusation against an elder*: where it is the opinion of Epiphanius, that bishop Timothy’s power over the presbyters is spoken of. But when it is remembered that Timothy was not only a bishop, but of a metropolitical see, the chief of all Asia, and so a metropolitan, and he appointed by Paul to ordain bishops there, (whose qualifications are therefore set down, and those of deacons, but no mention of a middle order,) there is no doubt but those bishops of inferior sees ordained by him were also accusable and rebukable before him, in the same manner as Theophylact said of Titus, that the κρίσις, *judgment*, as well as χειροτονία, *ordination*, of so many bishops was committed to him. And therefore though St. Chrysostom,

^l ὑπόθ. Ep. ad Tit.^m In 1 Tim. 4. Hom. 13.ⁿ Ep. ad Philad.

explaining those places, interpret them, *περὶ πάντος γεγηρακός*, of *all old men*, (and some circumstances in the context incline to that sense,) yet having made this question, "What should be done in case the faults were confessed, but had no witnesses, but only an evil suspicion?" he answers, and so also Theophylact and Œcumenius in the same words, *Εἶπον ἄνω, φησὶ, δεῖ δὲ αὐτὸν καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἑξωθεν*, "The apostle had answered above, He ought to have a good testimony from them that are without:" which plainly referring to the qualifications of bishops, 1 Tim. iii. 7, must suppose the elders to denote bishops in that place also. And so again saith ^o Chrysostom on that other place, *Δῆλον ὅτι ἐκκλησίας λοιπὸν ἦν ἐμπιστευμένους Τιμόθεος, ἡ καὶ ἔδνος ὁλόκληρον τὸ τῆς Ἀσίας, διὸ καὶ περὶ πρεσβυτέρων αὐτῷ διαλέγεται*: "It is manifest that he was intrusted with churches, or indeed with a whole nation, that of Asia, wherefore St. Paul discourses to him of elders." Where the mention of *churches* in the plural, and of *all Asia*, over which Timothy was placed, must interpret *elders* of bishops there. A third place there is in that Epistle, 1 Tim. v. 17, *Let the elders that have ruled well be thought worthy of double honour*: which may also very commodiously be interpreted of the bishops, the *προεστώτες* or *prefects* of churches, (so styled by Justin Martyr and others,) and those discharging their office duly, and (besides the further instructing or teaching their churches already constituted) labouring and travelling in the preaching the gospel to them that have not before heard it, to whom therefore the *διπλὴ μερίς*, the *double portion* of alimony, the *labourer's reward*, ver. 18, is assigned by the apostle. A fourth place is that of St. James, v. 14, *Is any man sick? let him call for the elders of the church*, &c. Where, as the office of visiting the sick, of praying, anointing, absolving, and restoring health to the sick, may well agree to the bishop, so the setting it in the plural number is nothing to the contrary, for that only signifies the elders or bishops of the Christian church to be the men whom all are to send to in this case: not that there are more elders than one in one particular church or city, any more than that more than one are to be sent for by the same sick person. To this purpose belongs that place of Polycarp, the primitive bishop of Smyrna, and martyr, *Καὶ οἱ πρεσβύτεροι εὐσπλαγχνοὶ εἰς πάντας—ἐπισκεπτόμενοι πάντας ἀσθενεῖς*, "Let the elders be merciful to all—visiting all that are weak or sick:" where many other particulars are mentioned, *κρίσις*, *judicature*; *ἀποτομία*, *severity* or *exclusion*; *προσωποληψία*, *accepting of persons*; *τὸ ταχέως πιστεύειν κατὰ τινός*, *believing hastily against any*; as also *ἀποστρέφειν τὰ ἀποπειλανμένα*, *reducing heretics*; which belong properly to the office of the bishop, and not to any second order in the church: and accordingly in all that Epistle there is no mention of any but of elders and deacons. As in Papias also, his contemporary, and after him in Irenæus and Justin Martyr, though *πρεσβύτεροι* sometimes signify that second order, yet it is also used to signify *the bishop*; and Polycarp himself styled *ἀποστολικὸς πρεσβύτερος*, an *apostolic elder* or *bishop*, Iren. in Ep. ad Plo-
tinum; and so *seniores* in Tertullian.

o Hom. 15 in 1 Tim. v. 19.

CHAP. XII.

1. [a] *stretched forth his hand*] Ἐπιβάλλειν χεῖρα, *to lay hand*, taken absolutely, or with an infinitive mood after it, as here, signifies *to attempt* or *resolve* to do any thing; so Gen. iii. 22, *lest he put forth his hand to take of the tree*, &c.

5. [b] *without ceasing*] The word ἐκτενής, applied to prayer, signifies *importunate*, enforcing the same request. Ἐκτένεια, συνεχῶς τὸ αὐτὸ, saith Hesychius, it is “continually to do the same thing:” and again, ἐκτενής, διατεταμένον, signifies that which is *held out* or *extended* to a length. Thus the Litany, or supplications of the church, frequently, for some space, to several matters applying the same words, “We beseech thee to hear us,” and the like, is in the ancient Liturgies called ἐκτενής, *the vehement, fervent, importunate* form of supplication.

12. [c] *considered*] The word συνιδὼν is so near in likeness (though far enough off in the nature and signification of it) to σπεύδων, that it is very possible one of these may here by the transcriber be put for the other. And indeed the signification of the latter, σπεύδων, *making haste*, seems that which is fitter for the turn in this place, where being left alone in the street by the angel, he was in reason to make haste to some place of safety and privacy; and such was that which he here chose. If this conjecture (which I mention only as such, having no authority for it,) be not too remote, then may it also probably belong to another place, ch. xiv. 6, συνιδόντες κατέφυγον perhaps for σπεύδοντες, *they made haste and fled*, as out of a great danger.

13. [d] *hearken*] Ὑπακούειν, Cant. v. 7, is proportionable to the καλεῖν precedent, *answering a call*. So Isaiah l. 2. and lvi. 11. So in Plutarch, he that goes to answer him that knocks at the door, is said ὑπακούειν, *to hearken*, and *answer*.

15. [e] *his angel*] That the word ἄγγελος, which by way of excellency is set to denote the *immortal spirits* attendant on God, and ministering to him, doth primarily and originally and in vulgar use signify *a messenger*, and from thence only comes to denote those spirits, because they are *messengers* of God, employed by him, there is little doubt or question: and consequently it is as certain that it may signify here no more than *a messenger* from St. Peter; so doth ἄγγελός μου, Matt. xi. 10. Mark i. 2. Luke vii. 27, *my messenger* being spoken of John Baptist: so Luke vii. 24, ἄγγελοι Ἰωάννου, *the messengers of John*: and Luke ix. 32, ἀπέστειλεν ἄγγέλους, *he sent messengers*: and so sure the ἄγγελοι ἐκκλησιῶν, *the angels of the churches*, were not those *immortal spirits*, Rev. i. 19; but as the apostles sent messengers to several churches, who were to do according to their appointment, (see note [b] on John xx.) and some in their stead to rule and govern there, so were these the rulers of the churches, appointed by the apostles. So the Hebrew מַלְאכִי signifies indifferently any “who hath any command or message from a master,” and is rendered πᾶς, 1 Sam. xxv. 42, *a servant*; πρεσβύς, *a messenger or ambassador*, Num. xxi. 21; and נָבִי is rendered ἄγγελος, 2 Sam. xv. 13. from נָבִיא, *nuntiavit*, yea and עָבַד *servus*, “minister,” is rendered ἄγγελος, Isai. xxxvii. 24. from an old Hebrew מַלְאִי or מַלְאִי, retained still in the Arabic dialect for a *messenger* or *legate*. The only question therefore will be, of these two possible notions of the word which is the fitter and more probable for this place: and for

the rendering it *messenger*, and not *angel*, I shall only say, that the story will thereby be very clear and intelligible thus: That Peter knocked at the door, and Rhode asking who was there, he answered, Peter; thereupon she knew his voice, and assured them within that Peter was there: they having not heard the voice, but only hearing her affirm confidently that he was there, thought that some messenger had come from Peter, and made use of his name, and that she had by mistake believed it to be Peter himself; and so they thought they must reconcile the difficulty betwixt the conceived impossibility of Peter's being there, on the one side, and the maid's affirming confidently that he was there, on the other side, viz. by this medium betwixt both, that a messenger sent from Peter was at the door, who made use of his name to obtain admission. Whatsoever can be said for the other rendering, will, I conceive, have more difficulty in it. And it is not impossible or improbable that the ἄγγελος, John v. 4, that *went at a certain season to move the water of Bethesda*, may be so rendered also, not for an angel of God in a visible shape, but for an *officer, servant, messenger*, that was wont to be sent at certain seasons of the year, probably at the feasts, to move the water, upon which it became medicinable. See note [a] on John v.

CHAP. XIII.

7. [a] *the deputy*] That Sergius Paulus should here be called ἀνθύπατος, *proconsul* in Cyprus, ver. 4, hath some difficulty in it, it being resolved by Strabo, l. 14. p. 470, that after the Romans' taking this island it became a prætorian province, Ῥωμαῖοι κατέσχον τὴν νῆσον, καὶ γέγονε στρατηγικὴ ἐπαρχία καθ' αὐτήν. And again, p. 471, mentioning the subduing of it, and possessing it by Cato, Ἐξ ἐκείνου, saith he, ἐγένετο ἐπαρχία ἡ νήσος, καθάπερ καὶ νῦν ἐστὶ, στρατηγικὴ, "From that time the island became, as now it is, a prætorian province;" which concludes it under a prætor, not a proconsul. And so Zonaras on the eighth Canon of Ephesus, Παρὰ τοῦ δαυκὸς Ἀντιοχείας ἐστέλλετο ἐκεῖ στρατηγός, "From the duke of Antioch a commander was sent to Cyprus:" on which pretence it was that the bishop of Antioch did at the time of that council pretend right of ordaining the bishops of Cyprus. This difficulty Baronius endeavours to remove, A. C. 46, n. 11, by conceiving that the proconsul of Cilicia had the administration of this prætorian province also, and consequently that this Sergius Paulus was now this proconsul of Cilicia. This he collects from Sigonius De Antiq. Jure Provinc. l. 1. c. 14, who affirms it of P. Lentulus and some others, that being proconsuls of Cilicia, they administered Cyprus also, which, saith Baronius, *non illi tantum sed et successoribus esse æque concessum, par est credere*: "It is reasonable to believe, not of him only, but of his successors as well as of him." But the words in Sigonius do sufficiently refute this conclusion; for he having indeed affirmed that this honour of holding Cyprus together with Cilicia was granted by the senate, not only to P. Lentulus, but also to Ap. Claudius and M. Cicero, as special honours designed to those three proconsuls, adds, *Post Ciceronis autem proconsulatum, ut a Ciliciæ præside tres Asiaticæ dioceses, sic etiam Cypri administratio ablata est, ac proprius, ut ex lege debuit, prætor cum suo questore in eam missus est*: "After Cicero's proconsulship, as the three Asiatic dioceses were taken away from the president

of Cilicia, so was the administration of Cyprus also, and a peculiar prætor with his quæstor sent thither, according as by the law it ought to be." And therefore so it must be supposed to be at this time of Claudius's reign, long after Cicero's time. It remains therefore that the most obvious way of removing this difficulty be resolved on, as the most true, viz. that the στρατηγός, or *commander* of this prætorian province, is here improperly called ἀνθύπατος, *proconsul*, not in a strict acception of that word, but as that is more loosely taken for any governor sent thither by the Roman power. Accordingly the vulgar Latin calls him only *præsidentem*, "president or governor;" a title used in the place newly cited from Sigonius, for the proconsul of Cilicia, which notes the promiscuous acception of such words. To which may be added, that the title of proconsul, belonging duly to the governors of Cyprus for some time, viz. whilst Lentulus, Claudius, and Cicero, proconsuls of Cilicia, held Cyprus, it might now abusively and vulgarly continue to the prætor of Cyprus, though properly it did not; especially considering the flattering nature of the Greeks, which would still bestow the most magnificent titles upon their governors.

8. [δ] *Elymas*] The word אֵלִים, *alem*, or אֵלִי, *alim*, in Arabic, signifies *knowing* or *skilful*, and is applied to those that know things divine and human, from אֵל, *alam*, *scivit*: and so μάγος, perhaps מוֹדֵם from מָדַע, which in Syriac and Arabic signifies *scrutari* or *explorare*, "to search," will signify the same also. From this concurrence of the words ἐλύμας and μάγος, in the same notion, it is clear that neither of them here was a proper name, (that having before been set down to be Barjesus, ver. 6.) but both, in several languages, the title of their wise men, skilled in the secret learning, whom we ordinarily call *magicians*; and μάγος being in so common use among the Grecians, though perhaps of an eastern origination too, is here set as an interpretation of the other.

9. [c] *also is called Saul*] Several accounts are given of Saul's two names. St. Ambrose, Sermon 31, saith that he was at his baptism named Paul by Ananias. St. Austin, Tract. 72 in Psal. will have it an effect of his conversion, and so of his own imposing, and that his humility would not own that name of a proud tall king of Israel, but preferred the contrary of Paulus, *a little one*. Agreeable to which it is that he calls himself ἐλαχιστότερος πάντων ἁγίων, (a word made by himself on purpose,) *less than the least of saints*. St. Jerome, on the Epistle to Philemon, will have it a token of this his first victory over the heathenism of Sergius Paulus here, (in this chapter, where he is first called by this name,) whose name he was therefore to bear by way of triumph, as Scipio of Africanus, and the like. But Origen, in Præf. on the Epistle to the Romans, saith, that he being a Jew, born in the city of Rome, had at his circumcision two names, Saul a Jewish, and Paulus a Roman name. And this is most agreeable to the form of speech here, Σαῦλος δὲ (ὁ καὶ Παῦλος,) *But Saul, who is also Paul*, noting him to have had two names at once, not to have changed one for the other.

10. [d] *mischief*] ῥαδιουργία signifies *forgery, cheating, falseness, deceit*. So in Plutarch, making a false will is ῥαδιούργημα. So Acts xviii. 14, *If it were ἀδίκημα ἢ ῥαδιούργημα πονηρὸν, any injury, (any piece of injustice,) or any roguery forgery or cheat*. So Phavorinus, ῥαδιουργεῖν,

μετὰ πανουργίας τι διαπράττεσθαι, *to do any thing with cunning*: and ῥαδιουργία, *ποιηρία*, πλαστογραφία (it should be πλαστογραφία, for so Hesychius, ῥαδιουργὸς πλαστογράφος), [δολιότης, *knavery, forgery, deceit*: and so likewise Hesychius, ῥουδιουργεῖ (it should be ῥαδιουργεῖ) *κακοποιεῖ, δεινοποιεῖ, doing wicked or cunning things*, and ῥαδιουργὸς (beside πλαστογράφος, *a forger*) *πονηρὸς μηχανουργὸς πολυμήχανος, a wicked* (I suppose without a comma) *contriver, or cunning, subtle person*.

15. [e] *rulers of the synagogue*] The synagogues in the regions of Judæa, not always signifying their consistories or judicatures, but also their places for religious duties, hearing the law and prophets read, was answerable to the *cætus ecclesiastici*, “the religious assemblies” (saith Bertram de Rep. Jud. p. 154.) of the Levites and prophets instituted at first by Joshua and Samuel by prescript of law. The *archisynagogi* therefore are parallel to and supply the place of those Levites and prophets, those that officiated there, of which consequently there were more than one in the same synagogue; and so ch. xi. 8. and 17. Crispus and Sosthenes are *archisynagogi* of the synagogue at Corinth. And the ancient Greek and Latin MS. ch. xiv. 2, instead of οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι, reads οἱ δὲ ἀρχισυνάγωγοι τῶν Ἰουδαίων, καὶ οἱ ἄρχοντες τῆς συναγωγῆς, making express difference between the *rulers or chief of the synagogue*, that officiated there, and the *rulers of the consistory or judicature*.

18. [f] *suffered he their manners*] That ἐτροφοφόρησεν, *carried as a nurse*, is the right reading, there is little doubt, this being the very word twice used by the Septuagint, Deut. i. 31, ἐτροφοφόρησέ σε ὁ Κύριος ὁ Θεός σου, ὡς εἷς τις τροφοφορήσαι ἄνθρωπος τὸν νιὸν αὐτοῦ. So the Roman and Basil editions have it, for that which is in the Hebrew, *hath borne thee, as a parent or nurse doth a child*, not only bearing in arms, but feeding and sustaining, (as sure God did those Israelites, when he sent them quails and manna, ἄρτον ἑτοιμον ἀπ’ οὐρανοῦ, *bread ready drest*, and sent down *from heaven* for them,) and further undertaking all the trouble of his education; and therefore the Syriac interpreter uses here a word which signifies *feeding or nourishing*. And so Hesychius, ἐτροφοφόρησεν, ἐτρεψεν, (it should be ἐθρεψεν,) “bearing as a nurse,” that is, “feeding.” And so Phavorinus also. Thus in Macarius, speaking of a mother and her little child, ἀναλαμβάνει, saith he, καὶ περιβάλλει, καὶ τροφοφορεῖ ἐν πολλῇ στοργῇ, “she takes up, strokes, and nurses with great affection.” And 2 Macc. vii. 27, when the mother entreats the son to pity her, τροφοφορήσασαν, *that bare*, and did for him as a nurse doth, (answerable to the Hebrew נָשָׂא, אָרַו, *basstázō, to take up or carry*.) This did God miraculously even to those murmurers: but suffering his vengeance to fall upon them, and sweeping them all away that came out of Egypt, but Caleb and Joshua, he cannot so fitly be said to have *borne their manners*, or to have borne with them.

27. [g] *fulfilled*] That there is in this verse a trajection, or σύγχυσις, there can be no question: the κρίναντες in the latter part belongs to the τοῦτον in the former, and the ἐπλήρωσαν to the τὰς φωνὰς, they *adjudged or sentenced* him, and they *fulfilled or accomplished* them. And such trajections are ordinary among writers, and go for elegancies, where they are used. The only difficulty will be to what sense the καὶ before τὰς shall be rendered. For either that may couple the ἀγνοή-

συντες and κρίναρες, and then the construction will lie thus; *For they that dwell at Jerusalem, not knowing, and (consequently) condemning him, fulfilled the sayings, or voices, or words of the prophets*; or it may possibly not be a copulative, but (as oft it doth) emphatically affect the words to which it is joined, viz. τὰς φωνὰς τῶν προφητῶν τὰς κατὰ τὴν σάββατον ἀγανατωσκομένας; and then the rendering will be, *Not knowing him, they fulfilled the words of the prophets*, even those words that are every sabbath read in their ears, (and therefore should in reason be taken notice of by them,) in or by thus condemning him. But the former of these is the most probable.

33. [h] raised up] The word ἀναστήσας, raising up, signifies to raise up from the dead, and so doth ἐγείρειν too; but not so only, nor so primarily, nor necessarily so, but when either the addition of ἐκ νεκρῶν, from the dead, or some other phrase of that nature, or circumstance of the context requires that sense. For besides that notion, there is another very ordinary and proper to it, as when God is said to raise up a prophet, that is, to send him, and give him commission to perform the office of a prophet. This is an usual notion of the word. So Acts iii. 22. and vii. 37, Προφήτην ὑμῖν ἀναστήσει, He shall raise you up a prophet: and so Acts ii. 30, speaking of God's promise to David, From the fruit of his loins according to the flesh, ἀναστήσει Χριστὸν, that he would raise up Christ, bring the Messiah into the world. And the mention of the resurrection in the next verse will not be able to assign any other sense to that place, because that may come in from the force of the sitting on his throne, which is added to it, it being clear, that as that was promised of the Messiah, so it was not performed till his resurrection. So when of Theudas, Acts v. 36, of Judas of Galilee, ver. 37, it is said, ἀνίστη, he rose up, a false prophet arising of himself, or raising himself, not raised by God, (according as among the Hebrews the word נָבִי, for prophesying, doth in hithpael, the reciprocal conjugation, generally signify a false prophecy, such as one receives from himself, and not from God;) so Heb. vii. 11, *What need is there, ἕτερον ἀνίστασθαι ἱερέα, that there should arise, or be raised, another priest?* and again, ver. 15. And thus some may conceive that it should signify in this place. But, 1, the context here, and, 2, the importance of the second psalm, incline it the other way. For here the resurrection of Christ, ver. 30, is the point insisted on; and though his crucifixion be first mentioned in order to that, ver. 27, yet there is no mention of his coming into the world, or either his eternal or temporal generation. And so in the following words, ver. 34, they again belong to God's raising him from the dead. And for the parallel betwixt begetting and resurrection, it might be made clear in many particulars. As for the second psalm, that clearly belongs to the setting up David king after the death of Saul, and conquest over his enemies; and that is aptly expressed by God's begetting him, and his being God's Son: for as similitude denominates children, the children of God are they that are like him, and resemble him in any thing, and the children of Abraham are they that do the works of Abraham; and as the making man after God's image signified his likeness unto God in power, having dominion, &c. Gen. i. 28, so being the sons of God, and having the title of gods, psalm lxxxii. 6, belongs to governors, and consequently signifies so in that second psalm, and is but another phrase to signify

what is plainly said, ver. 6, *Yet have I set my King upon my holy hill of Sion*. And thus also in the application, Christ the *son of David* being raised from the dead, as David, rescued from the great dangers that encompassed him, is now set upon his throne by his exaltation; and that is *God's begetting him his Son* here, and is the thing to which the Jews referred when they called the Messias sometime *the King of Israel*, sometime, which is all one, *the Son of God*. And so, Heb. i. 5, this saying of God to him, *Thou art my Son*, &c. and, *I will be to him a Father, and he shall be to me a Son*, is brought as a proof of his being superior to the angels, ver. 4, which was done by his resurrection and exaltation, Ephes. i. 20, 21.

34. [i] *sure mercies*] The Hebrew in Isaiah lv. 3, from whence this is taken, hath חסדי דוד הנאמנים, where the word חסדי in the plural, noting *beneficia*, or *beneficentiam*, “mercies,” or “mercifulness,” is by the Greek rendered *δωα*, (from the sense of the singular חסדי, which signifies both *beneficus* and *pious*, “charitable” and “godly,”) as if it were only *pia*, “godly,” from the singular *pious*, whereas the adjective plural is taken substantively (as many neutrals in Latin are) for acts of *kindness*, *mercies*, &c.; and so הנאמנים, adjectively joined with it, signifies the *faithful*, *durable*, *lasting mercies of David*, that is, of Christ the Son of David; and so this place out of the prophet is brought as a proof of Christ's resurrection. For as the mercies promised the Jews in having David for their king, had with the end of his life determined also, unless his son Solomon, and after him others, had sat upon the throne; and as, when they were carried into captivity, the perpetuating these benefits of David to them, that is, being governed by their own kings, signifies their return from their captivity: so Christ, being called *David*, or meant in a second mystical sense when *David* is named, and being (crucified and so) dead, as David was, unless he had withal risen again, that covenant, those mercies promised by and in him to the world, could not have been πιστά, *firm*, *sure*, *faithful*, ratified for duration or continuance, but had ended with his life; whereas now by his resurrection and ascension to heaven they still continue, and are made good unto us. Thus saith Athanasius of Christ's sacrifice, Τετέλειωκε τὸ πᾶν, καὶ πιστὴ γέγονε μένουσα διὰ παντός, “It perfected all, and became faithful.” Wherein? why, in that it *remaineth for ever*. And again saith he, Ἡ κατὰ νόμον ἱερατεία χρόνῳ καὶ θανάτῳ παρήμειβε τοὺς προτέρους, ὁ δὲ Κύριος ἀπαράβατον καὶ ἀδιάδεκτον ἔχων τὴν ἀρχιερωσύνην, πιστὸς γέγονεν ἀρχιερεὺς, παραμένων αἰ, “The legal priesthood by time and death passeth from one to another; but Christ having an high priesthood which passeth not from him to any successor, did therein become a *faithful high priest*, (Heb. ii. 17.) enduring or continuing for ever:” where the word πιστός in that Epistle to the Hebrews is interpreted by that father to signify *durable*, *continuing for ever*.

41. [k] *Behold, ye despisers*] The words ἴδετε οἱ καταφρονεῖται, *Behold, ye despisers*, which from the Septuagint's reading the apostle here embraceth, are very different from what not only the vulgar Latin, and our English, but also the Chaldee and the Interlineary retain in the place of Habakkuk, ch. i. 5, from whence it is clearly cited, the Hebrew בניִים being by them read as if it were ב and גוים, *in gentibus*, among the heathen, which the Chaldee read בעממא, *gentes*. Hereupon learned men have made conjectures, that the Greek interpreters had

some other reading. Beza and Capellus, and from him Grotius's Posthumous Annotations have mentioned בוגדים, and Capellus hath thought בוגים possible. But Mr. Pocock, by his acquaintance with the Arabic writers, hath superseded these conjectures, and given assurance that בגים was the word, which as the Greek rendered καταφρονῆται, *despisers*, so the Syriac in Habakkuk express מרומא בע, *arrogantes, transgressors*, and the Arabic by *negligentes*, taking the word for the plural of בג from בגא, which though it be not met with in the Bible, yet may be resolved to have been anciently in use among the Hebrews, both by the notions which the Greek and Syriac and Arabic interpreters had of it, and by the frequent use of the word in the Arabic, for *injustus fuit, se super aliquem extulit, a vero declinavit, recessit, insolenter se gessit, mentitus est, fastuose incessit*, "being unrighteous, proud, transgressor, insolent, liar, fastuous," as he there cites out of the Arabic Grammarians; shewing that the Syriac מרומא, *maroshe*, is by Bar Ali, in his Syro-Arabic Lexicon, expounded by the same word by which Aljauharius renders *albagyo*. As for the latter words of this verse, though some have been willing to make some alteration, yet there will be little need of it: for והתמחו clearly signifies καὶ θαυμάζητε, and wonder; and then תמחו that follows, will be as fitly ἀφανίσθητε, not so, as that signifies a *dissolution* or *destruction*, but as in the Arabic it is used for any *change to the worse*, as when meat hath lost its smell or taste, and is applied to such a change as is in one astonished or confounded. So R. Tanchum; the former word signifies *admiration*, the latter, *amazement* or *confusion*. Where though the literal notation of the words do not predict the ruin or destruction of the Jews, yet the rational importance doth to all that are not thus moved by admiration and shame to embrace the gospel now preached unto them; for as those that did so were the σωζόμενοι, *rescued*, from the approaching destruction, so all that still stood out should certainly be destroyed.

44. [l] *next sabbath*] Instead of ἐρχομένην σαββάτω, *the coming or approaching sabbath*, the King's MS. and some others read ἐχομένην, *the next or adjoining sabbath*, as πόλεις ἐχόμεναι have been shewed to signify *the adjoining cities*, note [b] on Mark i.

48. [m] *ordained to eternal life*] That this phrase τεταγμένοι εἰς ζωὴν αἰώνιον is here a notation of the proselytes among the Jews, which were allowed by them to have *partem in seculo futuro*, "a portion in the age to come," (whether that signify heaven, or the kingdom of the Messiah,) without submitting to their whole law, but only to the seven precepts of the sons of Noah, hath been not unhappily conjectured by M. Mede: and the context is somewhat favourable to it. The company consisted of Jews and proselytes, ver. 43; many of those proselytes (as well as Jews) followed Paul and Barnabas after the dissolving the assembly; and their doing so, and the form of the apostles' exhortation to them, ἐπιμένειν, *to abide or persevere*, signifies that they were already believers. Then, ver. 45, *the Jews contradicted, and spake against this doctrine*, and therefore, say Paul and Barnabas, *seeing ye judge yourselves unworthy of everlasting life*, that is, seeing you behave yourselves as those that look not after, care not for your eternal weal, *behold, we turn to the Gentiles*, ver. 46; which when the Gentiles heard, that is, the people of other nations that were there among the

Jews, they rejoiced, and glorified the word of God, ver. 48. And upon that it is immediately added, that *as many as were τεταγμένοι εἰς ζωὴν αἰώνιον, disposed, or in readiness for, or to, eternal life, believed.* In this conjecture there is a fair appearance of truth for the whole of it. And for one part of it, it is undoubted, that those who are here said to believe were most of them, if not all, such proselytes of the Gentiles; and those again not the *proselytes of justice*, which had undertaken the whole Mosaical law, (for they were as deeply engaged in opposing Christianity as the most refractory Jews, and accordingly, ver. 50, the proselyte women, which were zealous for the law, were exasperated by the Jews, see note [d] on Matt. xxiii.) but especially those of the *gates*, which received the precepts of the sons of Noah, but were not possessed with the Jewish prejudices against Christianity. But then, 1, it no way appears that all the proselytes of this sort did now receive the faith at this one time, and consequently it cannot be affirmed, in the latitude of ὅσοι, *as many*, which seems to include all of the sort (whatever it is) that is noted by the phrase. Or if that word may be so qualified as not to extend to all, yet there is no propriety of the phrase τεταγμένοι εἰς ζωὴν, to confine it to that sort of proselytes, any more than there is to confine the like phrase εὐθεὶς εἰς βασιλείαν τοῦ Θεοῦ, *fit for the kingdom of God*, Luke ii. 62, to this sort of proselytes, which there appears not at all to belong to them. Of that phrase see note [d] on John vi, where it appears to signify one that by God's prevenient graces hath that qualification wrought in him, which is the peculiar temper wherein the gospel takes root and prospers, the honest heart, or sincere desire of reforming and living piously. For these, when the gospel is preached to all, are peculiarly the men that lay hold on it, and bring forth the fruits of it: and these are very fitly described by this phrase here; and accordingly it is said that *as many as were such believed*, or turned Christians. Now for the main difficulty, how this phrase, τεταγμένοι, &c., should come to signify these, I shall enlarge a while by viewing the nature of the word τάττειν, *to order or ordain*, among writers sacred and profane. In scripture it often signifies *to appoint*, as that is *to command or constitute*. So Acts xxii. 10, περὶ πάντων ὧν τέτακται σοι ποιεῖν, *all things which are appointed thee to do*, is all one with τί σε δεῖ ποιεῖν, *what thou oughtest, what is thy duty to do*, in the parallel place, ch. ix. 6. So Acts xv. 2, ἔταξαν, *they commanded, or gave order, or appointed*; and Matt. xxviii. 16, *the mountain, οὗ ἐτάξατο αὐτοῖς Ἰησοῦς, which Jesus had appointed or commanded*. But more frequently it is used in the military sense, in the notion wherein the books of disposing or marshalling armies are called *tactics*, and in which διατάγαι ἀγγέλων, *dispositions of angels*, Acts vii. 53, signifies *troops or hosts of angels*. So of the centurion, Luke vii. 8, ἡνὶ ἐξουσίαν τασσόμενος, *he that hath such a place in the army, as (though he be a commander) to be himself under others; in which sense, Rom. xiii. 1, the powers that are, are τεταγμένοι ὑπὸ Θεοῦ, constituted by God, and placed under him*. And by analogy from hence it is applied to other things, as 1 Cor. xvi. 15, ἔταξαν ἑαυτοὺς εἰς διακονίαν τοῖς ἁγίοις, *they disposed or devoted themselves to that function*, that part, as it were, of the ecclesiastical militia, which consisted in ministering to the saints. In the translators of the Old Testament, and writers of the Apocrypha, it is generally in the military sense answerable to the Hebrew עָרַךְ; so

Ezek. xlv. 14, *τάξουσιν αὐτοὺς φυλάττειν φύλακας, they shall appoint, or dispose, or marshal them to keep watches*, which is spoken of the temple; but as that represents an host, and is usually so called, (and thence, Luke i. 8, *τάξις ἐφημερίας, the order of his daily course*, is in that sense also,) so 2 Macc. xv. 20, *τῆς ἵππου κατὰ κέρας τεταγμένης, the horse being so disposed or placed*, (as in Hesychius the word *πρωτοστάτης* is explained by *ὁ πρῶτος παρὰ τὸ κέρας* (not *κάρας*, as it is corruptly read) *τῆς παρατάξεως τεταγμένος*, "he that is placed first near the horn of the bat-talia;") and 1 Macc. v. 27, *εἰς αὖριον τάσσονται παρεμβαλεῖν, they are disposed or marshalled, so that to-morrow they may encamp*. So 2 Kings xv. 19, *ἐκτάσσειν τὸν λαόν, is to muster the people*. Among profane writers it is sometimes *to dispose* or *put in order*; so the shepherd doth *τάττειν ἀγέλην*, "order his flock," in Philostr. de Vit. Apoll. l. 3. c. 3. And in Ἀψύρτυς, (in the *ἱππιατρ.*) after *στρατευόμενος ἐν τάγματι*, "having fought in ranks," (in the military sense,) follows within a line, *ἀναταξάμενος οὖν ταῦτα*, "having disposed these things in order," (that is, of writing,) *προσφωνῶ σοι*, "I address myself to thee." &c. In the military sense, nothing is more ordinary, *ἐτάσσοντο ὡς εἰς μάχην*, "they were marshalled as for a fight," in Thucyd. l. 3. (and *ἀντιταξάμενοι*, in Julian and others, is simply for enemies,) so *Ἕλληνες τεταγμένοι προσήεσαν*, "the Grecians being marshalled," &c. l. 2. as in Ἐλιαν, *τεταγμένοι* are "soldiers in their ranks" in services, (as *ἀτακτοί*, on the contrary, are those that are "disbanded,") and *τάγμα*, "a band" or "troop" of such. And in this sense they that are truly pious, sincerely and honestly disposed to do whatsoever God requires of them towards eternal life, (whether that signify Christianity, the present part of that life which shall end in eternity, or whether the life of glory in another world,) may fitly be said to be *τεταγμένοι εἰς ζωὴν αἰώνιον*, "enrolled in the number of those that look after eternal life, marshalled, standing ready, in order, in rank, *centuriati*, to eternal life:" and so as they that 1 Cor. xv. 16. *ἐαυτοὺς ἔταξαν εἰς διακονίαν*, *devoted themselves to the ministration*, might be expressed by *τεταγμένοι εἰς διακονίαν*, *devoted and ready for that*; so here *τεταγμένοι εἰς ζωὴν*, *devoted and ready for life*, will be all one with *ὅσοι ἐαυτοὺς ἔταξαν εἰς ζωὴν*, *they that devoted, addicted themselves to eternal life*, according to that ordinary custom among sacred writers, wherein the reciprocal conjugation *hithpahel* is expressed by the Greek passive, which is observable of compounds of this very word very frequently, as in *ὑποτάσσεσαι*, *to obey*, Rom. x. 3. and xiii. 1. 5. Heb. xii. 9. James iv. 7. In all which the passive signifies either *to subject himself*, or neutrally *to obey, submit*; and so the contrary, *ἀντιτάσσομαι*, Rom. xiii. 2. James iv. 6. and v. 6. 1 Pet. v. 5. *to be disobedient*. The short is, that they that having renounced the heathen idols of their countries embraced the worship of the one only true God, and the hope of eternal life, and so were *εὐθετοὶ εἰς βασιλείαν Θεοῦ*, *well placed or disposed, in a good posture toward the kingdom of God*, are here thus expressed. This is that which is expressed, Heb. xi. 6, by *προσερχόμενοι εἰς τὸν Θεόν*, *they that come to God*, which is the paraphrase of the word *προσέλνυτοι*, *proselytes*, so called from *coming to*, or indeed the same word participially set; and of all such it is required *to believe*, what is there said, that *there is a*

God, and that he is a rewarder of all that diligently seek him; that is, that Gentiles, (other nations besides Jews,) if they seek God, may come to eternal life; and consequently as many as put forward to the exercise of piety, which is one part of eternal life in scripture, (*this is life eternal to know thee*, that is, live according to thy commandments,) and to the expectation of a reward, which is the other part, are distinctly capable of this title here, and there of that. This was acknowledged by Chrysostom, when he explained this phrase by ἀφωρισμένοι τῷ Θεῷ, "separated to God," those that had betaken themselves to his only service; or, as P Procopius expresses it, speaking of the Gentiles, οἱ δὲ ἀρετῆς καὶ θεοσεβείας κατατασσόμενοι εἰς τέκνα Θεοῦ, "they that by virtue and piety were in *procinctu* for sons of God, ready to be such." I shall add but one place more, and that out of Philo, where, speaking of the προσκείμενοι Θεῷ, "they that were added to God," godly men, that gave up their names to the worship of God, he adds, οἱ τὴν παρὰ τῷ ὄντι Θεῷ τεταγμένοι τάξιν, ἀθάνατον βίον ζῶσιν, "they being marshalled in the rank next to the true God, live an immortal life:" where the τεταγμένοι, &c. is all one with the προσκείμενοι Θεῷ, "they that were added to God," that is, with the προσερχόμενοι Θεῷ, "they that come to God," that give themselves up to his service. And baptism among us being the form of our initiation to Christ, the ancient form of those that were to be baptized was, ἀποτάσσομαί σοι, Σατανᾶ, καὶ συντάσσομαί σοι, Χριστῷ, (in this military sense, from whence it is called a *sacrament*;) "I renounce thy service, O Satan, and I put myself, list myself, with thee, O Christ." That this phrase cannot reasonably be interpreted to any sense of divine predestination, may appear, 1, by the no reasons that are producible to incline it that way. Those must be produced, if they are any, either from the context, or the propriety of the phrase. From the context no reason is pretended; but on the other side, the comparison here lying betwixt the Jews on one side, and the Gentiles on the other; of the Jews it is said, that they *contradicted*, and *blasphemed*, and so *judged not themselves worthy of everlasting life*, ver. 46, which sure refers not to any decree from eternity passed against their persons, absolutely considered, but only as contumacious unbelievers, incapable of that salvation which was preached to them. And then in reason, and by laws of opposition, they that did believe of the Gentiles must be those that were otherwise qualified than those Jews were, and so that qualification of pliable temper will be the interpretation of the *τεταγμένοι*, &c. Not that all the Gentiles received the gospel, (which yet if it were true *de facto*, would be no argument against what is now said,) but that *as many of them as were thus qualified received it*. As for the phrase, that hath no propriety to incline that way: for, 1, there is no intimation or mention of God in the phrase, which would be necessary to restrain it to that sense of God's predestination; 2dly, for the word *τάττω*, which is rendered *ordaining*, and seems somewhat favourable that way, and is the only part of the phrase that doth so, there is no example of this being any where used for God's eternal decree, but *ὀρίσσω*, or *προορίζω*, to *determine* or *predetermine*; 3dly, there is no preposition answerable to *præ*, "before," in any part of the phrase, nor any thing else to supply that

place, as *πρὸ χρόνων αἰώνων*, or *πρὸ καταβολῆς κόσμου*, *before the foundation of the world*, Ephes. i. 4. Secondly, this may be resolved on by the reasons which stand in force against it. For, 1, the word *οσοι*, *as many*, being an inclusive universal particle, it is not imaginable yet that all of that assembly that were predestined, and so all that could ever believe, or come to life, did believe that day. The believers of a city do not all come in thus, every one at the same time, but *καθ' ἡμέραν*, *daily*, some one day, some another, Acts ii. 47; and some that were now negligent or refractory, might after repent, and become more pliable, and God's decree certainly would not shut them out, when they did so. 2dly, It is as unreasonable to determine that all that did then believe and receive the gospel were predestined to eternal salvation: those that believed at other times were not all predestined; thus Judas we know was not; Hymenæus was not: and *believing* here noting no more than receiving the faith, without any consideration of their persevering or not persevering, it is evident of the stony ground, and of a multitude of Christians denoted thereby, that *in time of temptation they fall away*, and so are not (unless they return and recover) predestined to salvation. 3dly, It is not to be thought that Luke, which wrote this, knew, of that whole assembly of Gentiles, how many were predestined to salvation, nor consequently could he affirm it of them in that sense, or that none should ever believe which this day did not; whereas on the other side, he might by the effect conclude, that all that were rightly qualified at that time did at that time receive and believe the gospel preached to them, and all that did then truly believe were so qualified, the obstinate and contumacious Jews and proselytes opposing and persecuting it. Meanwhile it must be remembered that these qualifications are not pretended to have been originally from themselves, but from the preventing graces of God, to which it is to be acknowledged due, that they ever are pliable or willing to follow Christ, though not to his absolute decree of destining them, whatsoever they do, unto salvation.

CHAP. XIV.

17. [a] *rain from heaven*] The reason of St. Paul's naming of *rain from heaven*, as a peculiar testimony of God's power and goodness, seems to be taken from that notion which the Jews had of it, expressed by this ancient saying in Sanhedr. and in Chelek Taani, c. 8. §. 2, in Ein Israel, that there be three keys not given to any legate or proxy, (kept peculiarly in God's own hand,) *של חיה ושל גשמים ושל תחיית* *המתים*, *of life, of rain, of the resurrection of the dead*; making rain as immediate and incommunicable a gift of God as either giving or restoring of life. Hence it is frequently styled by them *גבורת גשמים*, *the power of rain*, because, say they, "it descends not but by power;" and it is one of the things in which the power of God shews itself. The difference of it from other the like acts of power, they say, is this, that it belongs to the just and unjust, (whereas, say they, the resurrection belongs to the just only,) and so saith our Saviour of it, Matt. v. 45.

23. [b] *ordained them elders*] The word *πρεσβύτεροι* here is not (as some think) the description or notation of the state of the men before they were ordained, or of the qualifications which made them fit to be

installed governors, viz. their being such who were counted elders of the people for wisdom and knowledge of Christianity; but χειροτονεῖν πρεσβυτέρους is to consecrate or ordain governors by imposition of hands, to make them such that were not so before, to invest and endow them with authority in the church. The word χειροτονεῖν literally signifies to stretch out the hand, or hold it up, and signified among the ancient Greeks choosing, or giving of sentence, or suffrages, which in popular elections or judicatures was done after this manner. But this being the original of the word, it is (as is ordinary with other words) somewhat enlarged, and changed in the ordinary usage of other writers, Jewish and Christian, and signifies indifferently constituting or ordaining, without any intimation of suffrages, or plurality of persons or voices, by whom this ordination is made. This may best appear by some testimonies of those writers which wrote nearest the times and the style of the New Testament. Thus saith Philo Judæus of Joseph, Βασιλέως ὑπαρχος ἐχειροτονεῖτο, "He was" (not by any votes or suffrages of many, but by the act of Pharaoh the king) "constituted governor of all Egypt under the king." So of Moses, Ἠγεμὼν ἐχειροτονεῖτο, "He was" (by God certainly, without any suffrages of others) "constituted the ruler of the Israelites." So of Aaron's sons, ἱερεῖς ἐχειροτόνουν, "God" (without any concurrence or choice of others) "chose them priests." So Lucian, of Alexander's kindness to Hephæstion, Θεὸν χειροτονήσαι τὸν τετελευτηκότα, "He made him a god when he was dead;" which sure was a single act of Alexander's, was not done by voices or suffrages. And so Maximus Tyrius, of Darius's horse, which by neighing made his master king of the Persians, saith, Δαρείῳ οὐ πρότερον προσεκύνησαν οἱ Πέρσαι πρὶν αὐτὸν ἐχειροτόνησεν ἐπὶ τὴν ἀρχὴν ὕβριστῆς ἵππος, "The Persians did not adore or salute Darius, till his wanton horse had created him king." In all these places the ordination being an act of some one person, Pharaoh, God, Alexander, &c., the word is capable of no other notion. In like manner, when the word is used of the Roman affairs, as in Appian and Dio we know it is, it must needs be taken in this sense, because that ceremony of lifting up or stretching out hands in elections was not in use among them. And thus it is used in this place, not of any multitude or number of men to whom suffrages might belong, but of Paul and Barnabas, who did it by joint consent, and there is no other possible way for two to vote any thing. As for the suffrages of any others, if such could be imagined to have interposed here, it would not then be Paul and Barnabas, but those others who did χειροτονεῖν, stretch out their hands, or give the suffrages. And for Paul and Barnabas to do it by the suffrages of others, this is far from the original use of the word from whence it pretends to be concluded; for where χειροτονία in the primitive sense is used of choosing by suffrages, (as in popular elections, &c.) it is certain that their own, not others' suffrages are meant by it. And therefore χειροτονεῖν is by Hesychius rendered καθιστᾶν, to constitute, (as well as ψηφίζειν, to elect,) and so it is here all one directly χειροτονεῖν πρεσβυτέρους, to ordain elders, as Titus i. 5, καταστήσαι πρεσβυτέρους, to constitute elders. And thus the word is clearly used, Acts x. 41, where προχειροτονεῖσθαι being spoken of the apostles being, whether foreordained or forechosen of God to be, witnesses of Christ's resurrection, must needs be without votes or suffrages; and accordingly Theophylact, on 2 Tim. i. 6, in-

stead of St. Paul's διὰ ἐπιθέσεως τῶν χειρῶν μου, *by imposition of my hands*, hath ὅτε σε χειροτόνουν ἐπίσκοπον, "when I ordained thee bishop." And so St. Chrysostom on those words, Acts vi. 6, *having prayed, they laid hands on them*, saith, ἐχειροτονήθησαν διὰ προσευχῆς, τοῦτο γὰρ ἡ χειροτονία, "they were ordained by prayer, for this is ordination," making χειροτονία and χειροθεσία, *stretching out the hands*, and *laying on the hands*, to be all one. And though, 2 Cor. viii. 19, it be used of the churches' constituting one to travel with St. Paul, yet is this no variation from the present notion of it, the word signifying *to ordain*, or *elect*, or *constitute* indifferently, whether it be done by God, or one or more men, or by the whole church. So ὁ Chrysostom, speaking of Christ, αὐτὸς αὐτοὺς εὐθὺς χειροτονεῖ, "he presently constitutes them." And ὁ Socrates of Constantine, in the twentieth year of his reign, Κωνσταντίνον κατέστησε Καίσαρα, but in the thirtieth, Κωνσταντῖνον ἐχειροτόνησεν, where it is all one with κατέστησε, both noting the *constituting* or *creating* of Cæsar, a work of the emperor only. So ὁ Theodoret, περὶ προνοίας in the person of Joseph, ἀπάντων με τῶν κατὰ τὴν οἰκίαν κηδεμόνα ἐχειροτόνησεν ὁ δεσπότης, "my master hath constituted me over all his house." So ὁ Zacharias, bishop of Mitylene, speaking of God's creating of man, as a king and guest, for whom a palace and a feast were before prepared, he expresseth it by τὸν ἐπὶ γῆς χειροτονηθῆναι, καὶ προβληθῆναι βασιλείᾳ, καὶ δαιτυμόνᾳ τῶν ἀγαθῶν ὧν ὁ μέγας προύθηκεν ἐστίατωρ, "he was chosen" (sure not by the suffrages of many, but by God the one Creator) "and set forth to be both the king and the guest of the good things which the great Master of the feast had set before him." Of this acception of the word χειροτονεῖν, a controversy there is between the two great Scholiasts on the canons, Zonaras and Balsamon. Zonaras on the first apostolical canon, Ἐπίσκοπος χειροτονεῖσθω ὑπὸ ἐπισκόπων δύο ἢ τριῶν, "Let a bishop be ordained by two or three bishops," makes this scholion, Νῦν μὲν χειροτονία καλεῖται— "Nowadays the office of prayers and invocation of the Holy Spirit at the consecration of any, is called χειροτονία, from the bishop's stretching out his hand, and blessing the person ordained; πάλαι δὲ αὐτὴ ἡ ψῆφος χειροτονία ὠνόμαστο, but anciently the election itself was so called: for when the multitudes of the cities had power to choose their bishops, they assembled, and some chose one, some another; and that the greater part of suffrages might carry it, it is said that they that made the choice stretched out their hands, and so the suffrages were numbered, and he that was chosen by most was advanced to the dignity; and thence the word χειροτονία was taken. And accordingly," saith he, "the fathers of the councils are found to use the word, calling election χειροτονία. Thus the council of Laodicea, can. 5, saith that χειροτονία must not be in the presence of the catechumeni, meaning *elections* by that word." How unfitly this scholion is applied to the first apostolical canon will be easily judged when it is remembered, that χειροτονεῖσθαι, used in that canon, (and sure that was πάλαι anciently, and long enough before Zonaras's writing,) is certainly used for *ordination* or *consecration*, καθιέρωσις or χειροθεσία, the "initiation to the episcopal office by imposition of hands," and not any popular or whatever kind

q Hom. 32. in Matt. p. 218.
cont. Philos. p. 360. B.

r Lib. 1. c. 38.

s Lib. 8. p. 175.

t Disp.

of election. And therefore Balsamon coming to give account of this canon, and seeing this scholion of Zonaras before him, gives it (without naming him) the due refutation, thus : 'Ο ἀποστολικὸς κανὼν οὗτος——“ This apostolical canon speaks of that ordination which is done by the bishops in the church——οὐ περὶ ψήφου, καθὼς τινες εἶπον, not of the election, as some said (following some unwritten reports) in respect of the stretching out the hands used in the elections of bishops by the multitude of the cities : for though in the 10th” (it should be the 5th) “ canon of Laodicea the fathers command that χειροτονία should not be in the presence of the catechumeni, and from thence some supposed that this canon speaks of election ; yet I believe they say not well, because the ordination which is performed in the church διὰ μυστικῶν εὐχῶν, by the prayers belonging to initiation, is done, though there be never so many there,” (which concludes that this apostolic canon belongs to consecration, though the Laodicean do not.) “ And again the 4th canon of the first Nicene council resolving that the election of a bishop shall be performed by all the bishops of the province, ἢ τέως τριῶν, at least by three, the rest signifying their consents by writing, I cannot think how some could understand this canon of the election of a bishop, which appoints that it shall be done by two or three” (and so possibly by two, not necessarily by three) “ bishops.” By this it is evident, that Zonaras, if, as his premises prepared for it, so he concluded according to them, that in the apostolical canon, χειροτονεῖν was to be understood of election, and not of ordination, was foully mistaken. But the truth is, the conclusion of his scholion seems to look another way, citing that canon of Nice, which being of elections, appoints them to be by three at least, whereas this of χειροτονία contents itself with two or three ; and in his scholion on that Nicene canon 4, his conclusion is express, that the apostolical canon, χειροτονίαν τὴν καθιερωσιν καὶ χειροθεσίαν ὀνομάζει, calls consecration and imposition of hands by that title, and so not election. (So ὁ Harmenopolus on his Epitome Can. “ The apostolical canon is of consecration and imposition of hands, the Nicene of election.”) And so all his premises of χειροτονία being taken for ψῆφος, election, are utterly alien from the canon which he had before him ; and his observation as far from truth, that it was in latter times only that χειροτονία came to signify ordination. His own words conclude rather the direct contrary, that at the time of the writing the first apostolical canon, (which by all is acknowledged genuine, and so written not long after the apostles' days,) χειροτονία was taken in the sense of ordination, and that long after that in the council of Laodicea, it was used for election. And it may be worth observing, that he that had taken such unseasonable pains to prove it was taken for election, had no proof for it in all antiquity, but only that one canon of Laodicea, where indeed it is evidently used in that sense : but whether of any other election, save by the bishops (to whom it evidently belongs in the 4th Nicene canon) in the presence of the people, (excluding the audientes,) from them to receive testimony of the lives of those who were to be chosen, appears not by that canon. In the Nicene canon 4, the difference is clear between καθίστασθαι, constituting, by way of ψῆφος, election, in the beginning of the canon, and

^u Jus Gre. Rom. p. 1.

D d 2

then (after that regularly performed) χειροτονία, *ordination*, in the end of it. And by that we may understand Theodoret's meaning, Eccl. Hist. l. 5. c. 23, when he saith the canons forbid δίχα τριῶν ἐπισκόπων ἐπισκόπον χειροτονίαν γίνεσθαι, "that a bishop have ordination without three bishops:" not that there must needs be three bishops to impose hands, for that is contrary to the apostolical canon, which is content with two, (and yet is by Zonaras himself reconciled with the Nicene, that requires three at least,) but that there must be three at least personally present at his election, (and that ^x with the concurrence also of all the province that are absent,) before he can be ordained lawfully, and when he is so elected, then he may be ordained by two. So when Synesius, Ep. 67, saith of Siderius, bishop of Palebisca, that he was "ordained ἐκθέσμως, irregularly, εἰ μήτε ἐν Ἀλεξανδρείᾳ κατέστη μήτε παρὰ τριῶν ἐνθάδε, if he was not constituted at Alexandria, or not by three bishops there;" meaning the whole affair, as it was made up of election, and ordination too, to the former of which the presence of three bishops was necessary, (though not to the latter.) And so Theodoret again, l. 5. c. 9, affirming from the Nicene canon that "the custom was for the bishops in every province, and the neighbouring bishops, if they pleased, πρὸς τὸ συμφέρον ποιείσθαι χειροτονίας, to make the ordinations to the best advantage," must be thus understood; not that all should join in the ordination or imposition of hands, but (all of the whole province, either personally, or by their letters, joining in the election) two or three should impose hands on him. But this *ex abundanti*, more than was necessary for the notion of χειροτονία, when it was used of the apostles. Now for the κατ' ἐκκλησίαν, it is best rendered *church by church*, that is, in every church one elder or bishop; and so χειροτονεῖν πρεσβυτέρους κατ' ἐκκλησίαν, to ordain elders in every church, is all one with καταστήσαι πρεσβυτέρους κατὰ πόλιν, to constitute elders in every city, Tit. i. 5; every city having a bishop in it, and so called a church, to which the believers in all the parts about it belonged, and that bishop having power to make as many inferior officers in that church as he thought good. Of the notion of πρεσβύτερος, see note [δ] chap. xi.

CHAP. XV.

14. [a] *visit the Gentiles*] Ἐπεσκέψατο, in the Septuagint, joined with an infinitive verb, not an accusative noun after it, signifies *to be pleased, to delight*, Jer. xxxii. 41, ἐπισκέψομαι ἀγαθῶσαι, where the Hebrew hath יִרְשָׁע, and *I will rejoice or delight*. It is true the word signifies *to visit*, Luke i. 68, and that may be thought also to have at some distance an infinitive, ποιῆσαι ἔλεος, to shew mercy, after it, ver. 72. But ἐπεσκέψατο λαβεῖν λαὸν here is another kind of phrase; ἐπεσκέψατο hath no noun after it, but only and immediately an infinitive mood, and so is parallel only to that before mentioned in the Septuagint, and so in reason must be interpreted.

24. [δ] *subverting your souls*] Ἀνασκευάζειν ψυχὰς is *to remove or transfer* (as Gal. i. 6.) *men's minds*, to carry them from one object to another: so Heyschius, ἀνασκευάζειν, μετατιθέναι, it signifies *to trans-*

^x Placuit ad probandum ordinationem tuam, ut per omnes in ista provincia positos literæ fierent. Cypr. l. 4. Ep. 8.

pose; and Buddæus, that it is properly of those who gather up their goods, and go somewhither else: and again Hesychius, ἀνασκευαζόμενοι, μετακινούμενοι, *removing to some other place*; and so here to infuse some new false doctrine into them.

27. [c] *shall also tell*] The participle present ἀπαγγέλλοντας is here used in the sense of the future, *who shall tell*, “dicturos:” and so it is frequent in these writers. Acts xxi. 3, ὅπου ἦν τὸ πλοῖον ἀποφορτίζόμενον, &c. *where the ship was to be unladed of its burden*; and so Matt. ii. 4, ποῦ γεννᾶται; *where is Christ to be born?* and 1 Cor. xv. 35, πῶς ἐγείρονται, and ἔρχονται; *how can it be that the dead shall be raised, and with what body shall they come?* So John xiv. 19, *Ye see me, and the world seeth me no more*, θεωπεῖτε, in the present tense, where the sense is, *ye shall, and the world shall not see me*, in the future: and again, ver. 28, *Ye have heard that I said to you, I go away, and I come unto you*, that is, that I am to go, and shall after that again return to you. So Matt. iii. 10, *Every tree that beareth not good fruit, ἐκκόπτεται, is* (that is, *is to be, must be, shall be*) *cut down*, &c.

29. [d] *that ye abstain*] To what hath been said of the proselytes among the Jews in many places (all referred to note [a] ch. x.) more must now be added for the explication of this canon of the council at Jerusalem. For the question being, whether the Gentiles that turned Christians should be bound to all those things which were required of the *proselytes of justice*, or only those things which were required of the *proselytes of the gates*, and the apostles’ answer being in these words, that they should be bound to no more but *these necessary things, to abstain*, &c. the question will be, what those particulars that are there named belong to. To which the answer must be, by setting down what was required of each of those sorts of proselytes. Of the former sort it is sufficiently known that it was required that they should submit to the whole Mosaical law, to be circumcised, &c., as appears by the ground of this quarrel or dispute here, at the beginning of the chapter. And to this purpose it is observable that the Epistle which is extant, and affirmed to be written by this Barnabas here mentioned, doth principally insist upon the no-necessity of circumcision in Christians, (see §. 7.) and §. 2. hath these words: *In hoc providens est et misericors Deus, quia in simplicitate crediturus erat populus, quem comparavit dilecto suo, atque ostendit omnibus nobis, ut non incurramus tanquam proselyti ad illorum legem*: “It is God’s mercy that the people which he purchased for his Son should believe in simplicity, and not as proselytes” (of the Jews, of this first kind) “run to their law.” Of the second sort of proselytes it is as much acknowledged that there was no more required than the observation of six precepts given to the sons of Adam, and the seventh superadded to the sons of Noah, all together styled *the seven precepts of the sons of Noah*, which were these: The first, על עבודה זרה, *of strange worship*, or of renouncing the idolatry of the heathens, the not worshipping other gods. The second, על ברכת השם, *of the benediction* (that is, the worship) *of the name*, that is, the true God. The third, על הדנין, *of judgments*, or administration of justice. The fourth, על גלוי עריות, *of disclosing nakedness*, that is, of abstaining from all uncleanness, and interdicted marriages, within those degrees which are set down, Lev. xviii. The fifth, על שפיכות דמים, *of shedding blood*, or against homicide. The sixth,

על הגנול, *of theft, or rapine, and doing as they would be done to by others.* The seventh, *אבר מן החי, a member of any live creature,* or that they should not eat the flesh of any creature with the blood in it, a ceremony chosen by God as a means to keep them in detestation and abhorrence of the sin of homicide, occasioned probably by the bloodiness that was among the men of the old world, and accordingly given to Noah after the flood, Gen. ix. 4, and consequently to all the proselytes among the Jews, Lev. xvii. 10. Now that the observation of the whole law, particularly circumcision, (the matter of the question, and the character of the first kind of proselytes,) was not required here by the apostles, it is clear. It follows therefore that it must be only the second sort, the observation of the precepts of the sons of Adam and Noah: of which it is clear that some are here named, and it were sufficient to say that those some might be set down to signify all the rest, though they were not expressly mentioned. As in Phocylides, it is not unreasonable to say that that verse of his,

Αἷμα δὲ μὴ φαγίειν, εἰδωλοθύτων δ' ἀπέχεσθαι,

"Not to eat blood, and to abstain from the idol sacrifices," denotes the whole number of these *seven precepts*. But it is possible we may go further in this matter, and find all the whole number of the seven here set down, thus: The command to *abstain from things offered to idols* contains the two first precepts, that of *rejecting idols*, and *worshipping the true God*. The *worshipping the true God* is the affirmative part of the precept, and must be supposed, cannot be left out when all the idol worships are prohibited, and therefore are they prohibited that the true God may not have a rival in his worship, which therefore must comprehend the precept of worshipping him. And for the negative part of the precept, *the rejecting of idols*, or the not worshipping them, that is contained in the *abstaining from things offered to them*: for the feasts being a part of the Gentile sacrifices, or a table for the worshippers being always furnished with the remainders of the sacrifices, the abstaining from those feasts was the abstaining from that worship; and therefore, 1 Cor. x. 14, when the apostle saith, *Fly from idolatry*, it is clear by the consequents, vv. 19, 20, that this abstinence from the idol feasts, together with the consequents thereof, is the thing forbidden by him. Then the command to *abstain from blood* is the fifth of those precepts, the solemn prohibition of murder, or of the effusion of man's blood, Gen. ix. 6, given before to the sons of Adam, and there renewed to Noah. So St. Cyprian understood it, y ad Quirin. *Abstinere a sanguinis effusione*, "to abstain from effusion of blood," which he cannot mean of the blood of beasts, for that they were *commanded* (not *forbidden*) to *pour out upon the ground*, Lev. xvii. 13. And so others whom St. Austin mentions, z Cont. Faust. Manich. *Intelligent a sanguine abstinendum nequis homicidio se contaminet*; "They understood the precept of abstaining from blood, that none should pollute himself with homicide." And for those that understand it of *the blood of beasts*, many of them leave out the mention of *things strangled*, as being all one with this notion of it. So doth Irenæus, lib. 3. c. 12; Tertullian, De Pudicit. c. 12; and St. Austin, in that place against Faustus, giving this interpretation of it, *Ne quicquam ederent carnis cujus*

y Lib. 3. 119.

z Lib. 32. c. 17.

sanguis non esset effusus, "Not to eat any flesh whose blood hath not been poured out;" though some others (by mistake, I suppose) understand it of *the blood of beasts*, and yet retain the mention of *things strangled* also. Thirdly, that of *things strangled* is the seventh of those, Gen. ix. 4, *Flesh with the life thereof, which is the blood, ye shall not eat*. A ceremony superadded to that former precept of not *shedding man's blood*, to hedge it in, and secure it now, having, as it is probable, been so foully broken by the giants before the flood, Gen. vi. 4. So again in the Judaical law, *Thou shalt not eat the flesh in the blood, but pour out the blood of every beast upon the ground*, Lev. xvii. 13. Fourthly, that of *fornication* is the fourth of those, containing the interdict of all unnatural pollutions, especially such as the Gentiles were so generally immersed in; all which are here and in many other places meant by *πορνεία*, *fornication*, according as Thomas Magister makes *πόρνος* a proper word to render *κίναδος* by. As also the marriages within forbidden degrees, which are called *the disclosing of nakedness*, Lev. xviii. and appear to have been interdicted before the Levitical law, by the punishment that fell upon the nations for the breach of them, ver. 27, and are expressly styled *fornication*, 1 Cor. v. 1. To which if we add those words which some editions add after these, (the Complutensis, out of three or four very ancient manuscripts, and particularly Beza's venerable Greek and Latin one, as we have noted,) and which Irenæus, lib. 3. c. 12, and the Ethiopic and other interpreters retain, viz. *Καὶ ὅσα μὴ θελουσιν ἑαυτοῖς γίνεσθαι ἑτέρῳ μὴ ποιεῖν*, "What you would not have done to yourselves, do not ye to another," that will be verbatim that other precept of theft or rapine, for which other Jewish writers read, "doing as they would be done to." And so we know that *thou shalt love thy neighbour as thyself*, Matt. xix. 19, is set instead of *μὴ ἀποστερήσεις*, *thou shalt not defraud or deprive*, in the parallel, Mark x. 19. As for that *de judiciis*, that might reasonably be left out, now that the Jews were everywhere under the Roman power, and they that came from Gentilism to Christianity were not to change their obedience to magistrates. However, all that could be their duty to do in this respect, was, to live justly with one another, (not to subject themselves to the judicial laws of the Jews, which they were never concerned in;) and that was the sum of the former precept of *doing as they would be done to*, and therefore may very well be reduced to it. And so all *the seven precepts* will be here contained. By this it appears what was the direct importance of this Jerusalem canon, viz. that the Gentile Christians should not be obliged to the laws of the first sort of proselytism, to circumcision, and the like Judaical observances, concerning which was the only question, ver. 1. And this one thing they are pleased thus to express, that the observations that belonged to the second sort of proselytism were all that were proposed to the Gentile Christians, and nothing besides, the whole weight of the canon (as of the question brought before the council) lying on these words in the beginning of it, *Ἐδοξε μὴδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος*, "We have defined that no more weight be laid on you," that is, that circumcision, &c. be not imposed. Now if it be demanded, whether, by virtue of this decree thus explained, all these particulars (*the whole seven precepts of the sons of Adam and Noah*) be not here given to all Christians, and consequently whether all such are not here commanded strictly

to abstain from things strangled, to pour out the blood of beasts upon the ground, and not to eat it in any manner of preparation; to this I answer, by remembering, 1. that *εἰδωλόθυτα*, *things offered to idols*, are here joined with these under the same interdict, and those in St. James's first draught of the canon, called *ἀλισγύματα τῶν εἰδώλων*, *pollutions or abominations of idols*, which yet St. Paul expressly defines after this time not to be unlawful for Christians to eat of, unless in one peculiar case. 2dly. Then it must be considered, that these *precepts of the sons of Noah* were not all of one kind in respect of the matter: some of them were branches of the law of nature, written in men's hearts before they were given to the sons either of Adam or Noah; some of them were not so, but only of God's positive law given first to them, and after to the Jews. Those which were of the former sort did no doubt remain in force to all mankind, and so obliged the Gentiles, which then received the faith, and so all other Christians, to the world's end. As for those of the second sort, they are again to be distinguished, some of them being given to Adam in the first creation, of which Asterius saith, Hom. de Repudio, p. 590, E. Ταῦτα τοῦ ἀκολούθου γένους φύσις ἐγένετο, "They became the nature of the whole posterity;" others, not to Adam, but to the sons of Noah: some again confirmed and continued by Christ, others not. That of *fornication*, or *disclosing of nakedness*, as a branch of the matrimonial, and so positive law, given at the first creation of male and female, and containing under it the prohibition of incestuous marriages, or such as are within the degrees limited, Lev. xviii, is sure obligatory to all, specially being under the same interdict by Christ, as in the gospel is expressly set down by him in point of divorce and polygamy, (wherein he refers them to the original law given to the sons of Adam, but for *the hardness of hearts* dispensed with among the Jews,) and by the apostle is taken for granted in that other branch of prohibited degrees, 1 Cor. v. 1; and therefore of this there is as little doubt but that it still remains in force among Christians. But for those other two, of *meats*, of *abstaining from things offered to idols*, and *blood* or *things strangled*, as neither of them were of the law of nature, which leaves all meats indifferent, and free to all men in all times, but stand only by positive law given to the sons of Noah, the latter expressly as a ceremony to secure men from murder, by giving them a great awe and reverence to blood, and the former to keep them at the greatest distance from idolatry; so are they not confirmed or continued by Christ, who on the other side restores the natural liberty in this kind, takes away all difference among meats, so that after this, *nothing that goes into the mouth should pollute the man*, no sort of meat should be deemed common or unclean. In the Old Testament, Deut. xiv. 21, a mark we have to discern that all mankind was not then under this obligation, for the *morticinum*, which is of this nature, as having the blood in it, the Jews might give or sell to an alien, though they might not eat it themselves: and for the whole New Testament, there is not in that any the least appearance or colour of interdict of any sort of meats, save only in this one canon, but rather everywhere liberty proclaimed, and that expressly in one of those that are here named, after the time of making this canon, 1 Cor. x. 27, and more generally in all sorts of meats, Rom. xiv. 3, Col. xi. 16, only with this exception, that it be

not to the scandal or detriment of *weak Christians*: who these *weak Christians* were, is set down Rom. xiv. 2, the Jewish believers, who yet took themselves to be obliged to observe the Mosaical law, and upon that score there *λάχανα ἑσθίουσι*, *eat herbs*, abstain from many sorts of meats, which others freely used. And in mere compliance with these it was that these words of the canon were inserted. This I shall best set down in the words of ^a St. Augustine, *Si hoc tunc apostoli præceperunt, ut ab animalium sanguine abstinere Christiani, nec præfocatis carnibus vescerentur, elegisse mihi videntur pro tempore rem facilem, et nequaquam observantibus onerosam, in qua cum Israelitis etiam Gentes aliquid communiter observarent*: “When the apostles made the decree that Christians should abstain from the blood of living creatures, and not eat flesh that was strangled, they chose for the time an easy thing, no way burdenous to the observers, wherein the Gentiles might observe somewhat common with the Jews.” This then being the only ground of the decree and observance, viz. compliance with and unwillingness to scandalize the Judaizing Christians, and, except in that one case of scandal, all meats being pronounced free, and indifferent to all Christians, and so both *things strangled*, (and *blood*,) and the *μειρίδες*, or *portions of sacrifices sold in the shambles*; it follows regularly, that as soon as this one reason of the decree ceased, that is, as soon as the Jews and Gentiles were formed into one communion, as soon as the fear of this scandal was removed, all force or obligation of this decree ceased also. This is also distinctly ^b St. Augustine’s sense, *Transacto illo tempore, quo illi duo parietes, unus ex circumcisione, alter ex præputio venientes, quamvis in angulari lapide concordarent, tamen suis quibusdam proprietatibus distinctius eminebant, et ubi ecclesia Gentium talis effecta est, ut in ea nullus Israelita carnalis appareat, quis jam hoc Christianus observat, ut turdos vel minutiores aviculas non attingat, nisi quarum sanguis effusus est; aut leporem non edat, si manu a cervice percussus nullo cruento vulnere occisus est?* “But when that time was past, wherein the circumcised and uncircumcised were differenced one from the other, and when the church of the Gentiles was so framed that no Israelite according to the flesh appeared in it, what Christian doth now observe this, not to touch any little bird whose blood hath not been poured out, not to eat of a hare struck on the neck with the hand, and so killed without any effusion of blood?” And this, it seems, so universally the sense of the church in that father’s time, that he concludes, *Et qui forte pauci adhuc tangere ista formidant, a ceteris irridentur*: “Those few which perhaps still make scruple of touching,” that is, eating, “those, are laughed at by the rest.” Adding: *Ita omnium animos in hac re tenuit illa sententia veritatis, Non quod intrat in os vestrum, &c.* “That sentence of Christ’s hath possessed all men’s minds in this matter, *Not that which enters into the mouth*” (that is, *nulla cibi natura*, “no sort of meat,”) “defiles the man, is unlawful under the gospel.” Thirdly, for this canon itself, at that very time when it was given, it cannot fitly be deemed a precept, there being then no need of such. For it must be remembered, that they who were concerned in this question, and to whom the decree was sent, did already observe these *seven precepts of the sons of Noah*, and therefore needed not be com-

^a Contr. Faust. l. 32. c. 13.

^b Ibid.

manded by the council to observe them. This appears in that the apostle, when he preached in any city, did it as yet in the synagogues of the Jews, whither the Gentiles could not come, unless they were *proselytes of the gates*, and so had received these *seven precepts*; see ch. xiii. 5. 14. 16. 26. 42. 43. and ch. xiv. 1. And accordingly it is set in the words of the decree, ver. 29, *ἐξ ὧν διατηροῦντες ἑαυτοὺς, εὖ πράττειν, from which keeping yourselves, ye shall do well*; noting them to keep them (in the present tense) already, as all such proselytes did. Fourthly, as there was no need of making any command to them who did it already, so the words are not delivered in form of precept, but only so as to pronounce them free from any further obligation; *doing this*, which you do already, *ye shall do well*, that is, no more shall be imposed upon you. Here, I suppose, it will be objected, that the abstaining from all these here named, and so from the *πικρά, things strangled*, which is one of them, is called these *necessary things*, and therefore that these are looked on as necessary for Gentile Christians. To which I answer, that the word *ἐνάγκαις, necessary*, must here be interpreted by the context, not *necessary* to all Christians, but *necessary* to all proselytes of the Jews. And this will appear, by considering, that there were many more things necessary to Christians in the latitude than those which are here named, whereas the text saith that only *these necessary things* are by the apostles and the synod required; which makes it needful to understand this necessity in reference only to those proselytes of the Jews. And then the mention of that will signify no more but that the observing those *seven precepts* was necessary to the lowest sort of Jewish proselytes, those *of the gates*: not that it was here required of the Christians, being, as was said, already performed by them; and the design of the canon being only to pronounce their liberty, or that circumcision was not required of them, and meddling no further, unless by way of counsel, (as the *ἐπιστολαί, writing to them*, ver. 20, may import,) not of command, thus far, at the present, to comply with the Jews, for unity and amity sake, to do what the lowest sort of their proselytes did, that so they might not abhor them as profane persons, and refuse to live among them. For this must be remembered again, who they were that were concerned in this canon, viz. the Gentiles at that time converted to Christ, who lived among the Jewish Christians at Jerusalem and the churches of Judæa, and particularly at Antioch, and in that whole province of Syria and Cilicia, (which was immediately under the metropolis of Antioch, but belonged also to Jerusalem,) to whom this decree was sent, ver. 23, (and accordingly having been delivered at Antioch, was afterward communicated to the several cities or churches in that province, ch. xvi. 4.) Not all the Gentile Christians everywhere, (for to the Corinthians he gave very different directions, viz. that they might freely eat any kind of meat, even the *μερίδες, portions*, of the idol sacrifices, save only in case of scandal,) but those particularly about whom the question was asked, the Gentile church at Antioch, and the rest under the prime metropolis, Jerusalem, which was far from being all the Gentile Christians in the world; and these again in respect of the Pharisaical Judaizing Christians at that time, that came from Judæa, who though they had received Christ, yet stood so far for their Mosaic rites, that they would not permit any Gentile, though Christian, to live

among them, unless he observed those precepts: which compliance therefore was then necessary to the making up of a church of Jews and Gentiles, which otherwise would not have associated: which cause being ere long taken away, (and the Jewish and Gentile congregations at Antioch joined under Ignatius,) the prohibition of those things here mentioned, which are not in their own nature unlawful, (viz. that of things strangled and offered to idols,) will now evidently not belong to the Gentile Christians of other places, all force of this canon having by long disusage of the western church, and by the nature of Christian religion, (which takes away all differences of meats,) and by the coalescence of Jewish and Gentile Christians, been superseded even in those very churches where it had been observed. Nay the canon itself, and the intention of it, being rather the stating the question against those that required them to be circumcised, and so to do more than the commanding that they should do thus much; meanwhile it cannot be denied but that the practice of this *abstinence from blood and things strangled*, had a long continuance in a great part of the church, especially among the Greeks. See Tertullian, Apol. c. 9. and Minutius in Octav. Euseb. l. 5. c. 1. Clemens Alex. Pædag. l. 3. c. 3. Nicephorus, l. 4. c. 17. in the story of Biblys. Leo Novel. 58. *περὶ τοῦ μηδένα τὸ αἷμα βρώμα ποιεῖσθαι*, "that no man should make blood food," and expressly against puddings of blood. And Lucian in Peregr. mentions it, *"Ὀφθῇ τὶ ἐσθίων τῶν ἀπορμήτων αὐτοῖς"*, "He was seen eating somewhat which was abominable among them." It hath crept in also among the apostolical canons; not among the first fifty, which have had always a venerable authority in the church, but those other supposititious additions of the Greeks, where can. 63. are together forbidden, *κρέα ἐν αἵματι ψυχῆς αὐτοῦ, καὶ θηριάλωτα, καὶ θνησιμαῖα*, "flesh in the blood of its life, and that which is torn by beasts, or dieth of itself." A touch of it there is in the council of Gangra, can. 11, in the year of Christ 324, *Εἴ τις ἐσθίωντα κρέα (χωρὶς αἵματος καὶ εἰδωλοθύτου καὶ πνικτοῦ) κατακρίνοι, ἀνάθεμα ἔστω*, "If any condemn him that eats flesh, (except it be blood, or what hath been sacrificed to idols, or strangled,) let him be anathema." And in the 6th council in Trullo, the 67th canon is agreeable, *Ἡ θεία ἡμῖν γραφὴ ἐνετείλατο*, &c. "The holy scripture hath commanded us to abstain from blood, and things strangled, and fornication: those therefore that for delicacy by any act dress the blood of any creature for food, and so eat it, we vehemently rebuke. If therefore any man shall from henceforth dare to eat the blood of a beast after any manner, if he be a clerk, let him be deposed, if a laic, excommunicated." Among the Latins we have the 20th canon of the second council of Orleans, in the year 536: *Qui cibis idolorum cultibus immolatis gustu illicitæ præsumptionis utuntur ab ecclesiæ catibus arceantur; similiter et hi qui bestiarum morsibus extincto vel quolibet morbo aut casu suffocato vescuntur*: "They that eat meat offered to idols shall be excommunicate, and so likewise they that eat any thing that is killed by beasts or suffocated by disease or casually," (which particularly belongs to *morticina*, which are generally accounted unwholesome for food, and comes not quite home to the *πνικτὰ*, *things strangled*, in the latitude;) and other like instances will be met with. But though most of the Greeks continue this kind of abstinence very strictly and scrupulously, yet of the western church it is sure that this abstinence is

and long hath been disused by them. So saith Balsamon on the ^a Canon Apostol. *Σημειῶσαι οὖν τὸν κανόνα διὰ τοὺς Λατίνους ἀδιαφόρως τὰ πικτὰ ἐσθίωντας*, "This canon is to be noted for the Latins, who eat things strangled indifferently." And so again on the ^b Canon in Trullo, adding, *ἀλλὰ καὶ οἱ Ἀδριανουπολίται*, &c. "I hear also that they of Adrianople use beasts' blood with some meats." And so certainly they may, though others use not that liberty, it being doubtless left free by Christ, all meats clean and lawful being taken with thanksgiving, and as rites and ceremonies, so such outward observances being variable in respect of time and place, and the Greek practice of no force to conclude other men. To this great controversy among the Jewish Christians, concerning the necessity or non-necessity of circumcision, it will not be amiss to add a parallel story between two eminent Jews, no Christians, in Josephus, Ant. l. 20. c. 2, concerning Izates, king of the Adiabeni. This person, with his mother Helen, was converted to the Jewish religion, and thinking that he was not a perfect Jew unless he were circumcised, told Ananias, who had instructed him in the Jewish religion, how willing he was to be circumcised. This Ananias persuaded him from so doing, because it might alien the minds of his people from him, and threatened that he would leave him unless he gave over that purpose; told him that he might piously worship God (that is, in the scripture phrase, be an *εὐλαβὴς* and *σεβόμενος*, a *worshipper* or *proselyte* of the Jews) without being circumcised; that religion consisted more in this than in the circumcision of the flesh; that God would pardon the omission of that seal, when necessity so required, and consequently when such a danger as the defection of his subjects was consequent to it. And by this means he quieted his mind. But after this comes one Eleazar, a Galilean out of Judæa, one counted very skilful in the law, and he finding the king reading Moses's books, presently thus assaults him: "Do you know, sir, what injury you do to the law, and so to God? It is not enough to know God's commands, unless you practice them. How long will you remain uncircumcised? If you have never yet read the law which commands circumcision, read it now, that you may know what an impiety it is to omit it." This presently persuaded the king, who went accordingly into a chamber, and caused a chirurgion to circumcise him.

32. [e] *prophets*] The word *προφήτης*, a *prophet*, in the Old Testament, signifies, not only him that foretellet future events, but all those who make known the will of God to those that knew it not. A peculiar importance, it seems, it hath in the church of Christ under the New Testament, differing from apostles on the one side and evangelists on the other, as may appear, 1 Cor. xii. 28. and Ephes. iv. 11. The apostles were those peculiar persons who were by Christ designed to that office, his *missi* or *messengers*, with commission immediately from him; such were the Twelve, and (extraordinarily called) St. Paul also. The evangelists were those which were sent by the apostles whither they could not go themselves, and the diocese that belonged to these was the whole world, or those special parts of it which the apostles had allotted to one another. Beside these, the prophets were those that in particular churches ruled and taught as bishops, *διδάσκαλοι*

^a Can. 63.

^b Can. 66.

or ποιμένες, (see note [d] on 1 Cor. xii.) and over and above, had that special χάρισμα of expounding Moses and the prophets, and demonstrating out of them the truth of Christian religion. This was the *exhorting* and *confirming* that here is spoken of, and which is attributed to them as prophets, (not excluding, but containing the gift of foretelling things to come also, as of Agabus we read, ch. xi. 28.) Agreeably, these that are here called *prophets* are also called ἡγούμενοι ἐν τοῖς ἀδελφοῖς, ver. 22, governors of churches, (see note [b] on Heb. xiii.) and are accordingly to be resolved persons intrusted with the power of bishops in particular churches of Judæa, and so members of the council at Jerusalem. And so when it is said that there were at Jerusalem *apostles*, and πρεσβύτεροι, *elders*, πρεσβύτεροι signifies not the *presbyters* of Jerusalem, but *bishops* of Judæa, and ἐξ αὐτῶν, *of them* are these two which are here, Judas and Silas, and that *elder* or *bishop* of the church of Jerusalem, mentioned Rev. vii. 14, who is said to interpret the vision to John there.

CHAP. XVI.

13. [a] *where prayer was* That προσευχή signifies *a place set apart or accustomed for the service of God*, there is little question: so προσευχὰς καθιδρύσαντες, *building oratories*, in the 3rd book of Maccab., and so perhaps προσευχῇ τοῦ Θεοῦ signifies, Luke vi. 12. And from the ordinariness of that use of the word, for *praying places*, it is, that Juvenal hath made use of it for *a begging place*, or *a corner*, or *porch where beggars meet*,

... in qua te quæro proseucha?

and Cleomedes, lib. 1. c. 1, speaking of some strange words and forms of speech used by Epicurus, saith they are such as are fetched ἀπὸ μέσης τῆς προσευχῆς καὶ τῶν ἐν αὐταῖς προσαιτούντων, Ἰουδαϊκά τινα καὶ παρακεχαγαγμένα, “*fetches from the middle of a proseucha, from those that use to beg there, certain Jewish obsolete words or phrases,*” καὶ καταπολὺ τῶν ἐρπετῶν ταπεινότερα, “*much more humble than those that creep on the ground.*” As for that of *oratories*, which is the scripture acception of the word, we find mention of them in Josephus in his life, p. 645, εἰσάγονται πάντες εἰς προσευχὴν, “*they are all brought into an oratory, a great house,*” saith he, “*able to contain a great multitude;*” and so soon after again and again. The custom of building such is said to come from the fact of Isaac, Gen. xxiv. 62, 63, where it is said that *he went out into the field to a well to pray*, saith the Chaldee paraphrase, and therefore they built these *proseuchæ* in fields, for the most part near fountains or rivers, or brooks’ sides, which the idolaters imitated, Isa. lvii. 6, (and such perhaps it was where they *prayed*, ch. xxi. 5, a little way *without the city*, and *upon a shore*,) or on mountains, as that Luke vi, which the idolaters imitated also. Now that this here was such an one will appear, not only by that which is here said of Paul, that *he sat down and spake to the women*, making it a place not to *pray*, but to *preach*, but also by the express words of Epiphanius, tit. 2. lib. 3. c. 80. “*There were,*” saith he, “*anciently some places of prayer without the city, both in Judæa and among the Samaritans, and there is a place of prayer in Shechem (which is now called Neapolis) without the city,*” &c., which is near this very place which is here spoken of,

ver. 11. Besides, the Syriac is distinct and punctual in rendering it ביה צלוחת, *a house of prayer*. All the difficulty will be, what is the meaning of ἐνομιζέσθαι εἶναι which is here added. The Syriac reads, "because there seemed to be an house of prayer:" and so the ancient Greek and Latin MS. reads ἐδόκει, which may be interpreted either that *there was an oratory there*, (as δοκεῖν and *videri* are oft but expletives; see note [e] on Matt. iii.) or else that in their passage to Philippi, as they came from Neapolis, *there seemed to them to be such a place*, or they saw it by the way. The king's MS. that reads ἐνομιζόμεν, *we thought*, agrees fully with this sense, *we thought* being all one with *it seemed to us*. But if the ordinary reading be retained, then νομιζεσθαι, saith Buddæus, signifies *in fama aut existimatione esse*, and then it will be best rendered, "where an house of prayer was famed or reputed to be." There is also another notion of the word, for *consecrating*, and so νομιζόμενοι θάλοι τοῦ ἱεροῦ, are *the consecrated boughs of the temple*, 2 Macc. xiv. 4; but that seems not so proper for this place.

16. [b] *spirit of divination*] Python was a name of the city Delphos, where oracles were delivered by the devil, and they that prophesied there were called by that name Πύθωνες, *Pythons*. From thence the word was accommodated to other sorts of diviners, especially to the ἐγγαστρίμυθοι, those out of whose bellies (as the oracles out of caves) *the devil spake*. Of these, see Photii Epist. ρνα'. p. 206. Τὸ ἐμφωλεῦον τῇ ἀνθρωπίνῃ γαστρὶ πονηρὸν, καὶ ἄξιον τὴν κοπροδόχον οἰκεῖν, ἀκάθαρτον πνεῦμα, λίαν ἐμφερῶς προσωνομάκασιν ἐγγαστρίμυθον, "The wicked and unclean spirit, that inhabits a man's belly as a serpent his hole in the earth, and being unclean, is fit to dwell in that place which is the receptacle of ordure, they appositely call *engastrimuthus*." This, saith he, the Grecians commonly call ἐντερόμαντιν, "the diviner from the guts," others ἐγγαστρίμαντιν, "the diviner in the belly." But Sophocles and Plato "being ashamed that their dæmon should have such a dwelling," one of them, ἀντὶ γαστρὸς αὐτῷ τὰ στέρνα χαρισάμενος, στερνόμαντιν μετωνόμαζεν, "instead of the belly allowed him the breast, and called him the diviner out of the breast;" and the other called every such by the name of Eurycles, a person who had been famous for this, and so transmitted the appellation to all other the like. And of this kind of devil, saith he, "which loves to dwell in the ordure both of men and women," Δαδπλανον τοῦτο καὶ τῆς ἐσχάτης ἀπωλείας τοῖς προσέχειν αὐτῷ ἀνασπεισμένοις πρόξενον, "it is a great deceiver of people, and author of destruction to all that give ear to it." That this is it which is here meant by Πύθωνος πνεῦμα, *the spirit of Python*, appears by Hesychius, being read, as that place ought to be, ἐγγαστρίμυθος—(not as we now read without any sense, τοῦτων ἡμεῖς πάντων ἣν καλοῦμεν, but) τοῦτον ἡμεῖς Πύθωνα νῦν καλοῦμεν, "we now call this Python." These the Hebrew calls אַבְדֵּי בֶּטֶן, from אֶבֶן, *the belly*; and the reason is rendered by Galen, because "they speak without opening their mouth, and so seem to speak out of the belly." These are they that have *familiar spirits*, Lev. xix. 31.

22. [c] *rent off their clothes*] Among the rites of scourging, this of *rending the garments* asunder is mentioned for one, in Mischna, c. 3. "Both hands are tied to the pillar on both sides, then the officer of the

synagogue, the ὑπηρέτης, the minister, that is, lictor, takes hold of his garments, not caring whether he tear or rip them, till his breast be quite uncovered." And the Roman fashion was agreeable.

CHAP. XVII.

6. [a] *turned the world upside down*] What ἀναστατώσαντες signifies will best be discerned by the use of the word Gal. v. 12; there we render it *troubling*, and so it appears to signify by comparing it with ver. 10, ὁ δὲ ταρασσών, *but he that troubleth you shall bear his own judgment*, as before he said, ch. i. 7, εἰ μὴ τινὲς εἰσιν οἱ ταρασσόντες, *but that there are some that trouble you*. So Acts xv. 24, the same is expressed, τινὲς ἐτάραξαν ὑμᾶς λόγους, *some troubled you with words*. And thus we may resolve by the use of other authors. Ἀναστατεῖν, saith Eustathius, is ἀναστάντους ποιεῖν, and that ἀβασιλεύτους ποιεῖν, "to put in disorder or confusion," such as in state of anarchy: and "in the same place he interprets ἀναστήσειεν by ταραξας ἐξεγερεῖ, "to stir up by troubling or disturbing." Contrary to this is καράστασις, a quiet tranquillity, and so is used by the stoics and Epicureans for ἀταραξία, *untroubledness*. Thus Cicero renders καταστάσεις sometimes *constantias*, sometimes *sedationes*, as the contrary *perturbationes*. And then ἀναστατεῖν contrary to καράστασις, must be *to disturb, disquiet, stir up*. And so it will most properly be here rendered also, in the same sense that ἀκαταστασία is used, James iii. 16, for *disturbance, confusion*, &c.

16. [b] *wholly given to idolatry*] Κατείδωλος πόλις is a city full of images or idols or altars erected to the gods, and much given to the worship of them. That Athens was such, appears by Pausanias, the number of the simulacra or εἰδωλα there being more than in all Greece besides: so saith Philostratus in Apollonius's travel thither, φιλοθύτας τοὺς Ἀθηναίους εἶδεν, de Vit. Apollon. l. 4. c. 6, "he saw the Athenians were lovers of devotion, of sacrificing," &c. And therefore in his discourse with Timasion^c, he tells him, σωφρονέστερον περὶ πάντων θεῶν λέγειν εἶ, καὶ ταῦτα Ἀθήνησιν, "it was the soberest way to speak well of all gods, especially at Athens, where there were altars of unknown gods." See Suidas in Τιμασίῳ. So saith Pausanias^f, that they did εὐσεβεῖν θεοὺς ἄλλων πλέον, "express more piety to the gods than any;" and presently adds, as an evidence of their piety, that they had "altars, αἰδοῦς, φήμης, καὶ ὀρμῆς, of bashfulness, of fame, and of desire;" and again, Ἀθηναῖοι, περισσώτερόν τι ἢ τοῖς ἄλλοις εἰς τὰ θεῖά ἐστι σπονδῆς, "they exceed all in their diligence about the gods." So Strabo, Ἀθηνοῖοι δὲ ὥσπερ περὶ τὰ ἄλλα φιλοξενούντες διατελοῦσιν, οὕτω καὶ περὶ τοὺς θεοὺς, πολλὰ γὰρ τῶν ξενικῶν ἱερῶν παρεδέξαντο, ὥσπερ καὶ ἐκωμωδῆθσαν, "their hospitality to strangers extends to the gods too, being very ready to receive in any strange worships." So Himerius, in his Declaration against Epicurus, when, saith he, I named Athens, τὸ μέγιστον εἶπον τῆς εὐσεβείας κεφάλαιον, "I named the greatest sum of piety." So Theophylact, setting down the full inscription of the altar, ver. 23, θεοῖς Ἀσίας, καὶ Εὐρώπης, καὶ Λιβύης, θεῶ ἀγνώστω καὶ ξένῳ, supposes them to have received all the strange gods of the world, of Asia, Europe, Afric, and moreover one strange one which they knew not who or whence he was. Whereas Dionysius Halic., speaking of the Romans,

^c In Iliad. i. p. 60. ll. 27. 29.

^d l. 25.

^e l. 6. c. 7.

^f p. 15.

saith, they did rather *μισοξεῖν* *περὶ θεοὺς*, than *φιλοξεῖν*, "were very unkind and unhospitable to strange gods." And Maximus Tyrius *Διαλ. λβ'. δ' Ἀθηναίων δῆμος ἕτερα καὶνὰ δαιμόνια ἐπεισφέρων*, "the common people of Athens brought in other new gods." And Josephus 2 cont. Apion. *Ἀθηναίους τῶν Ἑλλήνων εὐσεβεστάτους πάντες λέγουσιν*, "all men say that the Athenians are the most pious of all the Grecians: and Sophocles, *Œdip. Col. 'Οθ' οὐνεκ' εἷτις γῇ θεοὺς ἐπίσταται Τιμαῖς σεβάσειν, ἦτε τοῦδ' ὑπερφέρει*, "this city goes beyond all in worshipping and honouring the gods." This here is the meaning of *δαισιδαιμονιστέρους ὑμᾶς θεωρῶ*, ver. 23, "I see you more addicted to the worship of the gods than others;" as it further appears by their *σεβάσματα*, which Paul in passage takes notice of, ver. 23, (not their *worships*, or their *altars*, but their *idols*, that is, their *deities* themselves, for so the word is used Wisd. xiv. 20, see note [f] on 2 Thess. ii,) among which, saith he, was an *altar to an unknown God*.

18. [c] *babbler*] The notion of the word *σπερμολόγος* (all one with *σπερμονόμος*) is clear by the concurrence of the grammarians in their explication of the Attic word, as it is proverbially used among them, and by the Greek fathers upon this place, both generally agreeing that the word primarily signifies *εἶδος ὀρνέου*, "a sort of bird," that was wont to be about the streets, *λωβώμενον τὰ σπέρματα*, "picking up the seeds." So Œcumenius and Phavorinus: from whence, say they, the Attic writers applied the word proverbially to those that do *περὶ ἐμπόρια καὶ ἀγορὰς διατρίβειν*, "spend their time in the streets, at fairs and markets," that is, very idly; and from hence, say they, it comes to signify *τοὺς εὐτελεῖς καὶ οὐδενὸς λόγου ἀξίους*, "mean, vile persons, that are worth nothing." And so Eustathius on Homer *Ὀδυσσ. ε'.*, and Suidas also.

[d] *Jesus, and the resurrection*] That *Jesus* and *ἀνάστασις, the resurrection*, were by them taken to be (both of them) *δαιμόνια ξένα, new or strange gods*, is not only affirmed by some of the fathers, but very reasonable to believe, when we remember out of Pausanias, that *αἰδώς*, and *φῆμη*, and *ὀρμή*, "modesty, and fame, and vehement desire," were gods, and had altars erected to them by these Athenians. See note [a].

19. [e] *Areopagus*] Their *Areopagus* was their senate or standing court of judicature in Athens, by whose laws and orders any new gods were received among them; and therefore as soon as they conceived that Paul was *καταγγελεὺς ξενῶν δαιμονίων, a promulger of new strange deities*, they bring him to the *Areopagus*, to have him examined what gods they were that he thus preached. Two judicatures they had in Athens; one every year changed, made up of five hundred chosen men, of whom the republic consisted; the other perpetual, which judged of murders and the like capital offences, and this was in *Areopago*: of which, and the customs thereof, see Buddæus on the *Pandects*. This Juvenal calls *curiam Martis*, and *ἔ* Pausanias tells us that it was so called, because when Mars had killed Neptune's son Alirrothios, he was the first that was there judged. *Ἀρείος πάγος καλούμενος, ὅτι πρῶτος Ἀρης ἐνταῦθα ἐκρίθη*. But this, saith *ῃ* St. Austin, Varro would not yield to, but produces another original of it, *de obscurarum notitia literarum*, "out of the knowledge of dark learning." The word *πάγος* in the

composition signifies a rock or rise of an hill: so saith Suidas, it is called "Ἀρειος πάγος, ὅτι ἐν τῷ πάγῳ ἐστὶ, καὶ ἐν ὕψει τὸ δικαστήριον," "because the judicature is on a pagus, and on an ascent or high place;" and Stephanus Byzantius¹ out of Apollodorus, "Ἀρειος πάγος ἀκρωτήριον Ἀθήνησιν," "it is an eminent place or hill at Athens;" and so Isidore Pelus., πάγος ὁ ὑψηλὸς τόπος, "it is an high place," ἐν γὰρ ὄχθῃ τιμὴ ἦν τὸ δικαστήριον ἐκεῖνο, "for that judicature was on an ascent or upper ground." Then for the other part in the composition "Ἀρειος, it denotes, as they both say, the sort of the causes which were there judged, viz. murders, &c. So Stephanus, ἐν ᾧ τὰς φονικὰς κρίσεις ἐδίκασον, διὰ τὰς ἀπὸ σιδήρου γινομένας μαιφονίας, "in it they judged causes of murder, because such were done by the sword:" and Suidas, "Ἀρειος δὲ ἐπεὶ τὰ φονικὰ δικάζει, "it is so called because it judgeth causes of murder," ὁ δὲ Ἄρης ἐπὶ τῶν φόνων, "and Mars is used for murders;" yet having before said, τὰ ἄλλα πολιτικά διώκει σεμνῶς, "it administers other affairs of the commonwealth very wisely." By this it appears how fit it is to retain in Latin and other languages the compound Greek, rather than to divide it, as the English have done into *Mars's hill*, as if it had its denomination from that heathen god of war, which is not acknowledged nor intimated in the word. Now the judges which sat in this court (and not the inhabitants that dwelt in that part of the city) were called Ἀρειοπαγίται, *Areopagites*, men famed for their gravity and uprightness in judging, not admitting rhetorical pleas, but simple narrations, choosing the dark, that they might not be moved to compassion by the sight of the malefactor, and giving their judgment without a word speaking. And this judicature was by all looked on with such reverence, that an Areopagite signified proverbially an excellent person; and when the Romans had conquered Greece, and sent their proconsuls of Asia to rule there, they frequently committed difficult causes to the judgment of these Areopagites. So did Dolabella in Gellius, l. 12. c. 7. *Rem Athenas ad Areopagitas, ut ad iudices graviores exercitatioresque, rejecit*, saith he, "he referred the cause to them, as to judges more grave and exercised (and so skilled) than ordinary." And because to these belonged the affairs of religion, and accordingly Anaxagoras, for teaching that the sun, which they deemed a god, was a fire-stone, and Diagoras, as a derider of their gods, had been condemned to death by them, and so Protagoras, and Socrates also, and Plutarch saith of Euripides, l. 1. c. 7. De Plac. Phil., that having some doubts of the gods, he durst not openly profess it, fearing the judicature of the Areopagites; therefore is Paul here brought before them as an assertor and preacher of such a deity as they had not admitted among them. And one of these judges, Dionysius, ver. 34, therefore called the Areopagite, was converted by his discourse there.

22. [f] *too superstitious*] What is the notion of δεισιδαιμονία, *superstition*, doth here deserve to be considered. And by what hath been said of κατείδωλος (note [a]), it will soon appear that in this place δεισιδαιμονίστεροι, *more superstitious* than ordinary, signifying the worship of more gods than other cities worshipped, the positive δεισιδαίμων, and the substantive δεισιδαιμονία must denote no more than *the worship of God*; and accordingly it follows, ver. 23, ὃν οὐκ εὐσεβεῖτε, *whom ye wor-*

ship, ἀγνοοῦντες, not knowing who it was. Thus ch. xxv. 19, Festus, or St. Luke in his story, saith, that the Jews had certain ζητήματα, questions or accusations against Paul, περὶ τῆς ἰδίας δεισδαιμονίας, concerning his own religion, or superstition, or worship peculiar to him from them, and (as it follows to explain what he meant by the word) περὶ τινος Ἰησοῦ τεθνηκότος, of one Jesus that was dead, putting him under the vulgar notion of a δαίμων, or dead heros, and so meaning the worship of him by δεισδαιμονία. Thus in the Greek and Latin lexicon at the end of Cyril, δεισδαιμονία, superstitio, religio, rendering it indifferently by those two: so in Athenæus, δεισδαιμονία περιέχεσθαι, is religione teneri, "to be held by religion," and so rendered by Buddæus, as δεισδαιμονία is rendered religio by Cicero, and in an ancient glossary, Δεισιδαίμων, θεοσεβής, it signifies "a worshipper of the gods." And the word being compounded of δαίμων and δεῖδω, to fear, it is rendered by Hesychius φοβοθεΐα, "fearing God or religion," by others φόβος θεῶν καὶ δαιμόνων, "the fear of gods and demons;" but this fear sometimes in an ill sense, for cowardice; and so saith the Etymologist, Δεισιδαίμων, εὐλαβής καὶ δειλὸς περὶ θεοὺς, both "pious and cowardly toward the gods," and Clemens, ἡ γοῦν δεισδαιμονία πάθος, Strom. p. 377, "superstition is a passion," being a fear of the demons; and Theophrastus, Char. πε. δεισιδ. δειλία πρὸς τὸ δαιμόνιον ἐστὶ, "it is a cowardly fear of, or toward, the demon:" and accordingly Maximus Tyrius, having compared a pious man to a friend, a superstitious to a flatterer, ὁ μὲν εὖσεβης φίλος Θεῶ, ὁ δὲ δεισιδαίμων κολαξ Θεοῦ, he explains the meaning in the following words: "the pious comes to God, ἄνεν δέους, without fear, the superstitious, μετὰ πολλοῦ δέους, with much fear, δύσελπις καὶ δειδώς τοὺς θεοὺς ὥσπερ τοὺς τυράννους, "dreading the gods as so many tyrants." So saith Diodorus Siculus of Bomilcar, l. 2. p. 779, Δεισιδαίμονες εἰσιν οἱ μέλλοντες ἐγχειρεῖν ταῖς παρανόμοις καὶ μεγάλαις πράξεσι, "they that are about to undertake any unlawful and great actions are generally afraid of the gods or demons;" whence is that of Plutarch in Alex., οὐκ οὔεται ὁ ἄθεος θεοὺς εἶναι, ὁ δὲ δεισιδαίμων οὐ βούλεται, "the atheist thinks there are no gods, the superstitious wishes there were none." And accordingly the Epicureans, and the Cyrenaici, that were so much against superstition, express themselves to mean by it τὸν περὶ θανάτου φόβον, "the fear of any thing after death," of the punishments of God after this life. And so those that did not believe this, and withal thought it a very painful inconvenient error for any man to believe it, generally spake of δεισδαιμονία, superstition, and so of religion too, as of an ill thing. And so it goes in Plutarch's Tract πε. δεισιδαιμ., as another extreme, contrary to atheism, an astonishment of soul, looking on the gods as so many δέῖματα, spirits, or furies, cruel, bloody-minded, &c., which rather than he would believe, he professes he would wish μηδὲ εἶναι Πλούταρχον, that "he had never been;" and this he looks on with most abhorrence in the Jews, δεισδαιμονία ὡς σαγήνη συνδεδεμένων, "they are," saith he, tied and bound with their religion or superstition as with a net," that they could not move for it. This therefore being acknowledged, that among the heathens the word hath sometimes upon this score been taken in an ill sense, and superstition and religion indifferently spoken against, as believing it an error that the gods would punish men for what they did in this life; it remains that they of them that were not thus bent do generally speak of δεισδαιμονία, superstition,

with a great reverence, generally in a good, not evil, sense, the same that they allow to religion itself. Thus Polybius of the Romans, l. 16. p. 497, giving his opinion of their government that it excelled others extremely, ἐν τῇ περὶ θεῶν διαλήψει, "in the apprehension they had of the gods," he expresses what it was he so commends, λέγω δὲ δεισιδαιμονίαν, "I mean their superstition," which ἐπὶ τοσούτον ἐκτετραγώθηται καὶ παρεισῆγεται, "was so cried up, and taken in to all their affairs," ὥστε μὴ καταλιπεῖν ὑπερβολὴν, "that it did not fall short of superlative;" which though it were among other men made "matter of reproach to them," παρὰ τοῖς ἄλλοις ἀνθρώποις ὀνειδίζομενον, yet he thinks fit extremely to extol it as that which seemed to him μεγίστην διαφορὰν ἔχειν πρὸς τὸ βέλτιον, "to be very much for the better," καὶ συνέχειν τὰ Ῥωμαίων πράγματα, "and to keep their affairs in good order." Thus Diod. Siculus, l. 5. p. 305, speaking of the ancient Gauls, "There lies," saith he, "in their temples a great deal of gold consecrated to their gods, which yet none of the natives ἀπτονται, touch," that is, steal away, διὰ δεισιδαιμονίαν, "because of their superstition," that is, reverence which they bear to their gods, καίπερ ὄντων τῶν Κελτῶν φιλαργύρων καθ' ὑπερβολήν, "though the men are extremely covetous." So the same author speaking of Imilco, l. 14. p. 295. "After an act of sacrilege," saith he, "he condemned himself and died," πολλὴν τοῖς πολιταῖς ἀπολιπὼν δεισιδαιμονίαν, "leaving to his citizens much superstition," which the interpreter rightly renders *Dei reverentiam*, "reverence of God." So in Heraclitus, π. ἀπιστ., speaking of Orpheus, κεφ. κγ'. εἰς δεισιδαιμονίαν ἀγαγὼν, καὶ ἐπὶ τὸ εὐσεβεῖν παρακαλέσας, "leading to superstition," or the worship of the gods, "and exhorting them to be pious," making *superstition* and *piety* all one exactly. So in an edict of the emperor Tiberius set down by Josephus, l. 19. c. 4, where immunities are by him allowed the Jews on condition that they misuse not the emperor's kindness towards them, καὶ μὴ τὰς ἄλλων ἐθνῶν δεισιδαιμονίας ἐξουθενίσκω, "and that they do not set at nought the superstitions," that is, religions (some of which he that wrote the edict thought to be true, and therefore took that care of them) "of other nations." And though being by the heathens used for the worship, not of the true God, but of their demons, (dead men, and angels deified by them,) it be justly detested by us Christians, yet still this is not an argument that that word is used in an ill sense, any otherwise than religion itself is also, because false heathenish religions are looked on with the same aversation also by all that count them such: to which agrees that of the Etymologist, ἰστέον ὅτι παρὰ μὲν τοῖς Ἕλλησι ἐπὶ καλοῦ λαμβάνεται, παρὰ δὲ ἡμῖν τοῖς Χριστιανοῖς ἐπὶ τῆς ἀσεβείας λέγεται, "the word among the heathens is taken for a good thing, but among us Christians for impiety." Besides these, there is yet one further acception of the word, for the use of magical spells, ligatures, characters, &c., *execranda superstitio ligaturarum, quibus inaures, &c., non ad placendum hominibus, sed ad serviendum demonibus adhibetur*, Aug. Ep. 73, "that execrable superstition of ligatures, among which are the ear-rings, &c., used, not to please men, but to serve devils." Of these indeed there were store among the worshippers of false gods, a catalogue of which Clemens Alex. Str. 3. p. 312. tells us was to be seen in Menander's comedy called Δεισιδαίμων, scoffing at those which make every accident almost σημεῖον τινος, "a sign of something," divine by the flight of birds, (θεξίος ὄρνις, αἰετὸς

ὑπεπτης in Homer,) the feeding of chickens, by the *ραβδομαντεία*, "striking a staff against the ground," (to which the prophet is thought to refer, Hos. iv. 12,) *κλειδομαντεία*, and the rest of the *ἐναίσιμα σήματα*, "auspicious signs," (*ἀστράπτων ἐπιδέξι*, "lightning on the right side," Hom. Il. 2.) which they that used are by Suidas said *δαισιδαμονεῖν ἐπὶ τοῖς σημείοις*, "to be superstitious observers of signs." See Aug. de Doctr. Chr. l. 2. The like may be said of ominous and auspicious days, the not observing of which Hesiod makes to be impiety, and designs his whole book of *Ἡμέραι* to that purpose,

*Ολβιος ὃς τάδε πάντα

Εἰδὼς ἐργάζεται, ἀναιτίος ἀθανάτοισιν,

*Ορνίθας κρίνων, καὶ ὑπερβασίας ἀλεινών.

These being heathenish observations consequent to their religions, as they are justly branded by those that dislike their religions, so among them that disliked them not they were taken for branches of piety also, and so still fasten no ill character upon this word absolutely considered.

23. [g] *To the unknown God*] Concerning this altar at Athens inscribed *To the unknown God*, there is a famous story in Laertius in Epimenid., that in time of pestilence at Athens, Epimenides being accounted by them *θεοφιλέστατος*, one "most beloved of God," was consulted by them, who appointed this lustration for the city. Taking many sheep, black and white, he brought them into Areopagus, and permitted them to go whither they would, appointing some to follow each, and wherever they lay down there to kill and sacrifice them *προσέκοντι θεῷ*, "to a fit god," or to a god to whom sacrifices were due, and so the plague ceased, *ὅθεν ἔτι καὶ νῦν ἔστιν εὐρεῖν κατὰ τοὺς δῆμους τῶν Ἀθηναίων βωμοὺς ἀνωρύμους*, "whence," saith he, "is it that among the Athenians in public places there are altars that have no names on them." So Hesychius, *Θεοὶ ξενικοὶ παρὰ Ἀθηναίοις τιμῶνται, οὓς καταλέγει Ἀπολλοφάνης ἐν Κρησίῳ*, "Strange gods are worshipped among the Athenians, which Apollonius reckons up in his Cretians." So in Philostratus, l. 6. c. 7, of Apollonius mentioning Athens, *οὗ καὶ ἀγνώστων δαιμόνων βωμοὶ ἵδρυνται*, saith he, "where are built altars of unknown demons, or spirits, or gods." And so Lucian in his *Philopater*, *Νῆ τὸν ἀγνωστον ἐν Ἀθήναις*, "By the unknown God at Athens." And, *Ἡμεῖς δὲ τὸν ἐν Ἀθήναις ἀγνωστον ἐφεύραντες καὶ προσκυνήσαντες, χεῖρις εἰς οὐρανὸν ἐκτείναντες τοῦτῳ εὐχαριστήσομεν*, "We having found and worshipped the unknown God at Athens, will stretch out our hands to heaven, and give thanks to him." And so saith Pausanias, that there were at Athens "altars of unknown gods." And the same author mentions among the Lydians or Persians some sacrifices, that by invocation of an unknown God, and a form which he calls *barbarous*, because not understood by the Grecians, (*the God of Abraham*, &c.) brought fire down, and burnt the wood upon the altar, Eliac. l. 1, which is a description of the *πυραιθεία* mentioned by Strabo, l. 15, which may well be thought an imitation of that fact of Elias in Ahab's time, who, by invoking the name of God, brought down fire upon the altar. Of St. Paul's making use of this inscription at Athens against the heathens, see Photii Epist. 58. p. 114.

28. [h] *in him we live*] This seems to have reference to an old iambic,

Ζῶμεν δ' ἐν αὐτῷ καὶ κινούμεθα,

Καὶ ἐσμέν.

“In him we live these mortal lives, and move, and are.” And so that which follows will be more literally true, *ὡς τινες, as some*, urging two sayings of the pagans, this, and that of Aratus following.

CHAP. XVIII.

5. [a] *pressed in the spirit*] That which is in the ordinary printed copies *συνείχετο τῷ πνεύματι* is *συνείχετο τῷ λόγῳ* in the two great MSS., that of the king's library that was sent from Constantinople, and the Greek and Latin one at Cambridge, sent them by Theo. Beza. And which of these is the most probable reading is not easily defined. *Συνέχομαι* signifies to be pressed or held fast, Matt. iv. 24, Luke iv. 37, Acts xxviii. 8. So *συνέχεσθαι φόβῳ*, *to be pressed or held with fear*, Job iii. 24, and Luke viii. 37, *συνέχεσθαι οἴνῳ* in Jeremy, *to be held fast by wine*, to be overcome by it; *συμπλέκεσθαι*, saith Hesychius, and again, *κραεῖσθαι*, “to be entangled or held fast,” which as it really notes being in the power of another, so it may be applied to sorrow or any other passion, as well as to fear, and peculiarly to sorrow. So *συνοχή*, Luke xxi. 25, is used for *anxiety*, and 2 Cor. ii. 4, *συνοχή καρδίας, anguish of heart*: and so *πῶς συνέχομαι*; *how am I straitened or pained?* Luke xii. 50. And thus, according to the nature of the word, it may be proper enough for the place with which soever it be joined. If with *πνεύματι*, then it is either his *own spirit*, or the *Spirit of God*. If his own, then it may signify him to have had some such extraordinary sorrow or grief upon him, to think of his obdurate impenitent countrymen, to whom he was then preaching with very little success. And so of Apollos we read, ver. 25, *ζέων τῷ πνεύματι*, *that he burned in spirit*, as when David saith, *his heart was hot within him, and at last he spake with his tongue*. And so if the Spirit of God, then it is that he was stirred up, carried or incited by God by revelation. But it is most ordinary for the word *ἅγιον, holy*, to be prefixed to the word *Spirit* when it is taken in this sense, as ch. xvi. 6, and so this last is not so probably the meaning: so likewise if it be *τῷ λόγῳ, in speech*, it will then signify no more than that *he spake very earnestly*, and that is the importance of *διαμαρτύρεσθαι* following, *he testified* and earnestly insisted on it, and proved that Jesus was indeed the Messiah, which the Jews denied. That this may be the meaning, appears not improbably by another parallel expression, ver. 28, for there as Apollos was doing the same thing that Paul here, earnestly labouring to convince the Jews that Christ was the Messiah, so the expression peculiarly belongs to *λόγος, speech*, not *πνεῦμα, spirit*, *εὐτόνως τοῖς Ἰουδαίοις* (or, as I suppose it should be, *τοῖς Ἰουδαίοις*) *διακατελέγχετο δημοσίῃ, he did publicly with intention, or earnestness of speech, convince the Jews, demonstrating by the scriptures that Jesus is the Christ*. Where the force and power of his speech, and arguments contained in it, was that which was meant by *εὐτόνως*. To what hath been said may be added, that the ancient Greek and Latin MS., after *Ἰησοῦν* in the end of the verse, hath annexed these words, *πολλοῦ δὲ λόγου γενομένου καὶ γραφῶν διερμηνευομένων*, *and having had much speech and interpreted the scriptures*; which as it makes it more fully parallel with that of ver. 28, so it inclines to the reading of *λόγῳ*, not *πνεύματι, speech*, not *spirit*.

18. [δ] *had a vow*] The *εὐχὴν εἶχε, had a vow* here, is not to be referred to Paul, but to Aquila; for with his name is conjoined *κειράμενος*,

&c., *shaving his head*, without so much as a comma between in some printed copies. And it is not improbable, that when it is said, ver. 19, that *Paul went to Ephesus, and left them there*, the αὐτοῦ, *there*, should not denote Ephesus, *to which*, but Cenchrea, *from which* he came, (for why should his leaving them at Ephesus be immediately subjoined to his coming thither?) and this on this occasion, to purify himself, and to be shaved, to which some stay, at least seven days, was necessary. This vow was without all question the vow of the Nazarites among the Jews, Num. vi. 5, which was not always for life, but sometimes for a determinate time, wherein they did κόμην τρέφειν, and not suffer the razor to come upon them; but when that time was past, then one part of the vow was, *to be shaved*, ver. 18, and to offer up the hair, (called *the hair of his separation*,) to put it in the fire, which is under the sacrifice of the peace-offerings; and accordingly here is *shaving himself, for he had a vow*. But because this is here done by him at Cenchrea, and not at Jerusalem, (where the accomplishment of the vow was to be performed, as before *at the door of the tabernacle*, Num. vi. 13, and as we see it performed here, Acts xxi. 23,) therefore it is most probable that this *shaving* here was not on the accomplishing of his vow, but upon some intervening legal pollution, in which case he was bound to offer for a cleansing, and on the seventh day to shave his head, and so begin the days again, Num. vi. 11, 12. This probably might be done in any city where a man happened to be so polluted: but that at the completion of the vow, when the days of his separation were fulfilled, was to be at Jerusalem. The practice of this custom among the heathens, and the offering the hair, (when it was cut,) Ἀπόλλωνι κουροτρόφῳ, *to Apollo that nourisheth hair*, may be seen at large in Eustathius on Homer¹, Ἰλιάδ. β'. ἐν καιρῷ ἀκμῆς, saith he, ἐκείραντο, καὶ πλόκαμον ἀντίθουν Ἀπόλλωνι κουροτρόφῳ, and accordingly the hair so consecrated is by Æschylus called θρεπτήριος, "hair that had been nourished" some time. See ch. xxi. 24.

22. [c] *gone up*] That *the church* here signifies not the Christians of Cæsarea, but the church of Jerusalem, appears ver. 21, where the reason of his departure from Ephesus is, that he may *keep the feast at Jerusalem*, which cannot be if he went from Cæsarea to Antioch; for that was his way of return to Ephesus again, which he promised to do, ver. 21, but not till he had been at Jerusalem. And it seems some Syriac copies have read it *gone up to Jerusalem, and saluted the church*; for Tremellius supposeth that, when he saith, "some copies have not *nomen Urishalem*, the name Jerusalem." And so ch. xxi. 12, where Paul was again at this Cæsarea, the phrase is at large, ἀναβαίνειν εἰς Ἱεροσόλυμα, *to go up to Jerusalem*: and so ch. xxv. 1. But without the addition of that, (which, I suppose, the Syriac here added, not as a translation, but a paraphrase,) the word ἀναβάς, *going up*, following after his landing at Cæsarea, will enforce this sense. And so ch. xxiv. 1, the κατέβη, *descending* of Ananias, &c. notes the going from Jerusalem to Cæsarea, without naming of either. See ch. xxv. 6, 7. For Cæsarea was the haven where they landed most commodiously in going from Ephesus to Jerusalem, and being landed there, what needed more to be said, but that he *went up*? for that will imply his going up to that

¹ Bas. Ed. p. 124.

place in passage, and in order to which he there landed. Joppa was indeed one haven to Jerusalem, but that a dangerous one, and thereupon it was that Herod was at so huge an expense to repair this old haven at Cæsarea, formerly called *Στρατωνος πύργος*, *Strato's tower*. See Josephus, l. i. de Bell. Jud. c. 16. "Herod," saith he, "seeing one of the haven-towns decayed with age, and capable of his munificencé, repaired it with white stone, &c.; for betwixt Dora and Joppa the whole shore was so ill provided with havens, that all that sailed from Phœnicia to Egypt were much endangered; but the king overcame nature by his liberality and expenses, and built a stately haven at this tower of Strato, and in it many safe harbours for ships to abide in; and though the nature of the place gave him many difficulties, yet he conquered them all, and made it most firm and sumptuous," as it is at large described by Josephus in that place. And this, saith he, to the honour of Cæsar he called Cæsarea, with it retaining the addition of Stratonis, which before belonged to it, and by which it is distinguished from Cæsarea Philippi, which is not far from it; of which see note [c] Matt. xvi.

27. [d] *exhorting* For the use of *προτρέψασθαι* for *putting forward, encouraging*, see Wisd. xiv. 18.

[e] *grace* What *χάρις* here signifies may best be collected from ch. xi. 23, and xiii. 43. In many other places it signifies the gospel of Christ, (see note [d] on Heb. xiii.) as when it is opposed to νόμος, the law, John i. 17. *The law was given by Moses, but grace and truth came by Jesus Christ*. So the σωτήριος χάρις, the salvific grace of God, Titus ii. 11. But in those and many the like places, *grace* signifies the matter or subject of the gospel, not the preaching of it, for that is expressed by the coming or appearing of that *grace*. But in that place of ch. xi. 23, where it is said, that *seeing the grace of Christ he rejoiced*, (that is, seeing that the gospel had been preached with so good success among them,) it signifies the preaching or promulgating of the gospel, (just as εὐαγγέλιον, *gospel*, doth Rom. i. 1, and ix. 16,) and so ch. xiii. 43, when they exhort them to *continue in the grace of God*, that was the work of confirmation following that of preaching the gospel to them. And that notion of it seems to be the most adequate and proper for this place, so that πεπιστευκότες διὰ τῆς χάριτος shall signify those that had been formerly converted to the faith by the preaching of the gospel by St. Paul, according to that of *Paul planteth and Apollos watereth*: for that *watering*, being the instructing them further who already had received the faith, the edifying, or superstructing on the foundation, is all one with πολὺ συνεβάλετο, *he conferred much*, or contributed his assistance, (or, as perhaps it should be read, συνελάβετο, *assisted*,) *helped* to improve them that before believed. As for that of applying διὰ τῆς χάριτος, *by grace*, to συνεβάλετο, *he conferred*, that Apollos *by grace*, that is, his gift and power in scripture contributed much to the believers, there is no necessity of flying to that refuge, nor probability from the placing of those words (which follow, and go not before πεπιστευκότες) to favour that rendering. In the same sense we find ἐν χάριτι Χριστοῦ, *in, or to, or through, the grace*, that is, the gospel, of Christ, Gal. i. 6, *to, or by which* Paul is said to have called them, and is there set opposite to ἄλλο εὐαγγέλιον, *another gospel*, a doctrine of some false teachers crept in among them.

CHAP. XIX.

9. [a] *school of one Tyrannus*] There were two kinds of schools among the Jews wherein the law was taught, private or public : 1st, private, wherein any doctor entertained scholars; and such was this of Tyrannus here, contained under the title ביתי המדרש, *houses of learning*, mentioned by Maimonides as one kind of their holy places; their schools, and not only their synagogues, being accounted so : then, 2dly, public, where consistories sat to resolve differences of the law.

12. [b] *aprons*] Σικκίνθιον is lightly changed from the Latin *semicinctum*, that which is called by the Chaldee כַּמְנָה, or *cingulum coriaceum*, or *succinctorium*, which workmen put before them that they may not foul their clothes, an *apron*, or *nepkin* supplying the apron's place. The difference which Theophylact and Œcumenius make between σονδάρια and these, is, that *sudaria* are applied to the head, as a cap or kerchief, the latter to the hands, as an handkerchief. Τὰ σικκίνθια, saith Œcumenius, ἐν ταῖς χερσὶ κατέχουσι πρὸς τὸ ὑπομάττεσθαι τὰς ὑγρότητας τοῦ προσώπου, οἷον ἰδρώται, πτυέλων, δάκρυον, καὶ τὰ ὅμοια, "they carry them in their hands to wipe off moistures from the face, sweat, spittle, tears, and the like."

19. [c] *curious arts*] What is the meaning of the περίεργα, or *curious things*, here used among the Ephesians, will be best guessed first by Hesychius's gloss, and then by a passage in Irenæus, both misread in the ordinary copies. In Hesychius we have Περιεργεία (that should be Περιέργα) καθάρσια. The word denotes their "heathen rites of purgations." Of their lustrations or purgations, the heathen books are full; see Porphyry π. ἀπ., Iamblichus, Hierocles, Marinus de Vita Procli, Plotinus, &c. All which were nothing but magic and sorcery, γοητεῖαι and θεωργεῖαι, and accordingly the Greek fathers on this place, say they were their γοητικὰ βιβλία, "books of sorcery," that here were burnt. Irenæus, l. i. c. de Simonian. hath these words; *Amatoria quoque et agogima—et quæcunque sunt alia parerga* (it should certainly be *perierga*) *apud eos studiose exercentur*, "Love-charms and philtres, and all other such curious, that is, magical tricks, are in great use among them." So in Aristænetus, τὸ εἶναι τῶν περιέργων ἰδόκει, "he seemed to be a magician," and ὑποκρινάμενος τῶν περιέργων τὸ σχῆμα, "acting the part of witches." So in St. Augustine's Confessions¹, *curiosæ visiones* are "magical apparitions." These are the φαρμακείαι, *medicaments*, from which sorcerers are generally called φαρμακευταί, *medicamentarii*, as the Latins use *veneficæ*, "witches," from *venena*, "poisons;" not that they always use medicaments, but many times only charms and words instead of them. And accordingly Menander mentions them proverbially of Ephesus here, Ἐφέσια ἀλεξιφάρμακα, "Ephesian charms or spells," which such an one τοῖς γαμοῦσι περιπατεῖ λέγων, "walks and speaks to the bridegroom and his bride." These are the Ἐφέσια γράμματα, "Ephesian words or writings," so often spoken of by writers as charms or spells. Of them Hesychius gives an account : Ἐφέσια γράμματα ἦν μὲν πάλαι, ὕστερον δὲ προσέθεσάν τινες ἀπατεῶνες καὶ ἄλλα. Φασὶ δὲ τῶν πρώτων τὰ ὀνόματα τάδε, ἄσκι, κατάσκι, αἰξ, τέτραξ, δαμναμενεὺς, αἷσιον. Δηλοὶ δὲ ὁ μὲν ἄσκι, σκότος· τὸ δὲ κατάσκι, φῶς· τὸ δὲ αἰξ, αὐτός· δαμναμενεὺς δὲ, ἡλιος· αἷσιον δὲ, ἀληθές. These words are much deformed,

¹ L. 10. c. 42.

but by the help of a passage in Clemens Alex. Strom. l. i. c. 18. may easily thus be mended: Ἐφέσια γράμματα ἦν μὲν πάλαι ῥ'. ὕστερον δὲ προσέθεσαν τινες ἀπατεῶνες καὶ ἄλλα. Φασὶ δὲ τῶν πρώτων τὰ ὀνόματα τάδε, ἄσκιον, κατᾶσκιον, λίξ, τετράς, δαμναμενεὺς, αἴσιον. Δηλοὶ δὲ τὸ μὲν ἄσκιον τὸ σκότος, κατᾶσκιον φῶς, τὸ δὲ λίξ γῆ, καὶ τετράς ὁ ἐνιαυτός δαμναμενεὺς δὲ ἥλιος, αἴσιον δὲ ἀληθές. "The Ephesian words were anciently six, but afterwards deceivers added others also: the names of the former were, &c." and the signification of them, *darkness, light, the earth, the year, the sun, and truth*, (see Canter. Var. Lect. l. i. c. 18.) Of which he concludes, ταῦτα οὖν ἱερά ἐστι καὶ ἅγια, "these are sacred and holy," that is, part of the heathen idolatry. See Plutarch. Symposiac. 7, Clemens Alex. Strom. l. 5, Eustathius ad Homer. Odys. 21, Suidas, and the books of the Greek proverbs. And so the *περίεργα πράξαντες* are the *sorcerers* or *magicians* among them, who brought the books of their black art, which though they were of great value, and would have been sold for much, yet they neither kept nor sold, but, as a testimony of renouncing their former course, they burnt them publicly.

[d] *pieces of silver*] The Hebrew שֶׁקֶל, that is literally rendered ἀργύριον, *silver*, signifies peculiarly *siclum argenteum*, "a silver shekel," among the Hebrews. See note [d] on Matt. xxvi.

24. [e] *silver shrines for Diana*] In the idolatry of the heathens it is sufficiently known that they were wont to carry the images of their false gods about in pomp, that is, procession, from one city to another. This they did in a chariot that was solemnly consecrated for that employment, and by the Romans styled *thensa*, that is, "the chariot of their gods." But besides this greater, there was a lesser frame wherein it was placed, a box or shrine, called *ferculum* by them. Accordingly at the bestowing of divine honours on their great men alive or dead, the Romans had their Circæan games, and in them *thensam* and *ferculum*, that chariot and that shrine bestowed on them; as it is related of Julius Cæsar. This *ferculum* among the Romans differs not much from the Grecians' *ναὸς*, a *little chapel*, representing the form of a temple, with an image in it, which being set upon the altar or other solemn place, and the valve, the leaves or doors opened, the image stood or sat in state, and so was represented to the spectators. Accordingly an old anonymous Scholiast on Aristotle's Rhetorics, l. i. c. 15, hath these words: Ναοποιοὶ οἱ τοὺς ναοὺς ποιοῦσι, ἥτοι εἰκονοστάσια τινα μικρὰ ξύλινα ἢ πωλοῦσι, noting the *ναοὶ* here to be *εἰκονοστάσια*, "chaplets with images in them," of wood or any other metal, (as here of *silver*, ver. 24,) which they make and sell, as here, ver. 25, they are supposed to do, and so get wealth by that trade. Thus we have mention in Athenæus^m of *καδίσκος*, which, saith he, is ἀγγεῖον, ἐν ᾧ τοὺς κτησίους Δίος καθιδρύουσι, "a vessel wherein they place their images of Jupiter." On which, saith the learned ⁿCasaubon, *erant simulacra hæc armariis inclusa, quæ ad sacellorum modum fiebant*, "these images were put in cases, which were made like chapels." So St. Chrysostom, making them to be ὡς κιβώτια μικρὰ, "as little cases or shrines." Agreeable to this is it that ^oAmmianus Marcellinus saith of Asclepiades, that "whithersoever he went, he carried about with him *deæ cælestis argenteum breve figmentum*, "a small silver image of Urania." And ^pDion of the Roman ensign, (which is known to be an eagle,) that it was *νέος μικρός*,

^m Deipnos. l. 11.

ⁿ P. 500.

^o Lib. 22.

^p Ρωμαϊκ. l. 40.

καὶ ἐν αὐτῷ ἀεὶς χρυσοῦς, "a little temple, and in it a golden eagle;" and again ἡ ἐν τῷ Ἀλβανῷ, "there was," saith he, νεὸς Ἡρας βραχὺς, "a short or little chapel of Juno," ἐπὶ τραπέζῃς τινὸς ἰδρυμένος, "set upon a table." This hath been shewed (note [f] on ch. vii.) to be the meaning of the *tabernacle of Moloch*, Acts vii. 43, taken from Am. v. 26, סכּוּת סלכּכּם there, the *tabernacle of your king*, but by the LXX, σκηνη Μολοχ, the *tabernacle of Moloch*, (that word in Hebrew signifying a king,) where σκηνη, *tabernacle*, is the chaplet wherein was the figure of that false god or star so called. And that it is so, may be guessed by that which follows there, the τύποι οὓς ἐποίησατε, the *figures which you made to worship*, which it seems were put in such tabernacles or chapels to that end. The like also was the סכּוּת בנּוֹת, the *tabernacle of Benoth* or *Venus*, another of those false deities whose image was enshrined in such a little chapel, ναὸς or ναῖσκος, to be worshipped. What Ἀρτεμις or *Diana* is, there is little question, no other than *the moon*; and therefore saith Cleomedes Meteor. l. 2. c. 5. p. 111, it was the fashion ἐντιδιδόσθαι δῶδας τοῖς εἰς τὰ Ἀρτεμίσια εἰσιούσι, "to give torches to those that went into *Diana's temple*," adding, τοῦτο γὰρ μὲν σύμβολόν ἐστι τοῦ ζῶοντος ἔχειν τὴν σελήνην τὸ φῶς, "for this is a sign set to express that the moon receives her light from without," that is, from the sun.

31. [f] *chief of Asia*] Among the heathens there were *agones* and *games* instituted *ad placanda bona numina*, "to appease the good deities," saith Labeo, as sacrifices and victims "to appease the bad or angry." And therefore in the Anthology, the τέσσαρες ἀγῶνες αὐτῇ Ἑλλάδι, "the four games in Greece," Olympian, Nemæan, Isthmian, Pythian, are called τέσσαρες ἱεροὶ, all "four sacred:" and so in Julian μυστοπαιγ. there is mention of the ἵπποδρόμια, "the running of horses," ἐν ταῖς ἑορταῖς τῶν θεῶν, "in the feasts of the gods;" and in the Rescript of Honorius and Theodosius, *sacra munera, sacra festa, sacros agones*, "sacred offices, sacred feasts, and sacred games." The original of them is set down by Ἱδωνυσίῳ Ἡλικαρνασσέω, as from the Grecians they were imitated by Servius Tullus, and put into one body. "They built temples," saith he, "by common charge, some to *Diana of Ephesus*, some to *Apollo*; and assembling there at set times with their wives and children, they employed themselves both in sacrifices and in merchandise. There were public agones, racehorses, wrestlers, musicians, and rewards were proposed to the victors, and presents were by the cities brought to the gods. And when the games and marts, and other festival and public jollities were ended, if any city had a quarrel against another, the judges were ready to compose it. Then they consulted of common affairs of war against the barbarians, and peace among themselves." Thus far *Halicarnassæus*. At Rome the pontifices or chief priests were presidents of these. And therefore when the heathen customs had gotten in among the Jews, we find Jason, 2 Mac. iv. 7, buying the pontificate, and with it the power of instituting and moderating their games; and so in the several provinces the several chief priests, who were called by the names of the provinces which they administered; so Κυπριαρχῆς, the *governor of Cyprus*, 2 Mac. xii. 2; so Συρίαρχαι, saith Cujacius, *Sacerdotes istius provinciae, qui ludos in honorem deorum celebrari solitos curarent, moderarentur, præsiderent*; "The officers of Syria,

q Ῥωμαϊκ. l. 39.

r Antiq. Rom. l. 4.

s Observ. l. 2. e. 13.

that is, the priests of that province, which took care of their games, which were customarily celebrated to the honour of their gods, ruled them, presided in them." So Bithyniarchæ, the officers of Bithynia, Cappadociarchæ of Cappadocia, and here Asiarchæ of Asia, that is, the officers of those so many provinces; not kings, or proconsuls, or procurators, the rulers and governors of them, but popular officers or ministers, to whom the care of those things was intrusted, and the office was sacerdotal. Whence in the epistle of the church of Smyrna concerning St. Polycarp's martyrdom, Philip the Asiarcha, who presided there in their *spectacula*, their *θηριομαχίαι*, which are there called *κυνηγέσια*, as in the fathers Venationes is after styled Φίλιππος Ἀρχιερεὺς, "Philip the chief priest." So Ἀσιαρχία, Βιθυνναρχία, Καππαδοκαρχία, are by 'Modestinus recited among the *ἐθνους ιερωσύναι*, "chief priest-hoods of those nations." And so Phœniciarchia and Syriarchia, among the species of priesthood by Constantine the Great in his Rescript. So in the Basilica^u, Ἡ ιερωσύνη, τουτέστι τὸ ἐπιτελεῖν τὰ κυνηγέσια, "the priesthood, that is, the office of managing their sports or spectacles." Beside these, which were national officers, to whom belonged *ιερωσύνη κοινὴ τῆς Ἀσίας* in Aristides, "the common priesthood of Asia," the managery of their *κοινὸι ἀγῶνες*, *common games*, there were others in particular cities, *πολιτάρχαι*, ch. xvii. 6, *the city magistrates*, the ἀθλοθέται, ἀγωνοθέται, ἀλιτάρχαι, all commands or offices of some honour among them, as appeared by Jason's purchasing them together with the priesthood, but yet subject to the people, as being executioners and ministers of their will, and not sent them from Rome, but chosen by themselves out of the chief men, or wealthiest citizens among them. To these belonged also the execution of malefactors, condemned to the *θηριομαχίαι*, or *fighting with beasts* on the theatre, a customary ceremony or complement of their festivities, (see note [b] on 1 Cor. xv,) and so some of them here being kind to St. Paul, warned him *not to come out*, knowing the purpose of the people to have him thus put to death if they could light on him. And that appears by the register's speech, ver. 37, ἡγάγετε τοὺς ἄνδρας τούτους οὔτε ιεροσύλους, &c., *these men*, Paul and his company, are *neither robbers of churches, nor blasphemers of your goddess*, yet you have dealt with them as if they were, bringing or dragging them to the theatre; for so it is said, ver. 29, *that they ran or hurried into the theatre, συναρπάσαντες, carrying or haling* along with them thither Gaius and Aristarchus, Paul's fellow-travellers; and ver. 33, ἐκ τοῦ ὄχλου, *some of the multitude, προεβίβασαν Ἀλέξανδρον*, brought forth Alexander, who, it seems, was a Christian of Ephesus, though one that forsook Paul, (probably upon the danger at this time,) 1 Tim. i. 20, and, having done so, *did him much injury*, 2 Tim. iv. 14, and here was about to excuse himself to the people, (to escape the hazard approaching,) and lay all the blame on Paul. Of this Alexander saith Photius, Epist. ρνή, That μὴ διαβολῶν δεηθεῖς, ἢ μηδὲ εὐρεῖν ἐλπίσας, αὐτὸς κατὰ τῶν μέγιστα εὐεργετησάντων, καὶ γλῶσσαι καὶ χεῖρες ἐγένετο, "Neither wanting accusations, nor hoping to find any, became he alone both tongues and hands," in the plural, "against his greatest benefactors." Whereas ἐκ τοῦ ὄχλου being set for τινὲς ἐκ τοῦ ὄχλου, *some out of the*

^t l. 6. §. 14.

^u l. 1. de Natural. libris.

multitude, signify some of the popular officers, sergeants or apparitors, so *προεβίβασαν*, their *bringing him forth*, is to be understood as an act of their office, to bring forth to examination, (as among the Greek lawyers *the sergeants*, ὑπηρέται, πράκτορες, in the Gospels, are styled ἐκβίβασται, those *that serve men with writs, and bring them before their courts*.) And therefore it follows that the Jews did *προβάλλειν αὐτὸν*, *question him* that was thus brought forth, *examined him* about St. Paul. See note [g].

33. [g] *putting him forward*] *προβάλλειν* hath a peculiar notion among the grammarians proper to forensical matters; it signifies *to examine, to question upon interrogatories*, to call any man into the court to testify his knowledge concerning any thing in question. So saith Phavorinus, *προβάλλειν* and *προβάλλεσθαι*, ἐρωτᾶν, "to question," and *προβάλλεσθαι μάρτυρα*, "to call a man as a witness." So Domninus (cited by Jo. Malela, l. 12,) speaking of the ἀμφιθαλής, an officer in the agones, αὐτὸν βουλὴ καὶ ὁ δῆμος προεβάλλοντο, "the senate and people called him to testify what was done in the agones." Accordingly must the gloss of Hesychius be mended, not as the printed copy hath it, *προβάλλει*, ἐρωτῆσει. *προβάλλειν* ἄρνα, τὸ ἀπαγγεῖλαι, but *προβαλεῖ*, ἐρωτῆσει. *προβάλλειν*, μάρτυρα, τὸ ἐπαγγεῖλαι, noting this use of the word for "interrogating a witness, calling a man to testify," ἐκκαλεῖν, "to appeal to" for the truth of what is controverted. And so the meaning of this whole passage is, that Alexander, a Christian of Ephesus, but a Jew by birth, was in this tumult about St. Paul seized upon by the sergeants, and brought forth, and the Jews, that were malicious to St. Paul, thinking that Alexander might be brought to lay some blame upon him, questioned and examined him, and then he was presently desirous to have made his apology to the people, that is, to avert the danger from himself, by laying it upon others. And although, by reason of the cry that follows, ver. 34, he is not permitted to do it *to the people*, yet by what St. Paul after saith of him, it appears that he forsook the Christian profession, 1 Tim. i. 20, and *renounced* or *blasphemed*, that is, forsook Christ, and did St. Paul very *great injury*, 2 Tim. iv. 14.

35. [h] *townclerk*] Γραμματεὺς is the name of an office in the *sacri agones*, the register or actuary, who registered the victors' names in a book or table called γράμματα τῶν ἱερονίκων, and the office where those records were put was γραμματεῖον, saith Petrus Faber Agonist. l. 3. c. 23 and 27. Of the ordinary γραμματεῖς, saith Phavorinus, οὐδενὸς ἦσαν κύριοι οὗτοι ἀλλ' ἡ τοῦ γραφεῖν καὶ ἀναγνῶναι, "they had no authority, but only to write and read what they had written." So saith the Scholiast on Thucydides, γραμματεὺς ὁ εἰσθὼς ἐν τῷ δήμῳ τὰ τοῦ δήμου γράμματα ἀναγινώσκειν, "that used to read to the people the registers of their business." But in these sacred games, where every thing was sacred also, (the Alytarcha bearing the person of Jupiter, the Amphithales of Mercury,) the γραμματεὺς here, saith Domninus, cited by Johannes Antiochenus, "was honoured and adored as Apollo, wearing a white robe, and a crown of pure gold;" and being, saith he, "chosen by the senate and people," he was the better qualified to do what is here affirmed of him, "to appease the people." For that this should be applicable to Alexander the Jew, ver. 33, and that it was he of

whom it was here said, *φησὶν*, *he said*, *Ye men of Ephesus*, &c., is a strange oversight of the learned cardinal *Baronius, caused by not adverting to the Greek, *καταστείλας δὲ ὁ γραμματεὺς τὸν δῆλον φησὶν*. Where it is visibly the *γραμματεὺς* which had appeased the tumult, and which said, *Ye men of Ephesus*, &c.

[1] *a worshipper of Diana*] That the Ephesians, when they were besieged by Croesus, devoted or consecrated their city to Diana, *ἐξάψαντες ἐκ τοῦ νηοῦ σχοινίον εἰς τὸ τεῖχος*, "tying with a rope the temple and the wall of the city together," is affirmed by Herodotus, l. 2. From hence it is, that that city had a peculiar relation to Diana ever after. But there being other cities that worshipped that goddess also, this is not alone sufficient to appropriate that title to Ephesus, to be her *νεωκόρος* or *sacrist*. That this was the title of a sacred office, appears by Plato de Legib., *Καταστατὶον ἱερέας καὶ ἱερέας νεωκόρους γίνεσθαι τοῖς θεοῖς*, "They must constitute priests of both sexes, to be in this office of *sacrist* to their gods." The word signifies *τὸν τοῦ ναοῦ ἐπιμελούμενον*, saith Phavorinus, "he that takes care of the temple;" *ὁ τὸν ναὸν κοσμῶν*, "he that adorns it," saith Hesychius; and *ὁ εὐτρεπίζων*, "he that makes clean," saith Suidas; from *κορεῖν*, "to sweep," or *καλλωπίζειν*, "to beautify," saith the Scholiast on Aristophanes in *Νεφ.* p. 61. This office at other times belonged to other cities, and accordingly in ancient inscriptions we find *Νικομηδέων τρις Νεωκόρων*, "the Nicomedians being the third time in that office;" and particularly of Diana, *Μαγνήτων Νεωκόρων Ἀρτέμιδος*, "the Magnesians having that office," in Maximinus's time: and this in respect of the *ἱποὶ ἀγῶνες*, the *holy games*, which in honour of the gods, peculiarly of Diana, were in Greece, sometimes in one city, sometimes in another, according to the gods which were celebrated by them. So that now those festivities being celebrated to Diana, and this year and at this time kept at Ephesus, (which is also the reason of the concourse of the people at this time,) Ephesus had now the honour to take care of Diana's service, and so to be her *νεωκόρος*, her *sacrist*, or *ædiftua*, or *churchwarden*, as the Syriac renders the word in this place; and that is the meaning of the *νεωκόρος οὖσα*, *being at this time*, this year, Diana's *sacrist*.

38. [k] *a matter*] The Hebrew *דבר*, which signifies *λόγον*, *word* or *speech*, signifies also *accusation*, and is accordingly rendered *κρίμα*, Exod. xviii. 22, and *ἀντιλογία*, *indictment*, Exod. xviii. 16, and accordingly here the one is taken for the other, *λόγος*, *speech*, for *an accusation*.

[1] *the law is open*] *Ἡ ἀγορά*, saith Phavorinus, is *ἡ ἡμέρα ἐν ᾗ ἀγορὰ τελεῖται*, "a day when a court is kept;" and so in Suidas and the Glossary, *ὅτε ἡ ἀγοραὺς ἐστὶ* is expounded to be "the time when men go to law; and the same is the meaning of *ἀγοραῖοι ἄγονται*, a *time* not of vacation or lay days, but of *judicatures*, *term-time* as we call it, when the proconsuls, who are the judges, were present to decide any controversy. The word signifies also *judicature* simply; so in Strabo Geog. l. 13. p. 629, *διοικήσεις ἐν αἷς τὰς ἀγοραῖους ποιοῦνται, καὶ δικαιοδοσίας*, "the provinces in which they exercise their judicatures, and give every man his right." And so in Hesychius, *Ἀγοραῖαν* (perhaps it should be *ἀγοραίων*) *δικαιολογίαν*, "distribution of justice;" and *Ἀγοραία, θέμις, καὶ ἐκκλησιαστική*, "judgment, and calling of a court."

* An. ch. 57. n. 180.

CHAP. XX.

13. [a] *Assos*] Strabo maketh this Assos a city of Æolis, l. 15. p. 735, and so, saith he, doth Hellanicus, Ἑλλάνικος Αἰολίδα φησὶ, l. 13. p. 610. And so (saith ὙStephanus Byzantius) doth Alexander Cornelius, Ἀλέξανδρος δὲ ὁ Κορήλιος ἐν τῷ περὶ τῶν παρ' Ἀλκμᾶνι τοπικῶς ἱστορουμένων, Μιτυληναίων ἀποικον ἐν τῇ Μυσίᾳ φησὶν Ἀσσον, "Alexander Cornelius saith that Assos is in Mysia:" for what is there Mysia is all one with Æolis in other writers; for of Mysia saith *Pomponius Mela, *Ex quo ab Æoliis incolæ cæpit, Æolis facta*, "From the time that it was inhabited by the Æolians it was called Æolis;" and *Pliny, *Æolis proxima est, quondam Mysia appellata*, "Æolis, sometime called Mysia." This Assos is by Strabo reckoned as the first principal sea town of Mysia, going from Lectum to Caicus over against Lesbus and Adramyttium, mentioned here, ch. xxvii. 2. Ἀπὸ Λεκτοῦ μέχρι Καίκου ποταμοῦ ἐστὶ τὰ περὶ Ἀσσον, καὶ Ἀδραμύττιον, καὶ Ἀταρνεία, καὶ Πιτάνην, καὶ τὸν Ἐλαϊτικὸν κόλπον, οἷς πᾶσιν ἀντιπαρήκει ἡ τῶν Λεσβίων νῆσος. Strabo Geogr. l. 13. p. 581.

22. [b] *bound in the spirit*] What *bound in spirit* signifies may perhaps be judged by the like phrase, *poor in spirit*, Matt. v. 2. That signifies him, which though he be not actually poor, yet is prepared to bear poverty contentedly. And so Paul resolving to venture the hazard of imprisonment here, by going up to Jerusalem, whither if he go he knows, and the Spirit of God tells him, ver. 23, it will befall him, may be said to be *bound in spirit*. But it may also be interpreted only of his presaging and foreseeing his bonds, which being revealed by the Spirit of God to others of him, and probably immediately to him also, he may be said to be δεδεμένος τῷ πνεύματι, *bound in the spirit* in that respect. Nay, it is possible it may signify no more than *resolved*, and so *bound in spirit*, or *full purpose of mind*, as ch. xix. 21. Ἐθετο ἐν τῷ πνεύματι, *he purposed in spirit*: but this more unmovable than that. See ch. xxi. 12, 13.

28. [c] *hath made you overseers*] What ἔθετο, *put*, or *set*, or *appointed*, importeth here, is somewhat uncertain. It may signify their ordination to the episcopal office, attributed to the Holy Ghost, as to the original, by whose descent upon the apostles they were authorized to communicate this authority, to give commissions to others who were to succeed them in the dignity and office of governing of churches. But it may also signify the act of designation, election, nomination to this dignity, which at that time was done by the special revelation of God, and so might properly be attributed to the Holy Ghost. So of Matthias it appears that he was designed by lot, and chosen by God to succeed Judas in his office, Acts i. 24. So ch. xiii. 2, *the Holy Ghost said, Separate me Saul and Barnabas for the work*, &c. So Timothy the bishop of Ephesus is said to be advanced to it, διὰ προφητείας, *by prophecy*, by particular revelation; of which St. Chrysostom saith, that as the priests anciently were made by prophecy, so Timothy was τῇ τοῦ Θεοῦ ψήφῳ, "by the suffrage of God chosen to his office," ἡρῆθη εἰς τὴν ἱερωσύνην. So saith Clemens Romanus Ep. ad Cor., that "the apostles constituted bishops, δοκιμάσαντες τῷ πνεύματι, trying or approving them by the

spirit;" and ^bClemens Alexandrinus of St. John, and the bishops of Asia here, that "he did constitute bishops, τῶν ὑπὸ τοῦ πνεύματος σημεινομένων, of those that were signified by the Spirit." And so this is the most probable notation of it in this place.

CHAP. XXI.

7. [a] *when we had finished our course*] Of this word διανύσαντες it is generally supposed that it is compounded of the old word ἀνύω, and that that is to be rendered *perficio*, "to perfect or finish." But how this notion should be competent to this place, where they are in the midst of their journey or navigation, it is not easy to determine. It were somewhat more reasonable to suspect that διανύσαντες might by a scribe be mistaken for διαναύσαντες, (as we find in Hesychius, Διαναύσαι, διαπλεύσαι,) and then τὸν πλοῦν διαναύσαντες, will be no more than *sailing*, or *having sailed*, ἀπὸ Τύρου, *from Tyre*; and then it fitly follows, whither κατηντήσαμεν, which is again used in this sense, ch. xviii. 13, or, as the king's MS. reads, κατέβημεν, (perhaps that should be κατήχθημεν, ch. xxvii. 3, contrary to ἀναχθέντες, *launching out*, ver. 4.) *we advanced*, or *went forward*, to Ptolemais. But if the ordinary reading be retained, then it must be observed, that as ἀνύω is generally explicated by πληρώω, and τελείωω and ἐκτελῶ in Hesychius, so each of these in these writers signifies many times no more than ποιεῖν, *to do*, and receives the particular notion from the word that is joined with it. So ἐπιτελεῖν λατρείας, *to perform the services*, Heb. ix. 6. So τελεῖν δρόμον is *to run a race*, and is not so properly *finishing his course*, as that signifies *life*, 2 Tim. iv. 7; for there it appears, vv. 17, 18, that his life and his apostolacy was not at an end, (see note on the title of that Epistle.) So in the old verse of Linus,

Ῥῥῥῥῥα πάντα Θεῷ τελέσαι, καὶ ἀνῆνυτον οὐδέν,

"All things are easy for God to do, and nothing is impossible," it is evident that τελεῖν and ἀνύειν signifies *to do*, and no more. And then διανύσαντες τὸν πλοῦν ἀπὸ Τύρου (for there is no reason to set a comma before ἀπὸ) will be no more than ποιήσαντες, "having sailed or made our navigation, or having taken (but not finished) our course;" for it follows immediately, "we advanced to Ptolemais."

38. [b] *Egyptian*] Under the time of Felix's procuratorship of Judæa, there were, saith Josephus, many which deceived the people, particularly one that came out of Egypt to Jerusalem, saying that he was a prophet, and persuading the people that they should follow him to mount Olivet, and there they should see the walls of the city fall at his command, so that they might enter the city. These, saith he, Ant. l. 20. c. 6, Felix set upon, killed four hundred, and took two hundred, and put the Egyptian to flight. Which story being compared with this in the Acts, gives Africanus occasion to say, that under Felix's government there was an Egyptian false prophet with many with him, who μεῖζον ἐπιχειρῶν πράγμασι τῇ Φήλικος κατελύθη στρατηγία, "setting on great designs, was discomfited by Felix's army." See Euseb. Chron. lib. 1. p. 67. But Eusebius, Hist. l. 2. c. 21, is more punctual, Μείζονι πληγῇ Ἰουδαίους ἐκάκωσεν ὁ Αἰγύπτιος ψευδοπροφήτης· παραγενόμενος γὰρ εἰς τὴν χώραν ἄνθρωπος γῆς, καὶ προφήτου πίστιν ἐπιθεὶς ἑαυτῷ, περὶ

^b See Euseb. l. 3. c. κγ'.

τρισυρίους μὲν ἀθροίζει τῶν ἡπατημένων. "The Jews received a greater mischief by an Egyptian false prophet: for he being a magician, and taking upon him to be a prophet, came into the region or country of Judæa, and gathered a company of deceivable people to him, to the number of thirty thousand. These," saith he, "he brought out of the wilderness to the mount of Olives, meaning thence to force his passage into the city, and to seize upon the Roman guards, and so get the command of the people, and then keep it by the strength that took it: but this was prevented by Felix." As for the σικάριοι, or *short swordsmen* that were with this Egyptian, they were a sort of men of which Josephus speaks very much, (who on one side, as the *Ζηλωταί*, or *Zealots* on the other, shed much blood, and wrought much mischief in Judæa,) Ant. l. 20. c. 6. They came, saith he, under pretence of religion, up to Jerusalem with *sicæ* or daggers under their coats, and being once invited by Felix secretly to strike into the train of Jonathan the high priest, and so to kill him, for which they were not punished, they after that solemnly came up at every feast, and either for revenge, or being hired, killed many even in the temple itself, saith Josephus, and so polluted it in that manner, that made it necessary for God to send the Roman armies thither to purify it by way of lustration. And these (saith he, c. 7.) within a little while grew into a very vast number, using swords like the Persian *acinaces*, such as the Romans call *sicæ*, &c. That which St. Chrysostom saith of them is somewhat strange, *Οἱ μὲν Ἑσσηνοὶ — οἱ αὐτοὶ καὶ Σικάριοι διὰ τὸ εἶναι Ζηλωταί*, "The Essenes were also the Sicarii, because they were Zealots;" where he confounds these three, Essenes, Sicarii, and Zealots, whereas the Sicarii are certainly far distant from either of the other two. This the learned annotator on Chrysostom justly suspects to be a mistake in him, p. 693, but the original of it he observes not. That is very happily shewed by Mr. Fuller, in his *Miscellanies*, to have been by turning *οἱ κάριοι* into *σικάριοι*, the former noting the Karæans or Scripturarians, (as they are distinguished from and opposed to the Traditionals,) those that adhered strictly to the letter of the law, and so were *ζηλωταὶ νόμου*, *zealous for the law*, and such the Essenes were, it seems, affirmed to be by some from whom Chrysostom took this. The like error also is committed by Suidas in this name, *Σικάριοι λέγονται οἱ Φαρισαῖοι, ὡς Ζηλωταί*, "the Pharisees are called Sicarii, as being Zealots;" he had sure read *οἱ κάριοι*, and took it for *σικάριοι*, which is the more strange, because he had immediately before rightly interpreted *Σικάριοι ληστῶν γένος*,—"they were a sort of thieves," which in Claudius's time killed all they met with *ἐπικαμπῇ ξίφῃ*, *hooked swords*, which the Romans call *sicæ*, "which," saith he, "the Egyptian led out into the wilderness, and Felix punished." As for the number of men that were seduced by this deceiver, writers, it seems, do not agree upon them, neither is it necessary they should, those kinds of accounts of multitudes being of necessity uncertain: only it is a little strange that Eusebius in Chron. out of Africanus should call them *τρισχίλιοι*, "three thousand," and in his History "thirty thousand;" but perhaps the mistake of numeral letters may cause that variation. And then the *three thousand* there will be more agreeable with the chief officer's account here, who makes them but *four thousand*.

CHAP. XXII.

2. [*a*] *spake in the Hebrew tongue*] What the reason was of Paul's speaking Hebrew at this time, and the Jews giving him audience thereupon, may here briefly be noted. Two sorts of Jews there were at this time, some called by St. Chrysostom *οἱ βαθεῖς Ἑβραῖοι*, "profound Hebrews," such as used no other language but the Hebrew, admitted not the Greek Bible into their assemblies, but only the Hebrew, and the Jerusalem Targum or Paraphrase. Others that spake Greek, and used the Greek translation of the Bible, and these were called Hellenists (see note [*a*] on ch. vi.) Now these several uses bred some unkindness betwixt these two sorts, as may in part be discerned, even after their receiving Christianity, ch. vi. 1. And of this latter sort Paul sure was one, and accordingly in his writings makes use constantly of the Greek translation of the Old Testament, and in that respect (among others) was much disliked by the other sort. Those of them that were converted had great prejudices to him, ch. xxi. 21, and that is said to be the reason why he concealed his name in the Epistle written to the Hebrews. But for those of them that were not converted they would not endure to hear him, or hear of him; which is the account St. Chrysostom gives of his discoursing and preaching to the Hellenists only, ch. ix. 28, because the other would not endure or admit him. Hereupon to avert this great displeasure conceived by them, he here speaks to them in the Hebrew language, and they were in some degree pacified thereby, so far as to give him audience.

3. [*b*] *feet of Gamaliel*] It was the manner of disciples to sit at the feet of their masters, which in Pirke Avoth is called "to dust themselves in the dust of their feet;" for so saith Jose there, "Let thy house be the house of assembly for wise men," that is, be thou ever conversant in the schools of the doctors, וְהָיָה מִתְחַבֵּק בַּעֲפֶר רַגְלֵיהֶם, "and do thou roll, or dust, or tumble thyself in the dust of their feet."

24. [*c*] *be examined by scourging*] The notion of ἀνετάζεσθαι among the sacred writers will be discerned by two places in the Book of Wisdom, ch. ii. 19. Βασάνῳ ἐτάζωμεν αὐτὸν, *Let us torment him with the rack*, and ch. vi. 6, δυνατοὶ δυνατῶς ἐρασθήσονται, *the mighty shall be mightily tormented*: in both which it is clearly used for *tormenting* or *cruciating*. And St. Chrysostom, Hom. 26. in Matt. p. 186, citing the latter of these places, applies it to the words of Christ, that *he that knows his Master's will, and doth it not, θαρήσεται πολλὰς, shall be beaten with many stripes, ὥστε ἡ πλείων γνώσις πλείονος κολάσεώς ἐστιν ὑπόθεσις*, "the greater knowledge is the cause of greater punishment," thus interpreting ἐρασθήσονται by *beating* and *punishment*. So Gen. xii. 17, ἤρασεν ὁ Θεὸς τὸν Φαραὼ ἐτασμοῖς μεγάλαις καὶ πονηροῖς, *God scourged or cruciated Pharaoh with great and sore plagues*.

25. [*d*] *bound him with thongs*] That ἱμάντες are here the same that μάστιγες, *scourges*, ver. 24, there is no doubt to be made, ἱμάντες, λῶροι, they signify "whips or scourges," saith Hesychius; and ἱμάς, λῶρος, οἱ δὲ νέρθεν ὑποσείουσιν ἱμάντι, "they whip him with a scourge or cord," adding καὶ ἐν τῷ κανονίῳ, (it should sure be σχοινίου) "it is also used for a rope." And so ἱμάσιν ἐμάστιξεν, ἱμάθλας, μάστιγας, ἀπὸ τοῦ ἱμάσ-

σειν, ὃ ἐστὶ τύπειν τῷ ἱμάντι, and ἱμάσαι, πατάξαι, πλῆξαι, μαστίξαι, it should sure be μαστίγι. All to the same purpose that the word signifies *cords* or *scourges* to beat with. This of *scourges* was a punishment much severer than that of *rods*. *Porcia lex* (saith Cicero pro Rabirio) *virgas ab omnium Romanorum civium corpore amovet, hic misericors flagella retulit*, "The Porcian law freeth a Roman citizen's body from rods, and he a merciful man (speaking ironically) hath brought back scourging." And accordingly the μαστιγες or ἱμάντες, *scourges*, here are used, as elsewhere the greatest torments are, to make him confess what his crime was, ver. 24. See 2 Macc. vii. 37. As for προτείνειν, that signifies literally *to bend forward*; it refers to the custom in scourging, which was to fasten them to a block or piece of wood made fast to the earth, of a cubit and a half high, for the person that was to be punished to lean on, bending his body down to it. And so προτείνειν here signifies *the bending* him forward to this block or little pillar, that the upper part of his body should lean on it, and so exposing him to the lictor or executioner. This is here said of the centurion in the singular number, προτέεινεν, whose office it seems it was to do this. Master Bois of Ely, a very learned man, hath here a conjecture, that the phrase should have an hypallage in it, for προτείνειν αὐτῷ τοὺς ἱμάντας, "he extended the scourges to him, or shewed them him extended," making it the description of a lictor holding his scourge in his hand, and shaking and fitting it for execution, and striking a terror into the prisoner also by that means. This conjecture being ingenious, it was not unfit to have mentioned. Josephus Scaliger also hath another, Epist. 146, that it refers to the manner of scourging, expressed in the comedy, *Ego plectar pendens*, "I shall be scourged hanging," viz. that they were lifted up from the ground, their heads higher than their heels, and tied with ropes hands and feet, making those ropes to be the ἱμάντες here, and that elevation of the body προτείνεσθαι.

25. [e] *a Roman*] That Paul was free of Rome by being born in a city that had the Roman privileges, is sufficiently known; so saith Philo of Agrippa, Φίλων ἐνὶ τῶν πατρίδας ὅλας τῆς Ῥωμαϊκῆς ἡξίωσε πολιτείας, "he gave the privileges of the Roman citizenship to whole countries of some of his friends." So the Philippians call themselves *Romans*, Acts xvi. 21, "Philippians ἐκ πατρίδος, by country, Romans ἐκ ψηφισμάτων, by decrees," saith Photius, Ep. ρβ'. p. 146, and Ep. σμζ'. And that Tarsus the metropolis of Cilicia was such, is intimated by Diodorus Siculus, l. 47, where, speaking of the emperors Julius and Augustus, he saith, οὕτω γὰρ προσφιλῶς τῷ Καίσαρι τῷ προτέρῳ καὶ δι' ἐκείνων καὶ τῷ δευτέρῳ οἱ Ταρσεῖς εἶχον, ὥστε καὶ Ἰουλιόπολιν σφᾶς ἀπ' αὐτοῦ μετονομάσαι, "Those of Tarsus were so kind to Julius, and after for his sake to Augustus Cæsar, that from his own name he called them Juliopolis." That it was unlawful for any such person to be bound or scourged, is apparent by Cicero Or. 5. in Verr. *Facinus est vincire civem Romanum, scelus verberare, prope parricidium necare, quid dicam in crucem tollere?* "It is a foul fault for any prætor, &c. to bind a citizen of Rome, a peculiar offence to scourge him, a kind of parricide to kill him—what shall I call the crucifying of such an one?" And for that that follows of his being "scourged before condemnation," (as, being by way of *examination*, or ἀνετασμός, ver. 24, it is here supposed to be,) it is that which Cujacius hath observed out of Salvian to be distinctly against law; and

all that is here said in this verse is set down by St. Paul as distinctly according to the Roman form, as if the whole verse were taken and translated out of their law. Yet was not this so far true, that a Roman citizen might not be punished; but as ^dRæwardus observes, the custom was, that before he were so punished, he should, *judicio duumvirum*, "be adjudged to lose his privilege," and be uncitizenized, and pronounced an enemy of the commonwealth, and then he might be scourged or put to death, that being the form of disfranchising him, *Lictor, colliga manus*, or *caput obnubito, infelici reste suspendito, verberato vel intra pomerium vel extra pomerium*, "Lictor, bind his hands, or cover his face, hang him, scourge him either within or without the suburbs," as Livy testifies, l. 1.

28. [f] freedom] Most of the Jews, saith Philo in ^eLeg. ad Caium, were *Ῥωμαῖοι ἀπελευθερωθέντες*, "Romans made free," *αἰχμάλωτοι γὰρ ἀχθέντες εἰς Ἰταλίαν ὑπὸ τῶν κτησαμένων ἡλευθερώθησαν*, "for being brought captive into Italy, they were set at liberty by their masters that possessed them," but payed a price for that favour. So 2 Macc. iv. 9, Jason promiseth a great sum of money to Antiochus, among other things to have power to make some of Jerusalem citizens of Antioch, meaning to make his money soon up again by selling it to those that desired that privilege, (see note [l] on Phil. iii.) So saith Photius, Epist. ρβ'. p. 145. *Τιμῆς γὰρ ἀπῆλανον κατ' ἐκείνο καιροῦ οὐχ ὅσοι μόνον ἰθαγενεῖς τῆς Ῥώμης ἐτύγχανον, ἀλλὰ καὶ ὅσοις αὐτῆς ἡ κλήσις νόμφ χαρίτων ἢ χρημάτων ἐπολιτεύετο*, "About that time that privilege was enjoyed not only by those which were natives of Rome, but by as many as either by favour or money were made partakers of that appellation." So also Epist. σμς'. p. 378, and σμς'. p. 379, *ἔθνους καὶ πατριδος ὄντες ἀλλόφυλοι, εἰς τὴν Ῥωμαϊκὴν ἐτέλεσαν πολιτογραφίαν*, "being aliens of another nation and country, they were received into the Roman *album*, made citizens of Rome." Such an one it seems was the chief commander here, who had himself personally bought this freedom or privilege of a citizen of Rome. But Paul was *born* to this liberty, by being born in a city that had obtained of the emperors that privilege for all the inhabitants thereof, (see note [c]). Thus in Eusebius Eccl. Hist., l. 5. c. 1, in the examining of Christians by the persecutors, *οἱ ἐδόκουν πολιτείαν Ῥωμαίων ἐσχηκέναι*, "they that proved to be *municipes*, free denizens of Rome," *τούτων ἀπέτεμεν τὰς κεφαλὰς*, "their heads were cut off:" a privilege which belongs to such, instead of more ignominious punishments. So Josephus the historian, born at Jerusalem, of the sacerdotal family, *ἐξ ἱερέων τε καὶ ἱερέως*, "of priests, and himself a priest," saith Photius, Ep. σμς', had the privilege of a Roman, and was called by a Roman name, Flavius, the *prænomen* of the emperor Vespasian.

CHAP. XXIII.

9. [a] a spirit or an angel] Of the four several ways of revelations which were among the Jews, these are confessedly two, *רוח הקודש*, *the Holy Spirit*, and *בת קול*, *the daughter of voice*, or a voice from heaven, brought by an angel, by which any thing was made known to them. The other two were *אורים וותמים*, *Urim and Thummim*, under the first temple, the twelve stones in the pectoral of the high priest,

^d Ad leg. 12. Tab. c. 29.

^e P. 785.

(which was called *hoschen judicii*,) the irradiation of which foretold many things to the Jews. This is by Josephus called λόγιον, "the oracle," which, saith he, ceased to shine two hundred years before he wrote: of which see Suidas in the word *Ephod*, and note [a] on Rom. iii. And the last was נבואה, *prophecy*, which under the second temple, after the death of Haggai, Zachary, and Malachi, was taken away. This was of two sorts, either in time of sleep, by way of dream, or when they were waking, by casting them into a trance or ecstasy, where by way of vision they saw somebody saying this or that to them, or else, seeing no shape, only heard a voice. Both which sorts of prophecy we have mentioned together, Joel ii. 28, *dreaming of dreams*, and *seeing of visions*, as that other of the *Holy Ghost* in the phrase *pour out my Spirit*. Many examples of the vision or trance we have here in this book, of Ananias, Acts ix. 10, and of Saul, ver. 12, of Cornelius, ch. x. 3, and of Peter, ver. 10, and of the dream also, called a *vision by night* which was seen by Paul, ch. xvi. 9; and again, ch. xxvii. 23, where an angel appeared to him in a dream, and the Lord, ch. xxiii. 11, as to Joseph, Mary's husband, Matt. i. As for that of the *Holy Ghost*, which belongs to this place, it is thus defined by the Jews, that a man being awake, and in his full senses, speaks and acts like another man, but the Spirit of God, or *Spiritus excelsus*, excites him, and suggests unto him words which he shall say; as in that of Christ to the apostles, Mark xiii. 11, *it is not you that speak, but the Holy Ghost*, the interpretation of the *dabitur in illa hora*, "it shall be given in that hour," which went before. Three of these four ways of revelation the Jews resolved to be abolished at this time, that of the *Urim and Thummim*, with the first temple, that of *prophecy* with Malachi, and that of the *Holy Ghost* in the second year of Darius, as it is in Joma, c. 7; and therefore saith St. John, ch. vii. 39, οὐπω γὰρ ἦν Πνεῦμα Ἅγιον, *as yet there was not the Holy Ghost*, only they did, according to the prophecy of Joel, expect that it should return to them again in *those days*: and so here we have mention of it in the πνεῦμα ἐλάλησεν αὐτῷ, *the Spirit hath spoken to him*; and so of the בן קול also, in the word *angel*, (as indeed it was when he heard a voice from heaven delivered out of thunder, *Saul, Saul*, &c.) Though it is possible that this last of the angel may belong to that of the appearance of an angel in a dream or vision to him.

23. [b] *spear-men*] What δεξιολάβοι signifies may be best learned from Phavorinus, who interprets it παραφύλακες, "warders or guard," and so H. Stephanus, *satellites, stipatores*, to the same sense; thus called, saith Meursius, *quod maleficis manum injicerent, eosque apprehenderent, et carceri mancipatos ad supplicium producendos custodirent*, "because they apprehended or laid hands on malefactors," (which yet would rather be the importance of δεξιοβόλοι, from βάλλειν δεξιὰς, *laying hands*, and indeed so the king's MS. reads here, not δεξιολάβους, but δεξιοβόλους,) "and putting them in custody, kept them and brought them out to execution;" adding that these are the same in the camp, that the lictors or sergeants are in the city; from all which it appears to be most fitly rendered a *guard*, to which in the militia the prisoners are committed.

CHAP. XXIV.

25. [a] *Felix trembled*] The grounds of Felix's trembling at this discourse of Paul's of justice and chastity, or continence, will be best fetched from a view of the character of this man both in Tacitus and Josephus. Tacitus, Hist. l. 5, mentions him an *equus Romanus*, to whom Claudius the emperor had intrusted that province, where, saith he, *per omnem sævitiam et libidinem jus regium servili ingenio exercuit*, "he practised all cruelty and injustice in his government," *Drusilla Antonii et Cleopatrá nepte in matrimonium accepta*, "and that he took to wife Drusilla the niece of Antony and Cleopatra." Of this marriage of his Josephus enlargeth, and saith that Agrippa his brother had given her first to Azis the king of the Emisseni, and whilst she was his wife, Felix falls in love with her, and by the help of one Simon a magician, (not he of Samaria, but another of Cyprus,) obtained her from her husband's bed. From these two parts of his character, an unjust governor, (of which his expecting bribes here, ver. 26, is an evidence also,) and one that lived with another man's wife, ariseth the fitness and properness of St. Paul's discourse before him, of justice and continence; and the guilt of his conscience, hearing that there was a judgment to come for such sins as these, might very well set him a trembling.

27. [b] *after two years*] That this *two years* is to be referred to Felix's procuratorship is the opinion of Baronius, meaning those two years which he spent in Nero's reign. But the truth is, Claudius had, five years before, placed him in the præfecture, and there is no reason to think that St. Luke should define the time of his procuratorship from Nero's reign, who removed him, rather than from Claudius's, who put him in: and therefore the *διετία*, *two years*, must refer to Paul's imprisonment rather.

CHAP. XXV.

16. [a] *have the accusers face to face*] Of this law and custom of the Jews Philo Judæus is express, speaking of the Roman præfects, that *κοινούς παρέχοντες ἑαυτοὺς δικαστὰς, ἐξ ἴσου καὶ τῶν κατηγορῶν καὶ τῶν ἀπολογουμένων ἀκροώμενοι, μηδενὸς ἀκρίτου προκαταγινώσκειν ἀξιούντες ἐβράβεον*, &c. "They yielded themselves to be common judges, and heard equally the accusers and the defendants, and condemned no man unheard, prejudged none, but judged without favour or enmity according to the nature of the cause."

23. [b] *pomp*] What *φαντασία* here signifies will be judged by the use of the word in other authors. Laertius, speaking of Dio, saith, he was *πολυτελής*, "sumptuous," and accordingly "went from city to city," and sometimes *φαντασίαν ἐπιτεχνώμενος τοὺς ναύτας ἐπεισε σχολαστικὰς ἐσθῆτας ἀναλαβεῖν καὶ ἀκολουθεῖν αὐτῷ*, "using arts to have a great train, he persuaded mariners to put on scholars' attire and follow him." So Athenæus, Deipnos. l. 5, speaking of Athenion returning in great pomp to Athens, οὐδενὸς οὐδὲ Ῥωμαίων ἐν τοσαύτῃ φαντασίᾳ κατακλιδώντος τῆς Ἀττικῆς, "no Roman ever outbraving Attica with so great a train." So in Planudes Vit. Æsop. Τοὺς παῖδας λαβὼν—ἀπῆρεν εἰς Αἴγυπτον, πολλῇ φαντασίᾳ καὶ δόξῃ πρὸς ἐκπληξιν τῶν ἐκεῖ κεκρημένους, "taking

servants—he went to Egypt, using this great train and glory to the astonishment of those that were there.” So in ^fChrysostom. Ἀνδριαντ. β. τινὸς ἕνεκα τοὺς πολλοὺς οἰκέτας περιάγεις; τοὺς παρασίτους; τοὺς κολακας; τὴν ἄλλην πᾶσαν φαντασίαν; “To what purpose dost thou carry about many servants, parasites, flatterers, and all thy other train?” ἵνα σεμνότερος, “that thou mayest appear the more venerable.” So Hom. 4, speaking of Nebuchadonosor his σατράπαι, στρατηγοὶ, στρατόπεδα ἄπειρα, χρυσίου πλῆθος, “nobles, captains, innumerable forces, plenty of gold;” he adds, ἄλλη φαντασία, “all the other train and splendour belonging to him.” In this notion of the word a very learned critic, Mr. Bois, is willing to understand φαντασιοκοπῶν ἐν οἰκέταις, Ecclus. iv. 30, and so I suppose it may be rendered, “one that thinks himself a brave fellow among his servants,” being attended with a great train of them, “one that pleaseth himself with the magnificence of his train,” as ἐλπιδοκόπος, applied by Eustathius to Tantalus, is expressed by κεναῖς ἐλπίσι βοσκόμενος, “fed with vain hopes:” and this sense agrees well with the context there in the son of Sirach, *Be not as a lion in thy house*, the pride of the lion and his stately gait being as observable as his terribleness, to which our English translation refers, and it being unagreeable to the pride of that creature to be cruel toward inferiors, (such as servants are,) according to the proverb,

satis est prostrasse leoni,

“submission mollifies his wrath.”

CHAP. XXVI.

31. [a] *nothing worthy of death or—*] The truth of this speech of king Agrippa and his company, that *Paul had done nothing worthy of death or bonds*, depends on the consideration of the time wherein it was spoken. For the Roman magistrates judging by the Roman laws, that which was not against any law of the emperors was not cognoscible or punishable (especially by death or imprisonment, deprivation of life or liberty) by them. Thus when Paul is accused by the Jews, and brought before the proconsul of Achaia, Gallio, c. 18, he tells them plainly, that “he will not be a judge of such matters,” which the Roman law, then in Claudius’s reign, had said nothing of. For though, c. 18. 2, an edict had been by Claudius toward the end of his reign set out against the Jews, to banish them out of Italy, &c., and by that the Christian Jews, as Jews, not as Christians, fell under that interdict, and so did Priscilla and Aquila there, (and John the apostle, banished into Patmos, in Claudius’s reign, saith Epiphanius, Hær. ἀλύ.) yet as to the difference betwixt Jews and Christians, there referred to by Gallio, (in proportion to the accusation brought against him by the Jews, *περὶ λόγου, of a word*, as whether Jesus were the Messias or no, *περὶ ὀνομάτων, of names*, as whether the name *Christian* or *disciple*, &c. were unlawful, as those discriminated them from incredulous Jews, *περὶ νόμου τοῦ κατ’ ὑμᾶς, concerning the law in force among the Jews*, about conversing with the uncircumcised, &c.) there was then no law set out by the emperors at Rome, and therefore no rule for the proconsul to go

^f Tom. 6. p. 466.

by in taking cognizance of them. And thus it continued till Nero's rage against the Christians began: for that he "first dedicated persecution," is Tertullian's expression, and *primum Neronem in hanc sectam gladio ferocuisse*, "Nero was the first that made any capital law against them." Now this appearance of Paul before Agrippa was in the second of Nero's reign, anno Ch. 57, long before this rage of his brake out; and accordingly Paul had made his appeal to Cæsar's tribunal, knowing that this difference betwixt him and the Jews was a thing of that nature, that no law of the Romans could take hold of, all his danger being from the tumultuary proceedings of the Jews, enraging and importuning the magistrates against him, and the best way of securing himself being a trial by the Roman laws, to which prudently he appeals, ch. xxv. 11, making it his plea, that he had done nothing against Cæsar, ver. 8, and as a Roman, claiming the privilege of being judged by the imperial laws, and not to be *delivered up to the Jews*, ver. 10. Which plea of his could have stood him in no stead, if Christianity had then been under any imperial interdict, and by being accepted for him, demonstrates that at that time it was not.

CHAP. XXVII.

9. [a] *the fast was now already past* There is no question but *the fast*, which is here said to be *newly past*, was the great anniversary fast, the day of expiation; the description of which we have, Isa. lviii, under the name of *a sabbath*, ver. 13, which may seem to have occasioned that error in the heathen writers, which thought that the Jews had fasted on the seventh day or sabbath. So § Suetonius, *Ne Judæus tam libenter sabbatis jejunium servat*, &c., "a Jew doth not fast on his sabbath so willingly;" and Justin, l. 36. *Septimum diem, more gentis sabbatum appellatum, in omne ævum jejunium sacrauit*, "the seventh day, being by their custom called their sabbath, was appointed a fast for ever." Which error arose by not observing the difference betwixt the weekly and the anniversary sabbath. Now the precise time of this sabbatic fast is, Levit. xvi. 29, on the tenth day of the seventh month called Tizri, which falls on the same time almost with our September, the first day of Tizri on the seventh of that, and so the tenth of Tizri on the sixteenth of September, that is, thirteen days before our Michaelmas, or, as ^h Scaliger sets it, on the twentieth of that month. This being thus observed, the reason of the apostle's observation, that *sailing was now become dangerous, because the fast was past*, will be easily cleared, it being all one as if he had said, because it was past the twentieth of September; it being observed by all sailors, that for some weeks before and after Michaelmas, there are on the sea sudden and frequent storms, which we now call *Michaelmas flaws*, which must needs make sailing dangerous: and so the experiment proved it, ver. 14, whereas *the south wind blew softly*, presently comes *a boisterous wind called Euroclydon*, (or, as perhaps that word may be otherwise read with a light change, Εὐρακίδων, *the north-east wind*, for which the king's and other ancient MSS. read Εὐρακίδων,) which so hurried the

g In Octav.

^h Proleg. in Euseb. Chron.

ship that it could not ἀναφθαλμῆν, *hold up the eyes against it*, and so, ver. 20, there was no appearance of *sun or stars for many days together*. Thus in ¹Hesiod, At the going down of the Pleiades, saith he, ναυτιλίη δυνσπέφελος, "navigation is dangerous,"

Δὴ τότε παντοίων ἀνέμων θύουσιν αἴται,
 "huge tempests of all kinds of winds;" where the fall of the Pleiades is said to be μετοπωρινή, viz. when after harvest they begin to plough again, (ἀρότιοι δὲ δυσσομενάων, lib. 2. lin. 2,) which is clearly the time just now mentioned: so again, line 292, speaking of prosperous sailing, he designs the time fifty days after the summer solstice or tropic, that is, about the end of July, and then designing some space for navigation, he admonishes

Σπεύδειν δ' ὅτι τάχιστα πάλιν, οἶκόν δε νέεσθαι,
 Μηδὲ μένειν οἶνόν τε νέον, καὶ ὀπώρινον ὄμβρον,
 "to make haste and be at home before new wine, and the harvest showers," for after that presently comes μετοπωρινόν, and
 νύτος ὀμαρτήσας Διὸς ὄμβρῳ

Πολλῶ ὀπωρινῷ, χαλεπὸν δέ τε πόντον ἔθηκεν.
 That very thing that we here observed, making the *sea or navigation dangerous*. Thus in ^kPhilostratus, καὶ γὰρ μετοπωρινὸν ἦδη ἐτύγχανε, καὶ ἡ θάλασσα ἦτον βεβαία, "the sea was at this time more unsettled, for it was now the time immediately after ripe fruits:" for so μετόπωρον signifies, (beginning about the midst of August, and lasting near our Christmas,) at which time, saith Aristotle, Meteor. l. i, χάλασαι μάλιστα γίνονται, "storms are specially wont to arise." So saith Philo leg. ad Caium, ἔτι πλωτῶν ὄντων, ἀρχὴ γὰρ ἦν μετοπώρου, "the sea was yet fit for navigation, for it was the beginning of that season after ripe fruit," about the middle of August, which argues that shortly it would not be fit, this being, as he saith, τελευταῖος πλοῦς τοῖς θαλαττεύουσιν, "the time of giving over the sea." What this time was will be yet clearer by what we find in him, ¹Adversus Flac., that this fast was κατὰ τὴν μετοπωρινὴν ἰσημερίαν, "about the winter equinoctial."

13. [δ] *thence* Ἄσσον, πλησίον, saith Hesychius, it signifies *nigh*. But first, it is among the poets only that it is thus used: and 2dly, being here joined with παρελέγοντο, which is the *passing just under*, there seems to be very little use of the word, or propriety that here it should be put. Perhaps there may here be place for a conjecture, reading θάσσον, *presently*, instead of ἄσσον, and then joining that, not with παρελέγοντο, but ἄραντες, precedent, *presently loosing thence*. Thus in Synesius, we find Ep. 4, ἄραντες εὐθὺς, "loosing immediately," which is all one with θάσσον, τάχιον, ταχύτερον, saith Hesychius. And this I now see to have been the conjecture of the very learned and judicious critic Mr. John Bois of Ely.

21. [c] *gained* What κερδῆσαι signifies here, being joined with ζημίαν, *harm and loss*, may appear by Himerius in his Declamation against Epicurus, οὐ διὰ τοὺς λόγους κερδανεῖς τὴν δίκην, ἀλλὰ κολασθήσῃ πλέον, οἷς ἐπὶ τὸ ἀδικεῖν τοῖς λόγοις κέχρησαι, "thou shalt not by thy orations gain, that is, avoid or escape punishment, but shalt be punished the more."—So in Philemon,

Πᾶς γὰρ πένης ὧν μεγάλα κερδαίνει κακὰ,

¹ Έργ. καὶ ἡμερ. β'. 291.

^k De Vit. Apoll. l. 4. c. 4.

¹ P. 779. b.

“every poor man gains, that is, escapes great evils.” So of the Latin *lucrifacio*, saith Donatus on Terent. Andr. act. 3. sc. 4, *ut corporis impulsione lucrifaciam*, that is, *vitem*, “that I may gain, that is, avoid or escape.” As for the notion of ὕβρις, which we render *harm*, the context restrains it from that general to this particular sort of ill, wherein at present they were, viz. that of the tempest, as in Pollux we find ὑβριστὴς ἄνεμος, “a tempestuous wind.”

33. [*d*] *fasting*] Ἀσιτος is *he that eateth nothing* all day long, (as μονόσιτος, *he that eateth but one meal a day*.) and so it is here explained by μηδὲν προσλαβόμενοι, *having taken nothing at all*. The meaning therefore of this place (without any miracle of subsisting without any nourishment fourteen days together) is to be gathered from the former part of the period, τεσσαρεσκαίδεκάτην σήμερον ἡμέραν προσδοκῶντες, “expecting this day the fourteenth day,” that is, waiting to see the success of this day, which, it seems, in the opinion of the mariners, was the critical day to them, their danger was then at the highest, and they were not likely to outlive it, and so there was no use of eating, and if they escaped this day, they might then possibly hope; and upon these considerations, *they eat nothing all that day*, they had no leisure to consider hunger, when their greater danger and more instant fear was of drowning, and that is a clear meaning of the place. But if it should be applied to all the precedent fourteen days, then it must be taken in that latitude wherein Tzetzes on Hesiod expounds the phrase,

..... οὐδέ τι σίτον

Ἡσθιον,.....

“they eat not meat,” διὰ τὸ μηδὲ ἐν τοῖς καιροῖς τῶν τραπέζων αὐτοὺς ἡρεμεῖν, ἀλλ’ ἐνόηλους καὶ πεφυρμένους ἐσθίειν ἐν αἵμασιν, εἶπεν αὐτοὺς μηδὲ σίτον ἐσθίειν, “because they were not at leisure, or quiet even at meal-times, but eat in their arms, and with their hands fouled with blood, therefore he said, neither did they eat meat;” τραπέζης γὰρ καὶ σίτων καιρὸς ὁ εἰρηναῖος καὶ τερψίθυμος, “for the mealtime is a time of leisure and rejoicing.”

44. [*e*] *boards*] The word σανὶς signifies any plain thing, *a door*, or *table*, or *board*, or *plank*, and is rendered by Hesychius first θύρα, “a door,” then λεύκωμα, “a white table,” ἐν ᾧ αἱ γραφαὶ Ἀθηνησιν ἐγράψαντο πρὸς τοὺς κακούργους, “on which among the Athenians accusations were written against malefactors,” τίθεται δὲ καὶ ἐπὶ τοῦ σταυροῦ, (not, as it is corruptly read, ταύρου,) “and this was wont to be set upon the cross,” (as the inscription of Christ.) The former of these, or any thing like that, any plain *tabulatum*, is here meant by it, as that which would be most useful to escape by in this shipwreck.

CHAP. XXVIII.

1. [*a*] *Melita*] Two islands there are of that name Melita. The one in the Libyan, saith Strabo, l. 6, the other in the Adriatic sea. Of the former Ortelius speaks in Thesaur. Geograph.: *Melita una ex Pelagiis apud Ptolemæum. Hæc insula B. Pauli naufragio celebris est, et hodie Rhodiensibus militibus habitatur*, “It was by Ptolemy said to be one of the Pelagiæ. It is famous for St. Paul’s shipwreck, and is now inhabited by the knights of Rhodes.” And that this was it here spoken

HAMMOND ANNOTT.

G G

of, appears by the consequents of this story, which brings Paul from Melita to Syracuse, and from thence to Rhegium, within the straits of the Sicilian or Libyan sea.

4. [b] *vengeance*] That there is a *δίκη* or *vengeance*, which will not let murderers go unpunished in this world, hath been the observation of all sorts of men. In the Gemara Tract. Sanhedr. there is the like story of Simeon son of Schutach, who found a manslayer, but had no witness to testify it legally, and therefore prayed thus, "He that knoweth the thoughts of men, punish thee as a murderer. And presently," saith he, "a serpent bit him and slew him." In like manner as Orestes, that had killed his mother, died with the bite of a viper, in a place of Arcadia called Orestion, saith Stephanus Byzant. *περὶ Πόλε.* in the word *Ὀρεστῆαι*. In that place of the Gemara there is also mention of a tradition of Hezekias, that after the destruction of the sanctuary and the sanhedrim, there yet still continued among the Jews four kinds of capital punishment, instead of the four established by the law of Moses. For he that deserved to be stoned, either fell from an house, or was torn with wild beasts. He that deserved to be burnt, either fell into the fire, or was struck with a serpent, (which was therefore called *fiery* by Moses, because they that were bitten with it felt such a flame in their veins.) They that were to be killed with the sword, fell either into the hand of the king or of thieves. They that deserved suffocation or hanging, either were drowned or died of a melancholy or suffocation, (such as is affirmed of Judas; see note [a] on Matt. xxvii.) Two of these are here mentioned by the barbarians, *drowning*, and the *bite* of the serpent or viper, as a revenge due to a murderer in their conceit; and when they saw he escaped, they looked on it as a stupendous thing.

11. [c] *whose sign*] *Παράσημον* is the *προτομή*, some image or picture of some creature in the fore part of the ship, from whence the ship was named. So saith Agatharchides, when it is said that a bull carried away Europa, the meaning is, that a ship called *the Bull*, as having that *παράσημον* upon it, carried her: and so the eagle that carried Ganymede was a ship with an eagle upon it, and so called *the Eagle*, saith Epiphanius. So Bellerophon's riding on Pegasus was his sailing in a ship that had a flying horse for its sign and name. So Virgil, *Æn.* 10.

—*ærata princeps secat æquora Tigri.*

Where the *sign* of the ship, being set upon the *rostrum* of it, (which was made of brass,) was a tiger, and so the ship was called. So Diodorus Siculus, l. 4, of Phryxus, that is said to swim upon a ram through the Euxine sea, saith, *διαπλεῦσαι αὐτόν φασιν ἐπὶ νεὸς προτομὴν ἐπὶ τῆς πρῶρας ἐχούσης κριοῦ*, "that he sailed in a ship which had the picture of a ram on the fore part of it." So Palæphatus of Pelops, that was said to have winged horses, it was to be understood, saith he, in the same manner as of Pegasus, that he had a ship, *ἐγγράπτο δὲ ἐπὶ τοῦ πλοίου ἵπποι ὑπόπτεροι*, "and there were painted on it winged horses." And of Pegasus he had before said, *Ὀνομα ἦν τῷ πλοίῳ Πήγασος, ὥς καὶ νῦν ἕκαστον τῶν πλοίων ὄνομα ἔχει*, "it was the name of a ship, as now every ship hath a name." So that the mention of the *παράσημον* or *sign* here is also the intimation of the name of the ship, Castor and Pollux or Dioscuri.

15. [*d*] *Appii forum*] Mention of these two places we have in Cicero ad Atticum, l. 2. Epist. 10 and 13. *Ab Appii foro hora quarta, dederam aliam paulo ante a tribus tabernis*, "This Epistle was dated from Appii forum, at four of the clock; I had written another a little before from The three taverns." The latter of which was three and thirty miles from Rome, the former fifty-one, saith Antoninus in his Itinerary.

[*e*] *The three taverns*] *Tres tabernæ* is a proper name of a town or city, and so not to be rendered with Isidore πανδοχεία and καπηλεία, "inns and victualling houses," (as he^m will also have *Appii forum* to be a place which had εἰκόνα τινὰ Ἀππίου, "an image of Appius,") but (as all other proper names) is in reason to continue the same, without translation, or considerable alteration of sound, in all languages. Thus the example of Areopagus, Acts xvii. 19, and *Appii forum* in this very verse demonstrates; and so here St. Luke's Greek Τρεῖς Ταβέρναι, which is the retaining, not translating, nor interpreting the Latin. And this the rather, if we consider what the ancient signification of *tabernæ* was. This "Scaliger tells us on occasion of those verses of Ausonius,

Prætereo arentem sitientibus undique terris

Damnissum, rivasque perenni fonte Tabernas.

Tabernæ, saith he, was the name of the frontier towns which were built against the inroads and insolencies of the barbarians. That there were such every where erected by Dioclesian in the borders of the Romans, we are assured by Zosimus, Hist. l. 2. p. 65. Τῆς γὰρ Ῥωμαίων ἐπικρατίας ἀπανταχοῦ τῶν ἐσχατιῶν—πόλεσι καὶ φρουρίοις καὶ πυργοῖς διελημμένης, καὶ παντὸς τοῦ στρατιωτικοῦ κατὰ ταῦτα τὴν οἰκισιν ἔχοντος, ἄπορος τοῖς βαρβάροις ἦν ἡ διάβασις, "The Roman empire being on every side of the borders divided and fortified with cities and garrisons and castles, and all the military forces dwelling thereabout, there was no access for the barbarians." And so no doubt it was in these former times. And in all reason, as this was the notion of the *Tabernæ Montanæ prope Weisenbrugum*, and *Tabernæ Rhenenses*, which Scaliger mentions, so also of the *Tres Tabernæ* here, which, saith he, Ausonius himself seems to signify, when he saith that the Sauromatæ had their habitations assigned them there, agreeable to what we cited out of Zosimus. That this place was an episcopal see, and so an eminent city, in Constantine's time, appears by Optatus, l. 1, where, amongst the nineteen bishops delegated by Constantine to decide the controversy betwixt Donatus and Cæcilianus, is reckoned *Felix a Tribus Tabernis* "Felix bishop of that city called *Tres Tabernæ*."

16. [*f*] *soldier that kept him*] The manner of the soldiers guarding the prisoner among the Romans is thus described by Lipsius on Tacitus Ann. l. 3. p. 60, that the prisoner should have a chain on his right hand, and the other end of it on the soldier's left hand, so that they might conveniently go together, the chain being of some length. Of this, many examples he there gives out of authors: one especially from P^rAthenæus of Quintus Oppius, (for which Aldus's edition hath ὁ ἵππιος corruptly,) παραδοθεὶς δέσμιος, "a prisoner delivered to custody," and of Bastarnes, whom Manlius Aquilius, one that had been consul, and came

† m l. 1. Ep. 337. So Zosimus l. 2. Hist. φ τρία καπηλεία προσηγορία, n Auson. Lect. l. 1. c. 1. o Ed. Causa. p. 28. v l. 5. p. 67. lin. 13.

now in triumph from Sicily, σύνδετον (not συνδέτην, as Aldus reads it) ἔχων ἀλύσει μακρῇ, πεζὸς ὑπὸ ἐππέως ἔλκεται, "having him bound to him in a long chain, went himself afoot with his prisoner on horseback." Thus here, ver. 20, St. Paul mentions his chain, τὴν ἀλυσιν ταύτην περίκειμαι, *I am bound with this chain*. And accordingly Peter being *between two soldiers*, ch. xii. 6, is said to be *bound with two chains*, with one of them made fast to one soldier, by the other to the other. So Paul is *bound with two chains*, that is, thus guarded with two soldiers, ch. xxi. 33.

